

THE
WEEKLY MUSEUM;

OR,

INSTRUCTIVE ENTERTAINER.

CONTAINING

A COLLECTION OF SELECT PIECES,

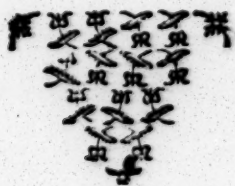
BOTH IN

PROSE and VERSE;

CURIOUS ANECDOTES, INSTRUCTIVE TALES,

AND

INGENIOUS ESSAYS ON DIFFERENT SUBJECTS.



VOL. I.

L O N D O N :

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THE WEEKLY MUSEUM.

Mar^h 19 1774

[Number 1.]

AN ARABIAN HISTORY.


ULEY-HASSEIN, an Arabian Prince or Emir, was the last of the antient race of Kings who had governed Egypt with so much magnificence and glory: but of all the rights which his birth gave him in that rich and flourishing kingdom, he possessed no more than the dominion of a little canton, situated in the midst of a long chain of mountains, on the borders of the Red-Sea, where he consoled himself for the loss of so envied a Throne, in the zeal and devotion of a handful of faithful subjects, by whom he was adored, and the Sovereignty of an inestimable mine of emeralds, the only one in Egypt, and the richest in the world. He was born with a great soul, noble and elevated sentiments, a penetrating and comprehensive genius, a courage truly masculine, and capable of the highest undertakings. He had distinguished himself in war, both among the Arabian Princes his neighbours, and under the Imperial standard of the Porte, whence he was as formidable to his enemies, as amiable to his subjects; and all these great qualities, joined to the Royalty of his descent, and his immense wealth, made him regarded with a jealous eye, even at Cairo. The Bashaws of Egypt successively had heard of his inestimable mine, and avarice needed no greater temptation to endeavour his ruin. To which end it was, at last, thought adviseable to render him criminal in the eyes of the Grand Signior by the subsequent means.—Certain Turks were first prompted to commit outrages in his peaceable States, to insult his subjects, and carry off their camels. And when Hasssein prudently avoided opposing violence with violence, an Aga in the neighbourhood was commanded to invade his territories with open hostilities; all which, instead of opposing, he only modestly complained of, and at the same time interceded for redress to his injured subjects. But, instead of obtaining justice, his remonstrances were treated as treason, and he himself ordered forthwith

to repair to Cairo, to answer for his conduct. Hassein, astonished at this proceeding, and unwilling to be sacrificed in the dark, desired time to deliberate on his compliance, which was looked upon as such an aggravation of his guilt, that he was instantly proclaimed a rebel, and certain troops were appointed to punish his disobedience. But this rancour of his enemies was not excited by the emerald mines alone.—Hassein possessed a greater and more envied treasure, his wife, a lady of a surprizing beauty; but even more celebrated for her prudence, spirit, truth, and fidelity, than the transcendent charms of her person. It was on her the Emir doated; it was for her his heart was first and principally concerned; not his former loss of Egypt, or the danger that now threatened the remains of his antient patrimony. A journey which the Emir had occasion to make to Cairo, together with the Princess his spouse, afforded the Bashaw an opportunity to see her, and that sight was the very moment accompanied with love. At the time that Hassein was at Cairo, the Bashaw had given certain magnificent entertainments to the Ladies of his own Seraglio, and invited those of all the Lords of his Court to partake of them. As no man, of whatever quality, was permitted to be a spectator of these sports, Hassein made no difficulty to suffer his dear and amiable Princess to be present. But while the whole Court shone with lights, and rung with their innocent pleasures, the Bashaw, either bewitched by his curiosity, or presuming by his power, interrupted all by his sudden appearance amongst them. At this unexpected surprize the apartments re-echoed with mingled cries of fear and astonishment, and every one made the best escape she could. The Arabian Princess was the first that had allured his eyes, and won his attention, and consequently was the last who could avoid him: her alone he regarded, addressed, and pursued; and having, half by violence, stopped, “You fly me, charmer of my heart,” says he, “and would conceal those beauties which deserve the adoration of the world: don’t deny me the pleasure this opportunity gives me, but allow me one moment, at least, to enjoy a felicity I wish could be eternal. What have you to fear where you can command?” “Every thing, my Lord,” answered she contemptuously, and disengaging herself eagerly from his embrace, “every thing, where the laws of honour and hospitality are so flagrantly violated.” At these words she abruptly left him, covered with confusion, inflamed with passion, and in despair of ever seeing her more. On the other hand, Hassein was no sooner informed of this adventure by his Princess, than he resolved to leave Cairo that moment, and save himself from the treachery of Courts, in his own hospitable mountains. This fatal interview finished what the emerald mines began: a vassal, tho’ a Prince,

was

was thought too happy in possessing two such inestimable treasures ; and it was resolved to bereave him of both, at the expence of his own life. But Hassein was no sooner convinced his ruin was fought, than he determined to stand upon his guard : he ordered his subjects to retire to the mountains, with their flocks and provender, and fortified the passes with all imaginable diligence ; whence, however easy it was thought at Cairo, to reduce a petty Prince of the Arabians, those who were charged with the expedition found the difficulties almost insurmountable. Skilled in all the intricate mazes of that wild country, he terrified them with continual alarms, cut off their convoys, and, by the advantage of situation, utterly repulsed their most obstinate attacks. But, however successfully he had hitherto defended himself, his much-loved Princess incessantly tormented herself for being the fatal cause of his danger. Wretch that I am, would she frequently exclaim, that beauty which Heaven flattered me with as a pledge of my husband's happiness, and my own, that very beauty threatens to be the ruin of us both ! Do you see, my dear Hassein, the capriciousness of my fate ? I love you, and desire to live only for your sake ; and yet I have the curse to see that very life become a snare to put an end to your's. Yes, yes, it is I who embitter your pleasures, and poison your repose, who waste your dominions with fire and sword ; without me you would have no enemy to endanger your estate, or calumniate your fame. Oh ! perfidious beauty, how chimerical are thy advantages ? How real and how many thy calamities ?—Hassein heard these tender and delicate complaints with unfeigned affection, and cordially endeavoured to remove them.—No, Madam, says he, it is not love, but avarice is the cause of our misfortunes ! The Bashaw never loved, and you do him too much honour to suppose him capable of an inclination so noble or so honourable. His brutal and savage heart doats only on my emerald mine, and it is to the lust of rapine I am to be sacrificed ; but how little will be his gain ? Hassein was never the slave of fear ; and in such a situation as mine, those who dare die, can at least disappoint, if not conquer, their enemies.—Neither, on the other hand, was the Bashaw wholly at ease or tranquil. Six months had already passed, and yet Hassein lived, and still possessed both his wife and his mine. Resolved, therefore, to be kept on the rack of expectation no longer, he levied half the force of Egypt, headed the expedition himself, surrounded the mountains on every side, and cut off all possibility even of a retreat. The unfortunate Hassein seeing himself now irreparably undone, had recourse to his last and only consolation. There were but six persons in the secret of the mines ; these he sent for, and pointing to the Turkish forces ascending the hills on all sides, “ My friends,” said he,

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“ those are the tyrants who have enslaved you, and murdered
 “ your Princes ; and I, the last of the miserable line, am now
 “ to follow them. You know the motive of this unjust inva-
 “ sion. The precious mine, which their avarice persuades them
 “ is infinitely more valuable than it really is. In one moment
 “ they will be here, and in imagination already devour their
 “ prey. But if I am not deceived in your fidelity, that ima-
 “ gination is all they shall ever possess. Death, death will both
 “ deliver you from their merciless hands, and disappoint their
 “ hungry avarice for ever. Depend upon it, your Prince will
 “ not long survive you.” As he ended, with a glance of his
 eye he shewed them the executioners, ready with their bow-strings,
 to which those faithful subjects submitted with an alacrity beyond
 example.—Hasslein dropped some grateful tears upon their bos-
 soms, and flew with ardour and impatience to the tent of his
 dear Princess, to take his last leave. “ Madam,” said he, “ the
 “ enemy is at hand ; the standards even now rise between the
 “ hills ; but I have already had the pleasure of preventing half
 “ his triumph. My slaves, by their deaths, have sealed up the
 “ secret of the mine for ever.” “ And for you, my dearest wife,”
 added he, [tenderly pressing her hand, as to take his last leave,
 “ Live !” Here, in spite of himself, nature broke forth in a
 flood of tears, which for a moment prevented him from going on.
 “ Live ! my dear wife—remember thy unfortunate Hasslein, but
 “ chiefly remember his fidelity.” He could add no more ; but,
 overcome with tenderness and affection, would have torn himself
 away to conceal, if possible, the residue of what he suffered and
 designed. But the Princess detained him by force : “ Stay,
 “ Hasslein,” cried she, in the anguish of her soul, almost melting
 with grief, “ ’tis too soon to die ; for that I know is your design,
 “ though you strive to conceal it from me. But have you
 “ thought me unworthy to bear you company ? Do you believe
 “ me mean enough to survive you ? Know then, Hasslein, that
 “ though you have resolved to shew me the way, it shall be my
 “ glory to prevent you.” “ No, my dear Lord,” added she,
 fondly folding him in her arms, “ the Barbarian shall triumph
 “ over neither of us. A friendly poison will, in a few moments,
 “ secure me from his daring insults. I long foresaw our mutual
 “ misfortunes. I foresaw also your life was near its period, and
 “ found means to reach the goal before you. Happy in the re-
 “ flection, that our insolent enemy will have every passion but
 “ his cruelty defeated.” “ Go,” she continued, almost faint-
 ing as she spoke, “ go, fight, and die ! But fail not to avenge the
 “ blood of a wife, who sincerely loved you, beyond her own ex-
 “ istence.” In ending these words, she expired in his arms ;
 and Hasslein having taken a religious and affectionate leave of her
 deceased

deceased body, hastened to put himself at the head of his little army ; who, inspired with the enthusiasm of their Sovereign's grief and rage, behaved as if the right of vengeance was their own. But Hasslein, now alike both hopeless and regardless of victory, charged into the middle of the enemy, and selecting the Vizir as the only object worthy of his fury, killed him in the midst of his guards, and was himself immediately cut to pieces by them.

ANECDOTES of GUSTAVUS ADOLPHUS.

ONE day, when only between five and six years of age, he was running among bushes, his Preceptor, to deter him, told him there were huge snakes there ; and he very unconcernedly answered, " Then give me a stick, and I will kill them." This courage was tempered with the most noble generosity, and the most condescending affability. A peasant bringing him a small horse, the young Prince said to him, " I will pay you immediately, for you must want money ;" and, pulling out a little purse of ducats, emptied it into the peasant's hand.

At twelve, he spoke and wrote Latin, German, Dutch, French, and Italian, with the same fluency and correctness as the Swedish, besides understanding the Polish and Russian.

A process was depending between the Crown and a gentleman of the name of Siceblat, concerning a manor. The King came into the court, and would be present, withal warning the Judges to regard only their conscience. The Judges gave it in favour of the gentleman ; and the King perusing the several papers of the case, confirmed the Judges verdict, and commended their integrity.

Being once dangerously wounded, his physician, on taking off the apparel, could not forbear crying out, that he had foretold it, and his Majesty exposed himself too much : Gustavus only answered him in these words, *Ne sutor ultra crepidam*, " Keep to your own business." The surgeon likewise giving it as his opinion that the bullet could not be extracted, the King composedly said, " Let it then remain where it is ; it will be a memorial that my life was not spent in inactivity and pleasures."

Amidst the tumult of war, he used to amuse himself with Grocius's *War and Peace*, and would merrily say, " That he would shew Grocius the difference between theory and practice ; and how easy it is to lay down precepts, and how hard to observe them."

All Protestants had such a high opinion of his abilities and zeal, that the University of Heidelberg concluding he would readily concur to terminate the dissensions between Lutherans and Calvinists,

Calvinists, which, to the great concern of all good men, ran very high at that time, deputed the celebrated David Paræus to represent to him, that nothing could more redound to his honour than allaying those feuds, and establishing a sure and fixed unity of doctrine between the two Protestant communions. Gustavus, besides ceremonial honours, made Paræus many presents becoming his dignity, and highly praised the purpose of his deputation, as extremely desirable; but holding it impracticable, he told him, that for many very weighty reasons he could not interfere in an affair of that nature; that he wished Protestants would unite in heart, if they could not in mind; and that he prayed GOD to join all men in love, it being morally impossible for them all to have precisely the same faith.

VOYAGE A L'ISLE DE FRANCE, &c.—*A Voyage to the Isle of France, the Isle of Bourbon, the Cape of Good Hope, &c. with new Observations on Nature and Mankind. By an Officer in the French Service.* 8vo. 2 Vols. Amsterdam. 1773.

THESE Volumes consist of a series of letters, written by the author to his friends, during his residence in the several places of which he speaks. The observations they contain are natural and moral. The native plants and animals of each island, with its prior and its present state, and the genius and manners of its inhabitants, are respectively described: and what particularly recommends, we had almost said, endears the author to his readers, is the singular humanity with which he protests against the sufferings of the poor black slaves. “I trust, says he, I shall not be found altogether useless to the interests of human nature, if the imperfect picture I have drawn of the sufferings of the unfortunate Negroes may be a means of saving them a single whipping!” He laments that the Europeans, who, in their own country, exclaim against despotism, and write such fine treatises on morals, do not “relax in their tyranny and barbarity to the Indians.”

The Isle of France is a miserable place. We scarce need to inform our readers that it is the same island which, in the possession of the Dutch, was called Mauritius; and that, when they obtained a settlement at the Cape, they left it. France took the refuse, and, in her genuine style, gave the ragged portion the name of one of her most beautiful domestic provinces, the Isle of France, where stands the glorious city of Paris, the fountain-head of politeness, of the *Beaux Arts*, and the *Belles Lettres*!

This Isle, we learn, when first discovered by Mascareynas, was uninhabited. The first French that made any establishment upon

upon it, were some Bourbon planters ; who carried with them great simplicity of manners, good faith, hospitality, and even an indifference about wealth. But when the island came to be considered as a medium for the Indian commerce, people of all characters resorted to it. The last war brought an inundation of bankrupts, ruined libertines, and cheats ; who, driven by their crimes out of Europe, and out of Asia by the misfortunes of France, here attempted to repair their finances out of the public ruin.

Discord, says our author, now reigns among all ranks of people, and has banished from this island that love of society, which one would have expected to have found among a body of men shut out from the rest of the world, in a small island, “ at the extremities of the earth.”

The truth, our traveller avers, is, that this people, a compound of different nations, hate one another most cordially. Nothing is in estimation here but *tricking*. To describe a man of sense, they tell you, he is *un homme fin*, one who knows how to *take you in*. “ This compliment of craft, surely, can suit only foxes. All craft is criminal ; but to that society which deems it an estimable quality, it must be in the highest degree pernicious.——

“ The people here are totally insensible to every thing that constitutes the happiness of an honest man. No taste for letters, or the fine arts. The sentiments of nature are utterly depraved. If France has their regrets, it is not as their country that she has them ; it is for her opera, and the girls of the town. Even the relative affections are extinguished. I was present at the funeral of a person of consequence in the place. I saw not one sign of sorrow or sensibility. His brother-in-law carelessly remarked that the grave was not deep enough.

“ This indifference extends to every thing around them. The streets and the courts are neither paved nor planted. Their houses are huts of wood, that one might carry away upon a wheel-barrow. Their windows have neither glass nor curtains ; and it is not in all these sheds that you meet with a few poor moveables.

“ The lazy inhabitants meet, noon and evening, to stock-job, and abuse each other. There are but few married people in the place. Those who are not rich, excuse themselves on that account. Others alledge their final intention to settle in France ; but the facility of finding mistresses among the Negro wenches is the real cause.

“ The greater part of the married people live upon their plantations. Their women never come to town, except to dance, or to keep Easter. Of dancing they are passionately fond. When a ball is notified, they arrive by shoals in palanquins, a kind of
litters,

litters, fixed on long bamboos, which four blacks carry on their shoulders. They are followed by four more, for a relay.—There is no possibility of using wheel-carriages, for want of roads.

“ In their domestic capacity, the women are represented as possessed of many estimable qualities. They are very sober, for they hardly ever drink any thing but water. They are remarkably neat in their clothes. Their dress is muslin, lined with rose-coloured taffety. They are passionately fond of their children, who run naked about the house almost as soon as they are born. No barbarous bandages: they often bathe them, let them eat fruit at discretion, and never tease them with study or chagrin. In a little time they grow strong and robust. The natural temperament discovers itself in an early maturity. I have seen girls here married at eleven.”

Our spirited traveller employs his twelfth letter entirely on the Negroes. The interests of humanity are concerned, and we shall suffer him to plead them in his own way:

“ Among the rest of the people of this island are the Indians and the Negroes. The former are the Malabars, of a gentle and tractable disposition. These come from Pondicherry, and let themselves to hire for a number of years: they are almost all artificers: they live in a suburb called Black's Fields [*Camp des Noirs.*] They are of a deeper tinct than the islanders of Madagascar, who are the genuine Negroes; but their features are as regular as those of the Europeans, and their hair is not frizzled. They are very sober, good economists, and remarkably fond of the women. They wear a turban on their heads, and long muslin gowns, large gold rings in their ears, and silver bracelets on their wrists. Some of them let themselves to people of fashion in quality of *Pions*, a kind of domestic like our running footmen, except that he does all his offices with great gravity and sobriety. By way of distinction, he carries a cane in his hand, and a poinard at his girdle. It were to be wished that some considerable number of Malabars were settled on the island, particularly in the labouring department; but I never saw one that would apply himself to agriculture.

“ The Blacks that are employed in cultivation, are chiefly from Madagascar. You may purchase a man for a barrel of gunpowder, firelocks, nets, and especially for *piastres*. The highest price is never more than fifty crowns.

“ The Negroes of Madagascar have neither such flat noses, nor such dark complexions, as the Guinea Negroes. There are some of them mere *Brunets*; others, the Balamboos particularly, have long hair. I have seen Whites and Reds. They are adroit, intelligent, sensible of honour and gratitude. The greatest insult you can exercise upon a Black, is to do an injury
to

to his family : they are not very sensible of personal injuries : in their own country they apply themselves to many little handicrafts with great industry. Their *Zagaye*, or half-pike, is very well forged, though they have nothing but stones for their anvil and their hammer : their linen, which their women weave, is fine, and well coloured : they throw it over their shoulders in a graceful manner : their heads are in a very orderly and regular *frisure*, disposed in curls and tresses with great art ; and this is the task of the women. They are passionately fond of dancing and music : their instrument is the *Tamtam*, a kind of bow, to which a calabash is fitted : they draw from it a soft kind of harmony, accompanied with songs of their own composition. Love is always the subject : the girls dance to the songs of their lovers : the spectators beat time, and applaud the performance.

“ These poor people are extremely hospitable. A Black, when on his journey, goes into the first house that suits his exigency ; and, though unknown, the family share their provisions with him : he is neither asked whence he comes, nor whither he goes : it is the custom of their country.

“ With such arts and such manners they come to the Isle of France. They are set on shore naked, except a rag that covers their loins : the men are ranged on one side, and the women on the other, with their little children, who cling about the mother through fear : the planter examines the whole, and purchases such as suit him : brothers, sisters, friends, lovers, are separated : they take leave of each other with tears, and depart for the plantation. Sometimes they are seized with despair, and imagine that the Whites are going to eat them, that they intend to make red wine of their blood, and gunpowder of their bones.

“ In this manner they are treated : at day-break, three cracks of the whip are the signal that calls them to work : each man appears in the plantation with his mattock, where he works almost naked in the heat of the sun : their food is ground maize boiled in water, or bread of the manioc : their cloathing is a scrap of linen. For the least neglect they are bound hand and foot on a ladder : their commander, armed with a postillion's whip, stands over them, and gives them, on their naked posteriors, fifty, an hundred, or two hundred lashes : every lash brings off a portion of the skin : the poor wretch, covered with his blood, is then let loose ; an iron chain is put round his neck, and he is dragged back to his work. Some of these miserable creatures are not able to sit down for a month after. The women are punished in the same manner.

“ When they return at evening to their huts, they are made to pray to God for the prosperity of their masters ; and, before they go to rest, they wish them a good night.

“ There is a law made in their favour, called the *Black Code*. This law ordains that at each punishment they shall receive no more than thirty lashes ; that they shall not be obliged to work on Sundays ; that they shall have their provisions weekly, their shirts yearly : but this law is not observed. Sometimes, when they grow old, they are turned adrift to get their living as they can. One day I saw one of them, who was nothing but skin and bone, cutting some flesh from a dead horse to eat : it appeared to be one skeleton devouring another.

“ When the Europeans seemed affected, the inhabitants told them that they did not know the Blacks ; that they were such egregious gluttons, that they would go out by night to steal provisions from the neighbouring plantations ; so lazy, that they were totally regardless of the interests of their masters ; and that their wives were the most wretched mothers, and sought rather to have abortive than honest births.

“ The Negroes are naturally of a joyous temper ; but, after some years of slavery, they grow melancholy. Love alone seems to be the solace of their sufferings : they will do any thing to get a woman : they generally prefer those that have passed the first stage of female maturity : they say, *elles font mieux la soupe*. They give them every thing they have. If their mistress is in the hands of another planter, they will go three or four leagues by night to visit her. When they are in love, they neither regard fatigue nor punishment : they have, occasionally, their midnight rendezvous ; they dance beneath the shelter of some rock, to the melancholy sound of a gourd filled with pease ; but the glimpse of a white man, or the bark of a dog, puts an end to their nocturnal assemblies.

“ They have their dogs too. It is well known that these animals, even in the darkest night, know not only the Whites, but even the dogs of the Whites : they have the utmost fear of, and aversion to them, and howl as they approach them : their attachments are exclusively to the Blacks and their abettors. On the other hand, the dogs belonging to the Whites, adopt the sentiments of their masters ; and, on the least signal, fall with fury on the slaves.

“ In short, when these wretched Negroes can no longer support their condition, they sink into despair. Some of them put a period to their lives by poison, or the halter ; others throw themselves into some petty boat, without sails, without compass, without provisions. In this manner they hazard a passage of two hundred leagues, to return to Madagascar. I have known them land, be retaken, and returned to their masters.

“ In general they take refuge in the woods, where they are hunted by detachments of soldiers, Negroes, and dogs. Planters there

there are who make it, on such occasions, a party of pleasure. They are attacked with the spear like wild beasts. When they cannot be reached this way, they are shot : their heads are cut off, and they are carried in triumph to the town on the end of a pole. This is what I have seen almost weekly.

“ When a fugitive Negro is taken, he has one ear cut off, and is whipped. On a second desertion he is whipped, has one hamstring, and a chain fastened about his neck. On a third he is hanged ; but this seldom happens, the masters being unwilling in general, on such a score, to lose their property.

“ I have seen them hanged and broke alive : they went to their punishment with pleasure, and supported it without complaint. I have seen a woman throw herself voluntarily from a ladder. They cry, that in another world they shall find a happier life, and that *the Father of mankind is not so unjust as men are.*

“ They have occasionally the consolations of religion proposed to them, and are, from time to time, baptized. They are told that they are made brethren of the Whites, and shall go to Heaven ; but they hardly know how to believe that the Europeans should conduct them to Heaven, whilst they are, they say, the cause of all their sufferings on earth. “ Before these Europeans came amongst us,” say they, “ we fought only with sticks, but they have taught us to kill at a distance with fire and balls ; they have introduced war and discord among us, that they may buy slaves cheap. We followed without fear the instinct of nature ; but they have brought terrible maladies amongst us, which makes it now even dangerous so to do. They frequently refuse us necessary meat and clothes, and beat us cruelly without a reason.” Of this I have seen many instances. A slave, almost white, threw herself one day at my feet : her mistress made her rise early and watch late : if she chanced to sleep, she rubbed her mouth with ordure ; and if she did not lick her lips, she commanded her to be whipped : she begged of me to solicit her pardon, which I obtained. Sometimes the masters of these wretches grant such requests, and within two days double their punishment, reckoning in tale of lashes what they had professedly forgiven. A Counsellor, of whom some Blacks had complained to the Governor, assured me that, though they were exempted from punishment that day, the next he would have them fled from head to foot.

“ I have daily beheld men and women whipped for having broken a pot, or forgotten to shut a gate ; their bloody limbs afterwards rubbed with vinegar and salt to heal them. I have seen them, in the excess of their anguish, unable to cry any longer. I have seen them bite the cannon on which they were bound.—I sicken at the recital of these horrors.—My eyes ach with seeing

them.—My ears with hearing them.—Happy you ! When the town gives you offence, you retire to the country ; your eye is delighted with beauteous plains, hills, hamlets, harvests, vintages, a people that dance and sing ;—images, at least, of happiness !—Here I see poor Negro-women bending o'er their spades, their naked children bound upon their backs, miserable creatures that tremble as they pass before me. Sometimes, perhaps, I hear at a distance the sound of their tambour, but more frequently the sound of whips cracking in the air like the report of a pistol, and the heart-rending cries of MERCY, Master, MERCY !—If I fly to solitudes, I find myself among rugged rocks, mountains that lift their inaccessible summits into the clouds, and torrents that rush horribly into the abyss beneath : winds that howl through savage defarts : the sullen sound of waves breaking against the shores : the vast ocean rolling its stupendous waters to regions unknown to human enquiry :—all these objects serve but to cherish the melancholy ideas of seclusion from society, and of exile.

“ P. S. I know not whether coffee and sugar may be necessary to the happiness of Europe, but I know that they have been the source of misery to two quarters of the globe. America was depopulated to obtain room for planting, and Africa was depopulated to furnish slaves for the cultivation.

“ We are told that it is our interest rather to cultivate such commodities as are become necessary to us, than purchase them of our neighbours : but as carpenters, tilers, masons, and other European artificers, can, in their several countries, pursue their business in the heat of the sun, why should we not have white labourers here ? But what then, you will say, would become of the proprietaries ?—They would grow richer : a planter, with twenty farmers, would be in good circumstances ; with twenty slaves he is poor : they reckon here twenty thousand slaves ; of these an eighteenth part are renewed annually : so that the colony, left to itself, would in eighteen years be totally exhausted. So true it is, that population depends on liberty and property, and that injustice is the worst œconomy.

“ It will be alledged that the *Black Code* was instituted in their favour. Be it so : the severity of their masters still exceeds the allotted punishments ; and their avarice withholds the provisions, the repose, and rewards, that are their due. If the unfortunate creatures would complain, to whom can they complain ? Their Judges are often their greatest tyrants.

“ It is alledged that, without severity, it is impossible to manage the slaves : you must have punishments and pains, iron collars with three braces, whips, blocks to bind them to by the foot, and chains to go round their necks. They must, in short, be treated like beasts, that the Whites may live like men.

Can

“ Can we wonder at reasoning like this ? Where there is injustice in the principle, there must be inhumanity in the consequence.

“ But it is not enough that these poor wretches are given up to the avarice and cruelty of the most depraved of mankind : they must be the sport likewise of their sophistry.

“ Theologians affirm, that by a temporal slavery they procure a spiritual liberty. The greater part of them, however, are purchased at an age when they cannot learn French, and the missionaries do not understand their language. Besides, those that are baptized are treated like the rest.

“ They add, that they have merited the chastisement of Heaven by selling one another. But are we then to be their executioners ? Let us leave the vultures to destroy the kites.

“ It is a maxim with the politicians, that slavery is the authorized effect of war ; but the Blacks make no war on us : I allow the human laws permit this ; but we ought at least to confine ourselves within the bounds they prescribe.

“ I am mortified when I think that those philosophers who have shewn so much fortitude in their attacks of moral and religious abuses, have not once mentioned the poor Negroes, unless in the way of pleasantry. They turn from the view of their misfortunes : they talk of the massacre of the Mexicans by the Spaniards, as if that crime was not the guilt of our own days ; a guilt in which half Europe is concerned. Is it a greater crime at once to assassinate a people who differ from us in opinion, than to hold in living torments a race of men who labour for the gratification of our palates and appetites, our internal and external luxuries ? Those beauteous colours of flame and roses that adorn our European ladies, their cotton, their sugar, their coffee, their chocolate, their *rouge*,—all these the hand of the unhappy Negro has prepared.—Ye souls of female sensibility ! whose bright eyes overflow at scenes of theatric misery, do ye ever consider that what contributes to your pleasures is wet with human tears, and stained with human blood ?”

If there be any man who, on the perusal of this letter, feels not for the cause of justice and humanity, to offer him further arguments in their support would be fruitless.

A Caution to all ATTORNIES, CLERKS, WRITERS, and WRITING STATIONERS.

IT is very common to find parchment deeds and writings (though but of late date) to appear in many parts very red, as if the deeds had been laid in damp places ; and this redness has almost,

almost, if not totally, obliterated the writing: the occasion of this is the making use of white lead as an ingredient in making the parchment-pounce. I myself have known many writings rendered almost useless by this improper mixture: skuttlebone alone, or whiting alone, or both these mixed together, make a good pounce which has no bad effect; but if ever white lead is used (as all skins of parchment are more or less limed) either for that reason, or from the nature of the skin, the white lead is sure to spoil the writing. In about a twelvemonth's time it begins to change to a red colour, and it will very frequently eat out the ink totally in a few years time, so as to render the deed quite useless to the proprietor.

Your's, &c.

CAUSIDICUS.

ANECDOTE of the famous MAGLIABECHI of Florence.
From Van Egmont's Travels.

IT would be improper to leave Florence, without taking notice of a person sufficiently known in the republic of letters; I mean the celebrated Antonio Magliabechi. I was recommended to him in a letter from our famous Grævius, which was also accompanied with a parcel of books. When I came to his house, I was astonished at a man who lived in such a sequestered and philosophical a manner. His lower rooms, which did not exceed two or three, were crowded with books, not only along the wainscot, but put in piles to a considerable height; and so spread over the floor, that there was not the least place for sitting down, much less for walking, except a long narrow passage leading from one room to the other. I must not forget, that the porch of his house, which had a little covering over it, was in the same manner every where stuffed with books, as far as the projecting of the roof secured them from rain. On my going up-stairs, I found one side of the ascent, from the bottom to the top, lined with the same learned furniture; nor were the upper chambers exempted from the load. The person himself, according to the custom of Florence, was dressed in black, with a waistcoat reaching to his knees, with long and wide breeches; and for his outward garment he had a black cloak, which, notwithstanding all its patches, was not without some holes burnt in it. On his head he had a large hat, and about his neck an ample band in the Florentine fashion, which was plentifully decorated with snuff, even to his waistcoat and cloak. His linen he usually wears till it falls to pieces; his waistcoat sleeves large and open. On one arm he carried the pan, in which was a constant fire for warming his hands; and his clothes

clothes indeed wore the marks of being too nearly connected with it. In such a dress this celebrated and esteemed man of letters eats on his books, sleeps on his books, and lives among them. When he goes abroad, he makes no better appearance. All he lives upon is eggs, bread, and water. I observed some of his eggs lying in a drawer, together with some silver and gold coin; and it is said that the servants of the Nobility and Foreigners, who visit him, sometimes take the liberty to slip their hands among it.

Thus this eminent scholar spends his whole time. Some of our company took up here and there a book as they passed along; and though merely trifling performances, yet he knew every one by seeing the outside only. He is librarian to the Great Duke, and was complaisant in shewing us not only the library under his care, but likewise procured the sight of some others in the convents. He corresponds with great numbers of the learned in all parts of Europe; and Foreigners of the highest distinction account it an honour, if in their passage through Florence they are permitted to visit him. He has not been known to go out of the city above twice; once to Fresole, and once to the distance of ten miles; and the last was at the particular instance of the Great Duke. His courtesy and politeness to Foreigners is beyond example: he never failed to be with me at my inn every morning, whilst I staid at Florence; conversing with the utmost freedom and candour, and using the most affectionate expressions of friendship; yet there was no prevailing upon him to take a meal with us; a dish of coffee, or sometimes a glass of wine cheerfully drank to the health of the learned Grævius, was the utmost we could obtain of him in this respect. He was then about sixty years of age.

ANECDOTE of a DUKE of ORLEANS.

AN Assassin was suffered to pass into the Duke's bed-chamber one morning early, pretending business of great moment from the Queen. As soon as the Duke cast his eyes on him, he spoke thus: "I know thy business, friend; thou art sent to take away my life: What hurt have I done thee? It is now in my power, with a word, to have thee cut in pieces before my face; but I pardon thee: go thy way, and see my face no more." The gentleman, stung with his own guilt, and astonished at the excellent nature of this Prince, fell on his knees, confessed his design, and who employed him; and having promised eternal gratitude for this Royal Favour, departed without any other notice taken of him; and fearing to tarry in France,

France, entered himself into the service of the Spanish King. It was his fortune afterwards to encounter the Duke of Orleans in a battle in Flanders. The Duke, at this instant, was oppressed with a crowd of Germans, who surrounded him; and in the conflict he lost his sword; which the gentleman perceiving, nimbly stepped to him, and delivered one into the Duke's hands, saying, withal, "Now reap the fruit of thy former clemency: thou gavest me my life, now I put thee in a capacity to defend thy own." The Prince, by this means, escaped the danger he was in.

A REMARKABLE STORY of one of the GREAT MOGULS.

IT happened that this Prince was riding on one of his elephants in the province of Cashemire, when suddenly the beast grew raving mad: it seems that it is the nature of these animals, when they are stung with lust at certain times of the year, to fall into a kind of phrenzy; which, if not timely obviated, will last forty days. He whose office it was to manage the elephant, perceiving that the King's life was in danger through the furious humour of the beast, had not time to say any more to the King, but only these words: "There is but this one way to save your life, that I sacrifice mine to the elephant, which I freely do, as an unfeigned testimony of my loyalty." With that he cast himself at the elephant's feet, which immediately took him up with his trunk and killed him, and so became pacified. The King, astonished at so surprizing an action, and to testify his gratitude for so unparalleled a fidelity, sent for this man's sons; and having asked them whether they could have resolution enough to follow their father's example in such a case, to which they all answering that his Majesty might see immediately, if he pleased to give but the word, the King caused rich vests to be bestowed on every one of them, with other presents, and made them the chief masters of his elephants throughout the Empire; and in token of thankfulness to Heaven for so signal a preservation, the Emperor gave Royal and magnificent alms to all the poor in the province, vowing never to ride again on an elephant, since it had cost him the life of one of his most faithful servants.

On the present State of Things.

O Father of thy country, bid them stay,
 Or else thy children all will run away.
 And if they stay when bidden, 'tis but meet
 Fathers should give their children what to eat.
 No parents for their sons so badly carve,
 As to command, "O children, stay and starve!"

Observations

Observations concerning Lobsters, from a Book entitled Philosophical Recreations: By a Member of the Haerlem Society.

THEY who are not much acquainted with natural history, will be surprized to hear that lobsters and crabs are insects; and not fish; yet, taking the word insect in its more general signification, as denoting an animal whose body consists of several parts put together, it is manifest that lobsters and crabs of every kind are in reality insects.

One of the things observed in lobsters by our author, with the greatest curiosity, is their eyes. They are in square fascets, but convex, like the glass of a watch, and so minute, that 2500 of them will scarce make the length of an inch.

Their antennæ, or horns, are composed of about 250 annulets of different thickness, and sometimes not closed or finished towards the lower end of the antennæ.

Every body knows that lobsters seize their prey with their claws, or thighs, according to the common expression; but herein a singularity is, that these claws, though both consisting of six articulations, the mechanism of which gives them a wonderful force, are always of a different bigness. The like is seen in crabs, whose claws are still stronger. Dr. Rumphing affirms, from his own knowledge, in his natural history of Amboyna, that in the Indies there is a species of crabs which can hold up a living goat with its claws. What an astonishing power!

Under their claws, lobsters have two arms, with which they break their prey, and carry it to their mouth: they have likewise eight legs, four on each side. With the two first they climb, and adhere to bodies: between the two last are the animal's genitals. Under its tail are ten other legs, which it makes use of for swimming.

Concerning their multiplication, the author is informed, by a friend in Norway, that lobsters (of which, by way of parenthesis, some are not less than twenty-six inches from head to tail,) copulate only once a year, that is towards the month of April.

Ten weeks after the female lays her eggs, and often at the foot of a rock. The gluttony of their young is almost incredible. They fall on whatever is at hand with a furious voracity: every thing goes down, if it be but eatable. Our author suspects, that though spring may be the usual season for the lobsters breeding, they are a little irregular in this point, as none come from Norway, even in December or January, but one finds clusters of eggs under the female's tail: an imperceptible thread keeps them together. The Doctor has had the patience to calculate the number of them; and on repeated trials, in summer time, it appears

hat a female, of a middling size, carries under its tail no less than 12,444 eggs, besides those which she has not yet emitted.

Another computation of our curious naturalist, is the number of lobsters which are annually brought to Zuriezee, a town in Zealand, the only staple of these palatable insects for the United Provinces. Thirteen ships go four times a year to lade with them in Sweden and Norway, and bring back about 12,000, more or less, every trip. This gives a yearly importation of 624,000 lobsters.

The two things most remarkable in lobsters are, first, that every year they change their shell and stomach ; secondly, that if they happen to lose a thigh or claw, another grows in lieu of it : but these are such mysteries in physics, that none of the elucidations hitherto offered have given satisfaction.

OF EDUCATION.

THE true end of education, is to give young persons such principles as may most easily conduct them to happiness, and enable them to distinguish false pleasure and happiness from the true. 'Tis a usual comparison, that the mind of children is like wax, capable of any impression, or like paper, on which we may write what sentiments we please ; which Don Savedra, the learned Spaniard, has improved in his emblems, for the instruction of a Christian Prince, by representing a canvas stretched on a frame, and ready to be painted, with this motto, *ad omnia, apt alike to all.*

Arts and sciences are too often mistaken for all that is necessary to form a man ; whereas one may be a very ill and unhappy man, with all the learning in the world. Youth ought to be perfectly instructed in the notions of wrong, to have the true ideas of those things they are most likely to meet with in the world, and be directed to the proper ends, to which their actions tend. Arts and sciences will then indeed become beneficial and ornamental, which otherwise might not only prove useless, but dangerous.

They are therefore far wide of the mark, who make the education of youth so laborious and abstruse a thing ; whereas there is little more to be done, than to inculcate notions of things, not as characterized in this or that language, or defined in such and such books, but as they are in nature, and as they are likely to experience them in the course of life.

But then this knowledge is not to be wrought into them by chiding and harsh usage ; on the contrary, they are to be treated tenderly ; we must descend to their capacities, and lead them gently

gently step by step, and by a proper indulgence render a proper restraint more easy.

Parents ought also to take great care that their children never hear or see base or flagitious things. Young minds receive the impression of whatever passes before them, not only more readily, but retain it longer, than at any other stage of life; and this may perhaps have been the reason why the children of so many Princes and great men, seeing the licentiousness of a Court, have proved tyrants and debauchers. Nay, an age has been so debauched, that to be vicious and effeminate has given the best title to preferment. Thus, after the death of Nero, the strongest party in the palace were for exalting Etho to the Empire, because of the similarity of their manners.

But the true and solid basis both of our conduct and the bringing up our offspring, is Religion; for though their passions should happen to betray them into some extravagancies, just religious principles are most likely to retrieve and establish them in that course of morality and virtue, which must render life easy, honourable and useful, and themselves worthy of those glorious endowments they have received from their Creator.

ANECDOTE of LEWIS the XIVth.

SO much noise having of late been made about libels, I shall, for the entertainment of the public, to many of whom it may be new, relate how Lewis the XIVth was once affronted or libelled in public by a Priest.—Whilst the Grand Monarch lived in adultery with Madam de Montespan, the rector of Versailles being one day appointed to preach before the King, seized that opportunity to admonish his Royal parishoner on the heinousness of that crime, and took for his text these words in Nathan's parable to King David, *Tu es ille Vir*, (*Thou art the Man*) which he occasionally repeated several times in the course of his sermon, always looking full at the King when he pronounced them. His Majesty, not understanding Latin, asked a Nobleman who sat near him, "what was the meaning of the text;" and being satisfied about it, his countenance altered a little.

When divine service was over, several flattering Courtiers got about the King, inveighed bitterly against the preacher's boldness, and advised that he should be suspended or turned out of the living. "No, (replied the King) he has done nothing but his duty; let us do our's; I should only expose myself the more by resenting his behaviour.—There was something noble, prudent, and humane, in this conduct of Lewis! It is true there was no law in France, whereby that Priest could be punished; but at the same time there was no power in the king-

dom that could protect him, had that arbitrary Sovereign resolved to punish him by deprivation of benefice, or loss of liberty.

No particular application can be made of this affair; but in general it may serve to shew, that lenity should always take place when it can without prejudice to the state. ✓

To the Right Honourable the LORD KEEPER, and my LORD
the JUDGE.

*The PETITION of a much abused, yet very innocent Person,
humbly sheweth,*

THAT your Lordships unhappy Petitioner, though heretofore caressed and acknowledged the most useful and valuable servant of mankind, is of late, through some unnatural prejudices of education, or corruption of manners, become either shamefully neglected, or notoriously ill-used. And though on all hands his abilities in teaching, and bringing to perfection the greatest and most useful designs, are acknowledged; yet it is astonishing to see in what useless and trifling concerns he is engaged by some, and what vile and infamous drudgery he goes through for others. Some have employed him many years together in teaching them the art of managing a pack of cards to the best advantage; the consequence of which is ruin if they do not succeed, and infamy if they do: Whereas, if they had so pleased, he would with less trouble have taught them to conduct an army or a fleet, by which they might have gained advantages to their country, and glory to themselves. Others drag him at their heels from one place of idle amusement to another, never considering how he exhausts his spirits, and consumes himself in following them; not suffering him to do them any substantial service, though they know him to be so well qualified for it. Nay, it can be proved, that daily attempts are made upon the life of your said petitioner; some being so abandoned as to confess their barbarous and unnatural design to kill him, and openly and without shame solicit their vile companions to join with them in the wicked design.

It is therefore most humbly prayed, that your Lordships will take the premises into your serious consideration, and in your great wisdoms contrive some effectual means or laws to prevent or punish these gross insults, and unpardonable outrages, committed against an old man.

And your Petitioner, as in duty bound, shall pray for the increase of your happiness to the end of

T I M E.

To

To the P R I N T E R.

S I R,

I Have often heard the point very strongly debated, "Whether
 " a parent possessed of personal estate alone, and being de-
 " sired to pursue the dictates of reason and nature, ought to
 " divide his substance equally among his children, sons and
 " daughters; or to give a greater proportion to his elder, or other
 " sons?"—As 'tis a matter of importance, and the arguments
 I have hitherto heard not being sufficiently decisive, I should be
 glad to see the opinion of some of your judicious correspondents
 on the case, with the arguments to support it on either side.

I am, Sir,

Your humble servant,

PATER-FAMILIÆ.

A QUESTION, by Philotheorus.

FRIENDSHIP is said to be the softner of our troubles, and to
 heighten every joy; but it is highly necessary before we make
 choice of a friend, to gain a perfect knowledge of him. For
 this purpose different methods have been recommended, and dif-
 ferent experiments tried, but all to no valuable effect. I should
 be glad, therefore, if some of your ingenious correspondents would
 inform me how I might obtain a thorough knowledge of the man
 whom I could wish to make my friend?

A QUESTION, by J. C. of Topsham.

A Certain man, if rhyme I can,
 Had fifteen hundred ton
 Of Rhenish wine, pure, neat, and fine;
 (The Question's now begun)
 The which he sold, as I am told,
 Urg'd by necessity,
 That for a quart he'd but a groat,
 Come any that would buy.
 Ten pounds per cent. his loss it went,
 Abating shillings nine.
 Tell in a trice then, Sirs, the price
 Or prime cost of his wine.
 Come try the trick, by arithmetic;
 And faith, Sirs, I'll be willing,
 If you do it right, by twelve this night,
 To give you an even shilling.

A REBUS

A REBUS, by a Youth of Mr. Langdon's School, Yetminster.

WHAT's plainly read upon a virgin's face ;
 What haunts the poor, and those in deep distress ;
 What youth and age should ever keep in view ;
 An honour which is to our parents due ;
 A sin which every virtuous youth should hate ;
 A certain guide to wisdom's happy seat ;
 The first proud Monarch who mankind oppress ;
 What wakes despair, and stings the sinner's breast ;
 What, e'er you find this out, I think you'll do,
 If you with eager haste the same pursue.
 From these initials you with ease will find,
 What ruins health, and poisons all the mind ;
 Which, when once rooted in the human frame,
 Excludes, alas ! each spark of virtue's flame.

A QUESTION, by W. Jacobs, of Tregony.

Suppose four ships sail from the first meridian on the Equator, and *A* sails N. N. E. 120 miles ; *B*, E. 1-half S. 150 miles ; *C*, W. S. W. 142 miles ; and *D*, W. 3-4ths S. 80 miles.—Required, the latitude and longitude each ship will then come to, and the bearing and distance of each from all the rest ?

A QUESTION, by J. S. of Membury.

A Company of men went into an Inn ; but how many, was unknown ; and after drinking some time, part of them went away ; but how many, was also unknown.--However, those that went away, agreed each to pay their part to the reckoning, equal to those that staid behind. Soon after, those that remained called for the bill, which was 1l. 11s. 8d. farthing. Then they insisted on it that the waiter should tell them how many there were in company at first ; and likewise, how much each man must pay of the bill, so that every one may pay equal and alike ?---Now the waiter being like to loose the bill, because he can't give them an account how many there were in company, begs some kind artist will find it out for him.

An ENIGMA, by Pupillus of St. Agnes.

Provok'd by spite, resolv'd to write
 Against both sense and reason ;
 I'll use my skill, and have my will,
 Should I be hang'd for treason.

I hate

I hate mankind, with heart and mind ;
 Religion ne'er shall guide me ;
 With government I'm discontent ;
 Let Priests and Deacons chide me.
 My shape and size will you surprize,
 And likely may alarm ye ;
 When this is known, in me are shewn
 A mighty numerous army.
 My blade of steel shall make those feel
 Who daringly oppose me ;
 I'll force my friends to serve my ends :
 All Caledonians know me.
 Yet tho' I'm rude, I've been subdu'd,
 And made to knuckle under ;
 To tell the truth, a Royal youth
 Once hinder'd me from plunder.
 By some, you'll own, that I'm well known
 Throughout the British nation.
 Enough is told ; now pray unfold
 My name and situation.

AN ENIGMA, by J. Williams, junior, of Gwennap.

WHAT think you of my happy state,
 That I'm with you so intimate ?
 You carry me close by your side ;
 For fear you miss, I am your guide.
 I have two feet, but cannot stand,
 And more than twenty servants at command,
 And to attend me : you must know,
 They're always put in equal row ;
 And by an art they are so plac'd,
 You'll find the first is always last.
 On joiners I do always wait ;
 Four letters form my name compleat.

A R E B U S, by the same.

A Bird that always talks by rote ;
 A musical instrument of note ;
 A wild beast, like a wolf in nature ;
 The retreat of an hideous creature ;
 A daughter of the King of Spain ;
 A point or stop that sense explain ;

A wind

THE WEEKLY MUSEUM.

A wind that does much damage where
 Building in the vallies are.
 The initials you with care pray join,
 A Cornish mine will soon explain ;
 Such benefits from it derive,
 Hundreds are weekly kept alive.

Paradoxical Grove of Trees, by the same.

A Gard'ner, with some art and care,
 Would plant four trees t'amuse the fair ;
 Six rows there must in order stand,
 Two in a row, at his command ;
 At equal distance they must be :
 Pray shew the method quick to me.

The HAPPINESS of CREATURES mutual.

SEE, nature's children all divide her care ;
 The fur that warms a Monarch, warms a bear.
 While man exclaims, " See all things for my use !"
 " See man for mine !" replies a pamper'd goose :
 And just as short of reason he must fall,
 Who thinks all made for one, not one for all.

REAL SECURITY.

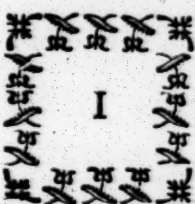
SOME hoist up fortune to the skies,
 Others debase her to a bubble ;
 I nor her frowns nor favours prize ;
 The changling ne'er shall give me trouble,
 If at my door she chance to light,
 I'll civilly my guest receive ;
 The visit paid, I bid good night,
 Nor murmur when she takes her leave.
 Tho' prosp'rous gales my canvass crowd,
 Tho' calm the waves, serene the sky ;
 Calms do th' approaching storms forebode,
 And speak the neighbouring tempest nigh.
 Then, virtue, to the helm repair,
 Thou, innocence, shalt guide the oar ;
 Rage on, ye winds, storms, rend the air,
 My bark, thus mann'd, shall gain the shore.

THE WEEKLY MUSEUM.

March 26-1/74

[Number 2.]

Of the INCREASE of KNOWLEDGE with TIME.


I T is a principle which not many will offer to controvert, that as *antiquity cannot privilege an error, so novelty cannot prejudice truth.* Now, Truth hath her degrees of growing and expanding herself, as all other things have ; and as Time begets her, so he doth the office of a midwife to bring her forth. Many truths are but embryos or problems ; nay, some of them seem to be mere paradoxes at first. The opinion that there were Antipodes, was exploded when it was first broached : it was held absurd and ridiculous, and the thing itself to be as impossible as it was for men to go upon their heads, with their heels upwards : nay, it was adjudged to be so dangerous a tenet, that a Bishop in the primitive Church was by sentence of condemnation sent out of this world without a head, to go and dwell amongst his Antipodes, because he first broached that opinion. But now our late navigators, and East-India mariners, who were wont to cross the Equator and Tropics so often, will tell you, that it is as gross a paradox to hold there are no Antipodes, and that the negative is now as absurd as the affirmative seemed at first. For men to walk upon the ocean when the surges were at the highest, and to make a heavy dull piece of wood to swim, nay, fly upon the water, was held as impossible a thing at first, as it is now thought impossible for men to fly in the air. Sails were held then as uncouth, as if one should attempt to make himself wings to mount up to Heaven. Three hundred and odd years ago he would have been taken for some frantic fool, that would undertake to batter and blow up a castle with a few barrels of a small contemptible black powder.

The Great Architect of the world hath been observed not to throw down all gifts and knowledge to mankind confusedly at once ; but in a regular parsimonious method, to disperse them by certain degrees, periods, and progress of time, leaving man to

make industrious researches and investigations after Truth : *He left the world to the disputation of men*, as the wisest of men saith, who, in the acquisition of natural Truths, went from the hyssop to the cedar. *One day certifieth another*, and one age rectifieth another : the morrow hath more experience than the precedent day, and is oft-times able to be his school-master : the grand-child laughs at some things that were done in his grandfire's days ; infomuch, that hence it may be inferred, that natural human knowledge is not yet mounted to its miridian, and highest point of elevation. It cannot be denied, without gross ingratitude, but that we are infinitely obliged to our forefathers for the fundamentals of sciences ; and as the herald hath a rule, *I had rather err with my fathers than brothers*, so it holds in other kinds of knowledge. But those times which we term vulgarly the *old world*, was indeed the youth or adolescence of it ; and though, if respect be had to the particular and personal acts of generation, and to the relation of father and son, they who fore-lived and preceded us, may be called our ancestors, yet if you go to the age of the world in general, and to the true length and longevity of things, we are more properly the older citizens of the world : in this respect the younger may be termed more antient than his elder brother, because the world was older when he entered into it. Moreover, besides Truth, Time hath also another daughter, which is *Experience*, who holds in her hands the great looking-glass of *Wisdom and Knowledge*.

MINOS, a FABLE. By Sir HARRY BEAUMONT.

MINOS was looked upon as the justest King upon earth. He governed his Cretans with equity, and was highly favoured by the Gods ; who are said to have frequently given him their instructions, both by voices and dreams. One day in particular, when he was retired into the sacred grotto in the garden behind his palace, he fell into a dream, or rather vision, (for his mind seemed to be perfectly clear and awake, though he saw none of the objects round about him,) which was in the following manner :

Mercury appeared to him with a pleasing and gentle aspect, and told him that he came by the order of Jupiter, to bring him before his presence in the highest Heavens. He was immediately conveyed through the air by his divine conductor, quite up to the palace of light, much above the fixed stars. On their arrival, they saw Jupiter sitting on a Throne, with a pair of scales in his hands, (as the Goddess of Justice is generally represented in statues,) and a number of little weights, with strange characters

ters on them, piled up in two heaps on each side of him. Before him stood a spirit, just departed from our world; who turned away his face, as struck on a sudden with shame and confusion. "That spirit (says Mercury) is just going to receive his sentence for what he has done on earth; and it seems likely to go worse with him than he expected. All the actions of man, you know, must be either good, bad, or indifferent. We above call those actions only good, which produce some real benefit or happiness among men; and those bad, which produce some real mischief or unhappiness. Every action that does neither, we call indifferent. Every good action, as soon as performed, is marked down on a golden weight, (like those you see on the right hand of Jupiter,) exactly proportioned in size to the good produced by such action; and every bad one is marked on a brass weight, (like those on Jupiter's left hand,) exactly proportioned to the evil produced. The weights thus marked belonging to the same man, are kept always in two different parcels, during the life of the man; and, immediately on his death, are brought before Jupiter, and put into those scales. If the gold weights are the heaviest, he is adjudged worthy of bliss; and, if the brass, the contrary. 'Tis but too evident, even to one's eye, in this case, that the brass weights are the most numerous, and the most ponderous."

As Mercury was saying this, Jupiter called out to the spirit, to turn his face towards him, and receive his sentence. On his turning it, Minos immediately knew him to be Sebastor, the rich Cretan, and one of the richest citizens of Gnosus: on which he could not conceal the greatness of his astonishment. "What!" cried he, "is Sebastor going to be condemned by Jupiter! That Sebastor who passed so many hours every day before his shrine, and who offered up an hundred oxen on his altars, on our last great festival! Why, he was looked upon as the most devout man in all the island of Crete!" "If you will suspend your wonder a little," says Mercury, "we may hear his sentence." All this while, Jupiter looked on him with a mixture of sternness and compassion. "Unhappy mortal," says he, "you see how widely you was mistaken! The unerring weights are against you. Had you done more real good with the riches entrusted to your care, the right scale would have prevailed; but instead of doing good to man, you only thought of making presents to the Gods. 'Tis now too late for you to learn, that the Gods are not to be bribed; and as you have done so very little that has been beneficial to mankind, your lot must be to go to those who have been useless in their generation." After thus giving his sentence, Jupiter turned towards Minos, and dismissed him with the following words: "Minos, you have seen our way of

judging : your justice and good actions are all marked down on golden weights here, and they are more than I ever yet saw for any Prince upon earth. It is for this reason that I intend hereafter to constitute you as my deputy, and to make you the chief disposer of all the spirits that come from your world. Continue to follow the laws of justice and virtue while you live ; and when you die, and arrive to the dignity I have assured to you, remember my ways of judgement ; and place every one in more bliss or unhappiness hereafter, in exact proportion to the over-balance of happiness or misery that he may have occasioned in the whole course of his life. Let this be your rule, and then you will judge men in the same manner that they are judged by Jupiter himself."

ANNINGAIT and AJUT: A GREENLAND HISTORY.

OF the happiness and misery of our present state, part arises from our sensations, and part from our opinions ; part is distributed by nature, and part is in a great measure appropriated by ourselves. Positive pleasure we cannot always obtain, and positive pain we often cannot remove. No man can give to his own plantations the fragrance of the Indian groves ; nor will any precepts of philosophy enable him to withdraw his attention from wounds or diseases : but the negative infelicity, which proceeds not from the pressure of sufferings, but the absence of enjoyments, will always yield to the remedies of reason.

One of the great arts of escaping superfluous uneasiness, is to free our minds from the habit of comparing our condition with that of others, on whom the blessings of life are more bountifully bestowed, or with imaginary states of delight and security, perhaps unattainable by mortals. Few are placed in a situation so gloomy and distressful, as not to see every day beings yet more forlorn and miserable, from whom they may learn to rejoice in their own lot.

No inconvenience is less separable by art or diligence than the inclemency of climates, and therefore none affords more proper exercise for this philosophical abstraction. A native of England, pinched with the frosts of December, may lessen his affection for his own country, by suffering his imagination to wander in the vales of Asia, and sport among woods that are always green, and streams that always murmur ; but if he turns his thoughts towards the polar regions, and considers the nations to whom a great portion of the year is darkness, and who are condemned to pass weeks and months amidst mountains of snow, he will soon recover his tranquility ; and while he stirs his fire, and throws
his

his cloak about him, reflect how much he owes to Providence, that he is not placed in Greenland or Siberia.

The barrenness of the earth, and the severity of the skies in these dreary countries, are such as might be expected to confine the mind wholly to the contemplation of necessity and distress; so that the care of escaping death from cold and hunger should leave no room for those passions, which, in lands of plenty, influence conduct, or diversify characters; but that the summer should be spent only in providing for the winter, and the winter in longing for the summer.

Yet learned curiosity is known to have found its way into these abodes of poverty and gloom. Lapland and Iceland have their historians, their critics, and their poets; and love, that extends his dominion wherever humanity can be found, perhaps exerts the same power in the Greenlander's hut, as in the palaces of Eastern Monarchs.

In one of the large caves to which the families of Greenland retire together to pass the cold months, and which may be termed their villages or cities, a youth and maid, who came from different parts of the country, were so much distinguished for their beauty, that they were called by the rest of the inhabitants Anningait and Ajut, from a supposed resemblance to their ancestors of the same names.

Anningait for some time heard the praises of Ajut with little concern; but at last, by frequent interviews, became sensible of her charms, and first made a discovery of his affection by inviting her with her parents to a feast, where he placed before Ajut the tail of a whale. Ajut seemed not much delighted by this gallantry; yet, however, from that time, was observed rarely to appear but in a vest made of the skin of a white deer: she used frequently to renew the black dye upon her hands and forehead, to adorn her sleeves with coral and shells, and to braid her hair with great exactness.

The elegance of her dress, and the judicious disposition of her ornaments, had such an effect upon Anningait, that he could no longer be restrained from a declaration of his love. He therefore composed a poem in her praise; in which, among other heroic and tender sentiments, he protested, "That she was beautiful as the vernal willow, and fragrant as the thyme upon the mountains; that her fingers were white as the teeth of the morse, and her smile grateful as the dissolution of the ice; that he would pursue her, though she should pass the snows of the midland cliffs, or seek shelter in the caves of the Eastern Canibals; that he would tear her from the embraces of the Genius of the rocks, snatch her from the paws of Amaroc, and rescue her from the ravine of Hafgufa." He concluded
with

with a wish, "That whoever should attempt to hinder his union
 " with Ajut, might be buried without his bow, and that in the
 " land of souls his skull might serve for no other use than to
 " catch the droppings of the starry lamps."

This ode being universally applauded, it was expected that Ajut would soon yield to such fervour and accomplishments ; but Ajut, with the natural haughtiness of beauty, expected the usual forms of courtship ; and before she would confess herself conquered, the sun returned, the ice broke, and the season of labour called all to their employments.

Anningait and Ajut for a time always went out in the same boat, and divided whatever was caught. Anningait, in the sight of his mistress, lost no opportunity of signaling his courage ; he attacked the sea-horses on the ice, pursued the seals into the water, and leaped upon the back of the whale, while he was yet struggling with the remains of life. Nor was his diligence less to accumulate all that could be necessary to make a winter comfortable : he dried the roe of fishes, and the flesh of seals ; he entrapped deer and foxes, and dressed their skins to adorn his bride : he feasted her with eggs from the rocks, and strewed her tent with flowers.

It happened that a tempest drove the fish to a distant part of the coast, before Anningait had completed his store ; he therefore entreated Ajut, that she would at last grant him her hand, and accompany him to that part of the country whither he was now summoned by necessity. Ajut thought him not yet entitled to such condescension ; but proposed, as a trial of his constancy, that he should return at the end of summer to the cavern where their acquaintance commenced, and there expect the reward of his assiduities. " O virgin, beautiful as the sun shining on the
 " water, consider (said Anningait) what thou hast required.
 " How easily may my return be precluded by a sudden frost, or
 " unexpected fogs ; then must the night be passed without my
 " Ajut. We live not, my fair, in those fabled countries which
 " lying strangers so wantonly describe, where the whole year is
 " divided into short days and nights, where the same habitation
 " serves for summer and winter, where they raise houses in rows
 " above the ground, dwell together from year to year, with
 " flocks of tame animals grazing in the fields about them ; can
 " travel at any time from one place to another through ways en-
 " closed with trees, or over walls raised upon the inland waters,
 " and direct their course through wide countries by the sight of
 " green hills or scattered buildings. Even in summer we have
 " no means of crossing the mountains, whose snows are never
 " dissolved ; nor can remove to any distant residence, but in our
 " boats

“ boats coasting the bays. Consider, Ajut, a few summer days,
 “ and a few winter nights, and the life of man is at an end.
 “ Night is the time of ease and festivity, of revels and gaiety ;
 “ but what will be the flaming lamp, the delicious seal, or the
 “ soft oil, without the smile of Ajut ?”

The eloquence of Anningait was in vain ; the maid continued inexorable, and they parted with ardent promises to meet again before the night of winter.

[*To be continued.*]

ANECDOTE of Cardinal RICHLIEU's STATE POLICY.

A Person of Quality, on bringing considerable news to the Cardinal, was received by him with the greatest caresses ; and, to denote his joy, he immediately presented him with a rich diamond, and made him hope for still greater recompence : yet this same person that had brought this so good news, was carried to the Bastile as soon as he came out of the Cardinal's closet, where he remained for some months, without seeing any body ; so that he imagined himself all that while in a dream : but at length his prison doors were set open, and the Cardinal would see him, and made him be given as many hundred crowns as he had passed over days in prison. He accompanied this present with all the civilities imaginable, and said these words to him : “ Thou
 “ art not to blame ; and yet I could not but punish thee for my
 “ fault, when I made thee enter into my closet, as soon as thou
 “ camest from Italy to bring me so advantageous news. The
 “ great desire I had to know the particulars of the business,
 “ made me forget to take off from the table a writing of great
 “ importance, which thou mightest have read entire ; which
 “ contained the revolt of Catalonia, the demand of this Pro-
 “ vince, and the intrigues of France, which caused this insur-
 “ rection : and the knowledge of so important a mystery might
 “ make my Prince lose the acquisition of so rich a Province ; so
 “ that I could not imagine a more safe and speedy remedy, than
 “ to shut thee up in a place where it was impossible for thee to
 “ make any use of the notice thou didst get by my imprudence.
 “ But things being at present in such a condition, wherein 'tis
 “ impossible France should receive any prejudice, I restore thee
 “ thy liberty, and intreat thee to forget the severity which rea-
 “ sons of State have put me upon. Receive from my hands the
 “ present which the King my master makes thee, and be pleased
 “ to reckon me among the number of thy particular friends.”

THE HARLEQUIN.

I Do not think that I change my mind and body so often as those I visit in the different parts of this over-grown capital ; but, nevertheless, the metamorphosis is not confined to persons only, but even houses change their external forms with their motley inhabitants. I have made it my observation in this city, that in the course of one year some shops will alternately contain three different trades : my talisman scarce ever does more with the assistance of the very scene-shifters in one of Rich's best pantomimes. I have known a shop open in a most glaring manner with trinkets and toys ; in three months again it has been changed into a linen-draper's, where every method of plaiting and folding handkerchiefs, placing black paper in the form of hearts under muslins, and other little drapery tricks to coax the girls to buy, have been practised without success. The draper courts and allures in vain—he gives way to a Caledonian bookseller, who, with a load of Glasgow and Edinburgh pirated books gaudily gilt, promises to undersell all the trade ; and thus in succession does a house make its appearance in as motley a manner as my coat.

I suppose these sudden failures may arise from dissipation and extravagance. A young man becomes possessed of a small capital ; he then resolves to enter into trade, to fall in love, and marry as fast as possible. He gets a stock of goods upon nine months credit, squanders away the cash as fast as it drops through the slit of the till, flies from pleasure to pleasure with his new wife, lives at all points, and burns his candles at both ends ; and then his creditors, for their credit given him, take the residue of the goods unfold for the debt : they get ten shillings in the pound, and the young buck of a tradesman gets a child, which, with a young wife without a shilling, he leaves to her parents to support, and he transmigrates to India or America.

In like manner do even persons of the *Bon Ton* rise and fall ; they are as often down and up as the buckets of a frequented country well. A man cannot be reckoned of the *Ton*, unless he gambles ; therefore a cast of the dye makes him poor or rich. Last night I popped down the chimney at White's, in St James's-street, where I found my old friend Charles Volpone and young F—l—y hard at it at piquet. They had not been in bed for two nights, and their bill for cards alone came *only* to the moderate sum of seventy-five pounds. The room was so strewed with cards, that I could hardly keep my very nimble feet in it. Charles yawned, damned his fortune, slipped into his chair, went home, washed and shifted himself ; then in his *sulky* rattled down to the House of Commons, played with his hat, beat his breast, talked
for

for an hour in favour of the Administration, without knowing a word of the matter debated, and then returned again to White's, to try his luck at hazard.—Thus does a modern man of the mode pass his time for the *benefit of himself and family*, and the *great good of his country*.

The Causes of the Winds, and of the Effects the different Temper of the Air has on Human Bodies, explained. Translated from the French of Dr. Malouin.

THE wind is a part of the atmosphere of the air, and is put in motion according to some particular direction; so that winds are in the atmosphere what currents are in the sea. The general, or trade winds, that is, those which have regular periods, are large currents of the air, blowing from east to west, in a great part of the torrid zone. In the Indian ocean they change their direction every half year, and are called Monsoons.

It is now universally acknowledged that the sun and moon are the causes of the flux and reflux of the tides; but these luminaries cannot act upon the sea without influencing the air at the same time, because it lies between those luminaries and the sea, and is also more easily put in motion than the waters of the ocean. The constant trade-winds, as has been proved by several authors, are put in motion by the action of the sun and moon in the torrid zone; and by the same method of reasoning it will appear why the west winds are so frequent in the temperate zones, and why some latitudes between the tropics are more particularly subjected to violent hurricanes.

If the wind blows from the east at the new and full moons, we have generally dry weather; on the contrary, if it comes from the west, we expect a rainy season. The rarefaction of the air by the heat of the sun, when he passes from one hemisphere into the other, is the principal cause of the equinoctial winds. Sometimes the mountains turn the general winds out of their first directions, and produce accidental winds; besides, the elasticity of the air, being susceptible of a greater or lesser activity, is a constant principle of the agitation and motion of this fluid, which always endeavours to preserve an equilibrium; but this can never be found, because the action of the rays of the sun, in different obliquities, is unequal. Thus the inequality of the heat of the sun in different parts of the atmosphere, and the inequalities found on the surface of the terraqueous globe, are inexhaustible sources of irregular winds.

Sometimes the winds proceed from vapours, which are dilated, or rarefied, from a cause similar to that which often occasions the

bursting of chemical vessels. It has been observed that winds are sometimes different in countries which lie very near each other ; a strong proof that particular winds are formed in the country where they blow.

If the air has a strong action upon bodies, as there is not the least room to doubt it has, the wind must have still more in several respects, because it is only air which has gained a greater activity by its motion : thus water pumped on the body, or poured upon it from some elevated situation, has a greater effect than a simple bath ; consequently a wind must have a stronger power than air in its natural state.

The coldness of the air is increased by motion, especially if it, at the same time, passes through a narrow place, and the wind is naturally cold ; for, though it is sometimes hotter than the air, yet it is only so when it blows from a hotter place or climate : and, though the wind may be colder than the climate it comes from, yet it can never be hotter. This natural quality of the wind, in cooling the air, is one of the principal causes of the distempers it produces ; for its coldness checks perspiration, by contracting the skin and closing the pores, which are opened by a hotter air : and for this reason cold winds are the causes of rheums, defluxions, and rheumatisms, which are generally occasioned by a suppressed perspiration.

The wind causes great alterations in the body by its sudden changes, for these are always prejudicial to health ; and a sudden change of weather is generally the cause of the diseases which depend upon the intemperance of the air ; for which reason there are more maladies at that time, and soon after it, than at any other. Cold is more noxious to animals, and all organised bodies, than heat. It is principally hurtful to the breast ; and, because the north winds are the coldest of all, it is in a particular manner prejudicial to that part of the body ; while the wind from the south is injurious to the head and nerves. It has also been observed that a dry easterly wind greatly affects atrabiliary, melancholic, and dry constitutions.

Moisture is the proper corrective of the wind, which is naturally dry ; and therefore it does more mischief by its dryness than by its humidity, as it produces worse effects by its coldness than heat. Hence the west wind is generally most salutary, and the north most injurious to health. The wind carries the intemperate particles of hot and cold climates into those that are temperate ; and, if it proceeds from a quarter we are little accustomed to, it does the more harm. Sometimes, likewise, the winds bring exhalations very prejudicial to health ; for which reason those, who are so near the coast of Africa as to be affected with the south winds which blow from thence, often suffer greatly from

from them, because the heat of that country is greatly productive of putrefaction. Some winds may bring salutary exhalations, arising from aromatic herbs, sweet-smelling flowers and blossoms; while others may be changed from a gentle breeze into a brisk gale, which is bad for those who are subject to disorders of the lungs.

The same wind, which is hurtful by bringing noxious vapours into one country, may be useful to another, from whence they are carried off. Those vapours, which produce epidemic or popular diseases, either arise from putrid bodies, from standing waters, or from some species of minerals. The winds that come from a distance are more prejudicial than those that are local. The air is never more pure than after a tempest; for, when it is over, objects may be perceived at a greater distance than before, because the exhalations are removed which before obstructed the sight. Many, doubtless, have seen the undulations of the air, when full of vapours, by the assistance of a good telescope; these are not so visible after a storm of wind. Nothing can be worse than a stagnation of the air; and therefore those who inhabit plains, where it is least in motion, are generally less healthy than those whose habitations are on higher grounds, which are often fanned by a brisk gale of wind. An atmosphere loaded with animal steams is likewise very bad; and would become exceeding unhealthy, and even pestilential, if not renewed. This state of it has been called the seat of the epidemical disorders, and has produced the small-pox, malignant fevers, and pestilential diseases. The last have also been frequently preceded by a long continuance of calm weather.

The HIGHLANDER: An ANECDOTE.

[Translated from Abbe Resnal's history of the European settlements in the two Indies.]

THE English attacked, in 1747, the Spanish settlement of St. Augustin, but were obliged to raise the siege. A party of Scotch Highlanders, who attempted to cover their retreat, were routed and cut to pieces. A Sergeant alone was spared by the Indians who fought under the banners of Spain, and was reserved for that lingering death to which those Savages devote their prisoners. This man, when he beheld the instruments of the cruel torture that awaited him, is said to have addressed the sanguinary tribe in these terms:

“Heroes and Patriarchs of the new world, you were not the enemies I sought to meet: you have, however, gained the victory: make what use of it you think fit. The fate of war hath

delivered me into your hands, and I dispute not your right : but, since it is the custom of my fellow-citizens to offer a ransom for their lives, listen to a proposition which is not to be rejected.

“ Know then, brave Americans ! that, in the country which gave me birth, there are certain men endowed with supernatural knowledge. One of these sages, who was allied to me by blood, gave me, when I became a soldier, a charm which was to render me invulnerable. You saw how I escaped all your darts ; without that enchantment, was it possible I should have survived the many hard blows with which you assailed me ? I appeal to your valour. Did I either seek for ease, or fly from danger ? It is not so much my life that I now beg of you, as the glory of revealing a secret of importance to your preservation, and of rendering the most valiant nation in the world immortal. Only leave one of my hands at liberty, for the ceremonies of the enchantment. I will give a proof its power upon myself in your presence.”

The Indians hearkened with avidity to a speech that equally suited their warlike disposition, and their inclination towards the marvellous. After a short deliberation, they unloosed one of the prisoner's arms. The Scotchman requested that his broad sword should be given to the most alert and most vigorous person in the assembly ; and laying bare his neck, after he had rubbed it over with magic signs, and muttered a few inarticulate words, he called out, with a loud voice, and a chearful air, “ Behold now, ye sage Indians, an incontestable evidence of my sincerity. You, warrior, who grasp the instrument of death, strike with your whole force ; you are not only unable to sever my head from my body, but even to pierce the skin of my neck.”

He had scarcely pronounced these words, when the Indian, fetching a most dreadful blow, made the head of the Sergeant fly to the distance of twenty yards. The astonished Savages stood immovable : they looked at the bloody carcass, and then cast their eyes upon themselves, as if to reproach one another for their stupid credulity. Admiring, however, the stratagem employed by the stranger to shorten his death, and to avoid the torments that were prepared for him, they granted to his corpse the funeral honours of their country.

THE TRAVELLER.

Imitated from the GERMAN of GELLERT.

A Traveller, during the violence of a storm, implored relief from Jupiter, and intreated him to assuage the tempest. But Jupiter lent a deaf ear to his intreaty. Struggling with the unabating fury of the whirlwind, tired, and far from shelter, he
grew

grew peevish and discontented. "It is thus," he said, "the Gods to whom our sacrifices are offered daily, heedless of our welfare, and amused with our sufferings, make an ostentatious parade of their omnipotence?" At length, approaching the verge of a forest, "Here," he cried, "I shall find that succour and protection which Heaven, either unable or unwilling to aid me, hath refused." But, as he advanced, a robber rose suddenly from a brake; and our traveller, impelled by instant terror, and the prospect of greater danger, betook himself to flight, exposing himself to the tempest of which he had so bitterly complained. His enemy, mean while, fitting an arrow to his bow, took exact aim; but the bow-string being relaxed with the moisture, the deadly weapon fell short of its mark, and the traveller escaped uninjured. As he continued his journey, a voice issued awful from the clouds. "Meditate on the providence as well as on the power of Heaven. The storm which you deprecated so blasphemously, hath been the means of your preservation. Had not the bow-string of your enemy been rendered useless by the rain, you had fallen a prey to his violence."

The POLISH PARTITION ILLUSTRATED, in seven dramatic Dialogues, or Conversation Pieces, between remarkable Personages, published from the Mouths and Actions of the Interlocutors. By GOTLIEB PANSMOURER, the Baron's Nephew.

THE following is part of the first dialogue, which is supposed to be between the E——s Q—n of H——y, the E——s of R——a, and the K— of P——a.

K— of P——a. Pray, Ladies, who will draw up the *manifesto* that must proclaim to the world the *apparent* equity of this *real* violation of (what is vulgarly called) common justice?

The composition of this same *manifesto* (nay—pray don't laugh, Madam—for the matter is serious) will be more difficult than you seem to imagine. It will require invention, an intense operation of that political chemistry that can melt down contradictions, and a dexterous application of that optical magic that can make illusion pass for reality, and put upon truth a garment of many changing colours.

I do not think the world (improved as it may be in this golden age of philosophy and freedom) so far advanced towards perfection as to bear, with any tolerable degree of patience, a plain and undisguised avowal of the principles upon which we act, and of the objects we have in view. For though the old phantom Virtue be well nigh annihilated among people of our rank, yet the spirit

spirit of *prejudice* and *system* has yet some hold on the minds of men, and the habit of paying to the antiquated goddess, who has long ago lost her scales and her weights, some feeble marks of external respect, is not, as yet, entirely worn out. We must therefore speak *dubiously*, even after we shall have begun to act *plainly*: we must even make use of the old terms of *justice*, *liberty*, *humanity* and *patriotism*; though the flimsy beings they represent, must act only as *mutes* in the tragi-comedy we are about to exhibit. To speak without a figure, the composition of our manifesto will require uncommon talents, and I scarcely know where we shall find a pen properly qualified for such a task let me see ———

K—g of P l—d. [*Undiscovered.*] Lord! What are this man and these women about? How came they together? This is surely a very odd coalition—It is such a mixture of sympathy and antipathy, as would excite astonishment, if we were not come to a period which is likely to extinguish the passion of *wonder* in the mind of man—and then they look so eager, and speak as if they were going to rob—But let me hear them.

E—fs of R—a. How can your Majesty be at a loss for maxims to colour, and pens to defend our claims and our proceedings? Is not Berlin the centre of the *New Philosophy*? And have you not *Sophists* in your academy, who can *write* mankind out of their principles, while we are *fighting* them into our interests?

K—g of P l—d. [*Undiscovered.*] Is it Catherine that speaks this *Jezabel* language! It is, as I live—'tis she.

K—g of P—a. Ah! Madam, Berlin is no more what it was a few years ago—all my *Wits* and *Philosophers* are gone! mortality, famine, and the sword, have carried off some; and, others finding their health and spirits affected by the air of the Court, are gone to other countries. Maupertuis is no more at the head of the academy, otherwise he might have been of use to us on the present occasion. He was an excellent hand at a paradox; and by the farther discoveries he was making concerning the *nature* of the soul, by the means of *opium* (a), he might have invented for us a *new system* of right and wrong. But the poor Devil fell sick at Baül, and died there a Christian, that is to say (as I hope you understand me) *he died in his night-cap*.—Wolf (who in the sphere of his voluminous philosophy comprehended *much*, but explained *little*, who linked together in a geometrical string the sublimest dictates of moral obligation, with the

(a) This folly of Maupertuis may be seen in several places in his works; and he really proposed the experiment on the soul by opium, to the academy of Berlin.

the lowest and most disgusting functions of nature), (*b*) would have evacuated in a few days, a series of fifty thousand prepositions to persuade the Poles that *whatever is, is right*—I made this bulky Philosopher a Baron—but he is now no more ! He is become a *monade* (*c*).

Empress Q—n, [to the *Empress of R--ff--a*.] I don't know what the man is talking about—Pray, sister of Muscovy, what is a *monade* ?

E—fs of R—a. I really don't know, sister ; we have no such thing at Petersbourg, that I know of.

K—g of P—a. That I believe—they are too thin for your climate—besides, as they are neither *matter* nor *spirit*, have no *bulk*, nor even *parts*, I don't imagine either of you care much for them.

—But let us not dwell on this trifling incident—who shall we find to compose our manifesto ?

E—fs of R—a. Had you the Marquis D'Argens, or the Count Algarotti, they

K—g of P—a. Alas ! they are both *annihilated*, or, which is the same thing, have rejoined the *universal substance*. Fame has given their *ashes* some blasts of her trumpet—but what do their *ashes* care for fame and her trumpet ?—Let us, however, quit this reflection—it is not very pleasing at a certain time of life . . . but were these two eminent wits yet in existence, they would not serve us effectually ; for they had both some old-fashioned notions of honour, probity and decorum, that would have rendered their eloquence and sophistry awkward in the present cause.—You forget, Madam—and you too, Madam, are endeavouring to forget that our enterprize is of a nature entirely *new*—that nothing of the kind has ever been attempted in these parts of the world, among civilized nations, or Princes supposed to be such,—that Alexander invading the dominions of Porus, and Pompey and Cæsar dethroning the Asiatic Monarchs, covered their depredations with a certain air of dignity which our's have not. They did not prepare for the success of their inroads by professions of friendship, by the tender of good offices designed to ensnare, nor by solemn treaties, containing the abjuration of those designs which they were upon the point of executing. And yet Alexander, Pompey and Cæsar, have been looked upon, in all ages, as the plagues and scourges of mankind.

Our

(*b*) See his chapter *de officio*, and *modo exonerandi ventrem*, in his book entitled *Oeconomica*.

(*c*) The *monades*, in the Leibnitian and Wolfian philosophy, are the elements of all beings.

Our cause, therefore, cannot be defended upon the *old principles* of equity and justice, which run through the writings of Algarotti; who, in other respects, was a man of taste, knowledge, and merit.

E—fs of R—a. Voltaire is yet on the stage.—

K—g of P—a. Yes, but he will not answer our purpose; for if he should write our *manifesto*, as he has written your Russian history, we should have upon our backs the bawling critics, as well as the grumbling Poles. He would also fill the *manifesto* with false quotations, for this is his habit; but the thing we want is a medley of obscure passages, compiled and dragged from the cloudy regions of antiquity, and larded with the maxims of the *new philosophy*. The best service Voltaire could render us would be by his pleasantries;—he might smooth, by some jokes in our favour, the stern and provoked aspect of those who are spectators of the strange work we are carrying on—for I am much of the opinion of the philosophical English Nobleman (*c*), who said, that *ridicule is the test of truth*, and that the cause is always triumphant in the opinion of the *sound* part of the public, which has the laughers on its side.

But Voltaire begins now to excite the laugh but feebly—and the smile he still diffuses over the countenance is less the effect of his wit, than of our grateful remembrance of the laughter he formerly excited (*d*). The man has out-lived his influence, for he so unmercifully loads the press with the crudities of an exhausted genius, that his *present* productions are scarcely supported by any thing but his *former* reputation. We are tired with his jokes upon Jews, Monks, Superstition, Persecution, and Providence, from their being so often repeated. Besides, the coxcomb has made certain boasts of humanity and benevolence, that may make him ashamed to justify us in this division of brother Poniatowsky's kingdom.

[To be continued.]

(*c*) The very elegant Earl of Shaftesbury, who never dreamt that his maxims would be so applied.

(*d*) It is proper to advertise the reader, that the Royal Interlocutor, who is now speaking, is one of the most talkative, as well as the most knowing Princes of his time.

E P I G R A M.

WHEN the meek spaniel thwarts his master's will,
He beats the curr, and, Sirrah cries, lie still.
Lie still, ye currs, and lick your master's feet,
English or Scot: O formed to be beat!
The generous bull-dog, spite of horns and blows,
Springs up and takes the tyrant by the nose.

A new

A new Method of PAINTING.

TAKE a metzotinto print, and laying it on a very smooth board, with the face of the print downward, wet it well with a sponge, that it may swell to its full extent ; then having two straining frames ready, one the exact size of the print, the other to go round, allowing about a quarter of an inch between the two, place the last-mentioned on the print thus soaked, with some strong paste round the margin of the print, that it may stick to the strainer ; let it lay on the table till dry, and the print will be strained very tight : then varnish the print on the back, once, twice or more, till it is transparent ; when it is dry it is fit to paint, which is done on the back of the print, in the following manner : Place it over a piece of white paper, or in any form to receive the light on the front, and with what different colours you chuse, be careful to paint within their proper limits ; the shading in the print forms both the drawing and painting, without the trouble of mixing the colours to their different degrees of light. When it is all painted, and quite dry, take the smallest strainer, mentioned before, the size of the print, which is made to go within the other, with a piece of primed canvass railed thereon ; and pasting the back of the print, which you have painted, lay the strainer on. When it is again dry, cut round the space between the two strainers, and you will have a handsome painting, to appearance painted on the canvass.

REFLECTIONS on the Conduct of a PIGEON.

I Have frequently observed in my walks, nay I observe daily, a pigeon who solitarily retires among the fowls and turkies, forsaking entirely the dove-house, and those of his own species. "What can be the reason," said I (for I love to have a reason for every thing which I see under the sun) "what can be the reason that this pretty creature, this sweet emblem of innocence, forsakes his own relations for these strangers?"—I then recollected myself: "Look around," said I to my inquisitive mind, "among mankind, and see whether you do not often meet with the best reception among strangers ; and whether those of your own nation, your own neighbourhood, your own family, are not frequently the most uncivil, the most unbenevolent to you."—I stood convicted ; for truth, even disagreeable truth, has always that effect with me. — "But still," replied I, "this is only a parallel case ; the effects are similar, but I want to know the causes. I find they may be various : among mankind, not a want of merit, but generally an extraordinary degree of it, creates a dislike. Jealousy, envy, defamation, are as inseparable from true merit,

as a body from its shadow in the clearest sun-shine. We hate a rising superiority in those who were born our equals. We do not wish ourselves so much exalted, as we wish them degraded. We are not ambitious enough to aim at excelling them, but are sufficiently mean to estimate their merit by the unjust balance of partiality. This behaviour is founded on self-love. A stranger is seldom so great an object of envy as a neighbour or an acquaintance, though merit or interest may have seated him on the highest pinnacle of honour, power, or fame, because we were not spectators of his exaltation. If we hear that a stranger, at some great distance, has found a purse of gold, we hear it without emotion; but if our fellow-traveller picks up one, we immediately claim either part or the whole; and, if unsuccessful, we envy his good fortune, and meditate revenge upon him: therefore strangers are preferred, and prefer strangers. I doubt not but ill usage among his species has driven this poor pigeon to seek for shelter among these strangers. And happy it is for an animal, that when his own species forsake him, he may hope for better treatment among others of a less severe disposition. The Africans may be safer in the midst of lions and tygers, than in the rapacious hands of their European or American brethren. Even this pigeon esteems himself safer among those who might destroy him at one peck, than among his meek, innocent brethren. But the volatility of his disposition, or curiosity, may be the cause of this pigeon's desertion of his fellow-animals. If that is the case, he deserves to be pecked at till he returns to the dove-house, where he may make himself happy among those of his own species.

TIME, *and an* OLD BLIND WOMAN: *A FABLE,*

OH! Time, thou mercenary cheat,
 What! wilt thou rob me of my feet?
 Must I, thou bald-pate thieving knave,
 With crutches halt into my grave?
 When I was sucking at the breast,
 And native innocence possess'd,
 Thou stol'st it, unperceiv'd away,
 Coward! whilst I defenceless lay:
 My beauty too, which was so great,
 That beaux, when kneeling at my feet,
 Admiring, prais'd my rosy bloom,
 And swore my breast was all perfume;
 That Cupids dwelt in either eye,
 From whence they let their arrows fly;

And

And oft, in extacies, repeat,
 ' No syren's voice was half so sweet.'
 Such language from their tongues would flow,
 That Nature could not more bestow.

All this thou took'st, and still dost keep;
 Thou next engross'd my strength and sleep;
 And now my memory, my ease,
 And sight, thou takest by degrees:
 In short, I've nothing now remains,
 But dire infirmities and pains;
 Yet still thou art unsatisfy'd,
 And some things from me daily slide.

Thus spoke a dame, depress'd with age,
 And thus reply'd the hoary sage:

Base woman! Wherefore dost complain,
 And speak of me with such disdain?
 Thou know'st I never us'd thee ill,
 Since thou wert born, nor ever will;
 I take no more than what's my due,
 And that I may with justice do:
 I'm never partial for a fee,
 But do by Monarchs as by thee.
 Then prithee, woman, why this rout?
 Thou hadst them till thy lease was out:
 So be content, and freely give
 That breath of thine, and cease to live.

Alas! says she, some pity take,
 Give me one day, for Heav'n's sake;
 For yet I'm unprepar'd to die.—
 ' And who's to blame for that? not I:
 ' No, no, 'tis all in vain to crave it,
 ' My debt is due, and I will have it.'
 Let careless souls example take,
 And much of ev'ry moment make.

H U M A N I T Y.

Humani nihil alienum

TERENT.

AH me! how little knows the human heart,
 The pleasing task of soft'ning others woe,
 Stranger to joys that pity can impart,
 And tears sweet sympathy can teach to flow.
 If e'er I've mourn'd my humble lowly state;
 If e'er I've bow'd my knee at Fortune's shrine;
 If e'er a wish escap'd me to be great,
 The servant pray'r, *Humanity*, was thine.

Perish that man who hears the piteous tale
 Unmov'd, to whom the heart-felt glow's unknown ;
 On whom the widow's plaints could ne'er prevail,
 Nor made the injur'd wretch's cause his own.
 How little knows he the extatic joy,
 The thrilling bliss of chearing woe and despair ?
 How little knows the pleasing, warm employ,
 That calls the grateful tribute of a tear ?
 The splendid dome, the vaulted roof to rear,
 The glare of pride and pomp, be, *Grandeur*, thine :
 To wipe from Mis'ry's eye the wailing tear,
 And soothe the oppress'd orphan's woes—be mine.
 Be't mine the blush of modest worth to spare,
 To change to smiles Affliction's rising sigh,
 The kind red warmth of Charity to share,
 Till joy shall sparkle from the tear-fill'd eye.
 Can the loud laugh, the mirth aspiring bowl,
 The dance, or choral song, or jocund glee,
 Affect the glowing sympathizing soul ?
 Or warm the breast, *Humanity*, like thee ?
 The pallid coward's heart thou scorn'st to bear,
 Thy seat's the gen'rous bosom of the brave ;
 The same bold warmth that bids the valiant dare,
 Bids him the trembling prostrate victim save.
 Not all the laurels on great *Cæsar*'s brow ;
 Not all the honour *Rome* to pay him strove,
 Could such a glorious deathless meed bestow,
 As the fair wreath that meek-ey'd *Mercy* wove.
 Shall murd'rous conquest point the path to fame ?
 Shall scenes of ravage still employ the muse ?
 And shall not tender *Mercy* have her claim ?
 The palm to her shall still the song refuse ?
 Ah ! no ! the prowess of the hero's sword,
 (When but to rapine and to waste confin'd)
 The shouts of triumph can no name afford,
 No title like THE FATHER OF MANKIND.

*An Answer, by W. B. of Sherborne, to J. Williams's Enigma, of
 Gwennap, in the last Museum.*

YOUR Enigma, Sir, is of a joiner's tool,
 Which I find to be a TWO-FOOT RULE.

A P A R A D O X, by H. D.

HOW comes it to pass, that two men go the same voyage on
 board the same ship, and yet one sails farther than the
 other ? *An*

*An ENIGMA, by a Youth of Mr. Langdon's School,
Yetminster.*

HARK, enigmatic tribe ! I owe my birth,
As sages do record, to parent earth.
Mark my nice structure, and the wond'rous art
By which I'm form'd, how curious every part !
Proudly majestic see me walk erect,
And from th' inferior world command respect !
Yet querulous, and full of vain complaint,
I mourn each trifling ill and fancy'd want,
With fruitless discontents. Ah ! vile ingrate !
I blame the gods, and curse indulgent fate !
—My impious murmurings are oft reprov'd ;
For know I am by the Great God belov'd.
By me firm states are propt with wholesome laws,
And just decrees support the righteous cause :
Arts are improv'd, and turrets high adorn'd
Despise the ruder caves, by nature form'd :
Bright palaces o'erlook the neighb'ring woods,
And smoaky towns increase the fleeting clouds.
Nature in vain conceals her precious ore ;
I rifle all, and search the hidden store.
—I know right well the fabric of the sphere,
The changeful moon, and Phœbus' grand career ;
With ease the circuit of the stars explore,
And the great architect divine adore !
To me impartial nature wide explains
What healing virtue swells the tender veins
Of each sweet flower ; and of old, 'tis said,
The book of dark futurity could read.
I oft to mean and bestial acts incline,
Tho' actuated by a pow'r divine ;
And, thus inform'd, I'm mov'd with ev'ry toy
That gives to tickled sense a transient joy.
But were I here to mention all my strength,
My tale would run by far too great a length.

A N E N I G M A, by the same.

DEAR lovely sex, soft authors of delight,
To you alone these mystic lines I write ;
Reveal my name, the toil will be repaid ;
Wives I embellish, and adorn each maid.

Not

Not dug from mines, nor born upon a tree ;
 Nor found in air, nor ravag'd from the sea ;
 Yet I'm with truth confest the loveliest paint,
 And can improve the sweetness of a saint.
 Aided by me, who boast not, beauty please ;
 And beauties manly hearts with rapture seize ;
 Tho' I the mildest of the sex adorn,
 I'll freely own I'm in confusion born :
 And tho' I own confusion gave me birth,
 Yet I'm the most harmonious thing on earth ;
 My pleasing charms o'er ev'ry heart prevail,
 And more than all beside attract each male.

AN ENIGMA.

THERE is a certain republic, every individual of which fills up its proper place ; it has been of long standing, and of great utility in the world. Moses, the celebrated law-giver of Israel, was the first who cultivated an acquaintance with them, and informed mankind of their worth and importance. Every civilized nation has from age to age ever since conversed intimately with them, notwithstanding all the wars and commotions there have been in the world : they have been the grand promoters of piety and religion, and the instruments of handing down to posterity the various improvements in the polite arts. From them we have learned the most approved systems of politics ; the medicinal virtues of plants and trees of various climates ; together with the construction of the human body, and almost every part of physic and anatomy. From them the mathematician has learned the use of his angles, line, and circles ; the astronomer, the magnitude and the distances of the stars ; the natural philosopher, many of the most amazing mysteries and secrets of nature ; the poet been improved in elegance and purity ; the sailor taught to navigate his bark ; and trade and agriculture, and civil society in every part, received the highest advantages from them. Yet notwithstanding all that has been said on their behalf, they have at times been, every individual of them, prostituted to vice and immorality ; and likewise the occasion of feuds, and jealousies, and bloodshed. They will continue till the end of time ; but in the final conflagration be swallowed up, nor ever be rewarded or punished for the good or evil they have done, notwithstanding they proceeded as immediately from the Deity as any of his creatures or works.

A QUESTION,

A QUESTION, by J. J. of Plymouth-Dock.

UPON the northern seas, where boisterous storms did rise,
 And darksome clouds obscur'd the azure skies,
 And from our sight all celestial bodies skreen,
 That day or night to us could not be seen :
 During which time our gallant ship was tofs'd
 'Midst rocks and sands, each minute cast for lost ;
 Where every billow did present a grave,
 And death triumphant rode on ev'ry wave.
 When in the height of sorrow, fear and doubt,
 The storm allay'd, and to our joy bright Sol look'd out ;
 Whose altitude was took then in the Heaven,
 And prov'd 42 degrees and minutes about six or seven.
 The calm continu'd, and in that very place,
 We stay'd there for full two hours space ;
 And then bright Phœbus smil'd on us once more,
 Whose altitude again we did explore ;
 And found it 57 degrees, and minutes thirty four.
 By our accounts, we found that very day
 Fell out exactly on the tenth of May.

Now, you young artists, whose wits are ripe at will,
 In this distress I pray exert your skill :
 And from what here is found, give me, I pray,
 The latitude o'th' ship, and hours o'th' day.

Note, The Sun's declination was found to be 20 deg. 14 m. north that day.

An O D E to M A R C H.

THEE, March, I hail ! Hail, infant Spring,
 Tho' yet a foster child,
 Under a foster father's hand
 Too apt to be beguil'd.
 Unnatural heat, and hot-bed steams,
 The gard'ners now procure,
 To force thy weakly tendrels on,
 'Till seasons more mature.
 For still the chilly breath of morn,
 And wintry ev'ning gale,
 To check or kill the tender buds
 Are seldom known to fail.
 Boreas and Euris now combine,
 And their last efforts make
 For empire ; but their struggle's vain ;
 Our clime they must forsake.

So the expiring snuff is seen,
 When no supply is near,
 Sudden to make a transient blaze,
 Then wholly disappear.
 But in yon sunny hedge-row side,
 The hardy snow-drop see,
 And the pale primrose, both of which
 Brave their inclemency.
 And now bright Sol draws near the line,
 In his oblique career ;
 His genial warmth spreads joy o'er all
 Our northern hemisphere.
 The woodland choir now resume
 Their long forgotten lays,
 To welcome his benign return,
 And greet the vernal days.
 Earth feels the influx of his beams ;
 And all her latent store
 She pours from her magazines,
 To deck her bosom o'er.
 Awile, my muse, thy theme forego,
 Till April's varied hours
 Call forth the leaves on every tree,
 And clothe the naked bowers.

ANTONY.

R. B——r.

AN ANECDOTE.

ONE Capt. Dunbar, a Scotch Officer, complained that a certain agent had cheated the regiment he belonged to. Such was the diligence of L—B—g—n, that the Officer was deprived of his post before the accusation was enquired into. Dunbar was very poor ; but, to increase his misfortunes, he was put into the custody of a King's messenger. Every body knows that the expence of being detained by such a State Mercury is very great, about five or six pounds *per diem*. After the unhappy Scot had been detained a convenient time, the petitioner hinted to him, that if he would petition the House of Commons, he would be discharged. " I petition," said Dunbar, " God forbid ! I am in very good quarters ; I eat and drink well, have " a good fire and a good bed ; and I am sure, if I am discharged, " I shall not know where to get any of these comforts.—No, " no, I know when I am well." In short, the Messenger was obliged himself to petition the House to get rid of his guest.

THE WEEKLY MUSEUM.

April 2nd 1774

[Number 3.]

MOMUS : Or, The LAUGHING PHILOSOPHER.

——— and he whose mind
Is virtuous, is alone of noble kind. DRYDEN.

✠✠✠✠✠ Could not forbear laughing immoderately the other day, when I had a visit to pay to a certain unpopular Minister; who not being in the way, the servant asked me, if I would see his Gentleman? I ✠✠✠✠✠ was surprized at the question, and immediately acquiesced; but more out of curiosity to see my Lord's Gentleman, than any thing else.

When this apology for manhood appeared, I was astonished. A fellow advanced in some of his Lordship's clothes, who looked like a meagre Devil that had just done penance, or a bird delivered from a goal by an Insolvent Act; or like Charles Jenkinson in his morning flannels. He had a comb in his hair, to denote his occupation; and, in some contemptible bad English, informed me that his Lordship was *not visible*.

I revolved in my mind, over and over again, his Lordship's Gentleman! astonished at the phrase, to think that any man should give another a name to which he never ascended himself. His Lordship is a man of great estate, and hath also rank in life; but still his Lordship hath not a trait of the Gentleman in his nature. Coblers may be Gentlemen by nature, when even the crystal circle of a Court cannot make one of a King.

I do not know a Prince in Europe who is a Gentleman. The French King, by his presence, would almost persuade you to think so; and yet, by his daily actions, he convinces you that he is not one.

The King of Spain is a fool; consequently, not a Gentleman. The King of Prussia is a mercenary savage warrior, and therefore not a Gentleman. The discarded, banished Paoli, who now stoops to conquer with Doctor Goldsmith, amongst the

Tabbies on Richmond hill, is no Gentleman; for a man who could suffer a glorious people to be ruined, without heading them himself, and striking a blow; who could suffer his brother Clement to fight his battles, and yet meanly arrogate to himself the fame of them; who could win the petty opinion of the vain and ignorant James Boswell to tateow his character, and then fly from his people in a pusillanimous manner, ignobly take a pension of one thousand *per annum* at the hands of the English Ministry, and refuse to visit that amiable and glorious daughter of liberty, Mrs. Macaulay, for fear of offending the narrow mind of a British King, is no Gentleman. The King of the Danes is a very poor Gentleman. The King of the Swedes is a very uncertain character; and when all is said, (and the Pope excepted) I don't know but the Empress of Russia may be more of a Gentleman than all the crowned heads in Europe.

Kings and Princes are but men, and few amongst them are Gentlemen. There is an innate virtuous spirit of manners about a real Gentleman, which no education can give. It is the very topmost dignity of human nature, and falls to the share of very few. The man who earns his bread by the sweat of his brow, uneducated and untutored, may be the Gentleman; while the silken, tawdry fops of the Savoir Vivre, with the advantages of education, shall only be unprincipled coxcombs. Some think the dancing-school is the most ready method to form a Gentleman, or a trip to France. I have seen many dance with ease and grace, who were not Gentlemen; and the travelled fop, in general, returns so truly ridiculous, that instead of mending his manners, he only picks up the frippery of every fop he meets, and adds his feathers to the many he has already borrowed of the other Gallic Peacocks.

A complete Gentleman is the first character of nature. It is not the Courtier that makes one, though many think that titles and dress qualify a man for the character: those who reason so, know little of that which belongs to the composition of a Gentleman.—A Gentleman must have the basis of his character formed in nature; and then, if to a complacency of manners, a sweetness of disposition, a lively genius, integrity of heart, elegance of form, be added a good education; such a person bids fair to arrive at the character. A Gentleman cannot do a mean or a bad thing; he cannot traduce his neighbours, or tell a falsity: it is that part about our compositions which arises nearest to Angel, and which so largely distinguishes us from the lowest level of our species.

Kings are often not Gentlemen, while peasants are so. King Henry VIII. of England was a Monster, while his divine subject, Mr. Shakespeare, was a perfect and complete Gentleman.

Shakespeare

Shakespeare was a glass, wherein all men might see such just perfection, as to make their copies from him; by him they might dress themselves; he was a pattern to mankind, a mirror to manhood.

Charles Stuart the First, who most justly lost his head for a duplicity of character; who, amidst prayer and penance would lye; and while soothing his subjects with a most voluble plausibility, took up arms to cut their throats—he could be no Gentleman. And yet Mr. Milton, who was his Latin Secretary, was so perfectly so, that I may say he challenged all nature to match him; which made an Italian Nobleman say to him upon his travels, that he was not an Englishman, but an Angel in his mien and manners.

*Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verum hercle Angelus ipse fores.*

The present King of France has condescended to say, that the Honourable Augustus Hervey was the compleatest English Gentleman at his Court. I do not mean to extenuate Mr. Hervey's qualities; but, as a Philosopher, I have a right to doubt the judgement of the French King. It is virtue, joined to the most refined manners, which constitutes the Gentleman. The young men of this age entirely mistake the character: they emptily think that it consists in flutter, dress, and grimace, or riding a horse full gallop through the streets to pay morning visits. Alas! ye tulips of the day, ye are mistaken. It is honour, God-like honour, that stamps alone the heavenly character,—such a character, as Englishmen alone should study to cherish and preserve. The education which we formerly gave our children, formed their minds to dignity and virtue; it was solid and classical; but now it is empty, light, summer learning; more calculated for the manners of Valets, than Gentlemen. Our Valets and Gentlemen are much the same; it is difficult to distinguish them: and since their dress and manners are much alike, they have changed names and characters, like Aimwell and Archer; and it is now a difficult matter to know my Lord from his scoundrel of a Gentleman, and his Gentleman from a scoundrel of a Lord.

ANNINGAIT and AJUT: A GREENLAND HISTORY.

[Continued from Page 31.]

ANNINGAIT, however discomposed by the dilatory coyness of Ajut, was yet resolved to omit no tokens of amorous respect; and therefore presented her, at his departure, with the skins of seven white fawns, of five swans and eleven seals,

with three marble lamps, ten vessels of seal oil, and a large kettle of brass, which he had purchased from a ship at the price of half a whale and two horns of sea unicorns.

Ajut was so much affected by the fondness of her lover, or so much overpowered by his magnificence, that she followed him to the sea-side ; and, when she saw him enter the boat, wished aloud that he might return with plenty of skins and oil ; that neither the mermaids might snatch him into the deeps, nor the spirits of the rocks confine him in their caverns.

She stood a while to gaze upon the departing vessel ; and then returning to her hut, silent and dejected, laid aside from that hour her white deer-skin, suffered her hair to be spread unbraided on her shoulders, and forbore to mix in the dances of the maidens. She endeavoured to divert her thoughts by continual application to feminine employments, gathered moss for the winter lamps, and dried grass to line the boots of Anningait. Of the skins which he had bestowed upon her she made a fishing coat, a small boat, and tent, all of exquisite manufacture ; and, while she was thus busied, solaced her labours with a song, in which she prayed, “ That her lover might have hands stronger than the paws of the bear, and feet swifter than the feet of the rain-deer ; that his dart might never err, and that his boat might never leak ; that he might never stumble on the ice, nor faint in the water ; that the seal might rush on his harpoon, and the wounded whale might dash the waves in vain.”

The large boats in which the Greenlanders transport their families, are always rowed by women ; for a man will not debase himself by work which requires neither skill nor courage. Anningait was therefore exposed by idleness to the ravages of passion. He went thrice to the stern of the boat, with an intent to leap into the water, and swim back to his mistress ; but recollecting the misery which they must endure in the winter without oil for the lamp, or skins for the bed, he resolved to employ the weeks of absence in providing for a night of plenty and felicity. He then composed his emotions as he could, and expressed in wild numbers and uncouth images, his hopes, his sorrows, and his fears. “ O life !” says he, “ frail and uncertain ! where shall wretched man find thy resemblance but in ice floating on the ocean ! It towers on high ; it sparkles from afar, while the storms drive and the waters beat it : the sun melts it above, and the rocks shatter it below. What art thou, deceitful pleasure, but a sudden blaze streaming from the North, which plays a moment on the eye, mocks the traveller with the hopes of light, and then vanishes for ever ? What, love, art thou but a whirlpool, which we approach without knowledge of our danger, drawn on by imperceptible degrees, till we have lost all power of resistance and escape ?

escape? 'Till I fixed my eyes on the graces of Ajut, while I had yet not called her to the banquet, I was careless as the sleeping morse, I was merry as the fingers in the stars. Why, Ajut, did I gaze upon thy graces? Why, my fair, did I call thee to the banquet? Yet, be faithful, my love; remember Anningait, and meet my return with the smile of virginity. I will chase the deer, I will subdue the whale, resistless as the frost of darkness, and unwearied as the summer sun. In a few weeks I shall return prosperous and wealthy; then shall the roc-fish and the porpoise feast thy kindred; the fox and hare shall cover thy couch; the tough hide of the seal shall shelter thee from cold, and the fat of the whale illuminate thy dwelling."

Anningait having with these sentiments consoled his grief, and animated his industry, found that they had now coasted the headland, and saw the whales spouting at a distance. He therefore placed himself in his fishing-boat, called his associates to their several employments, plied his oar and harpoon with incredible courage and dexterity, and, by dividing his time between the chase and fishery, suspended the miseries of absence and suspicion.

Ajut, in the mean time, notwithstanding her neglected dress, happened, as she was drying some skins in the sun, to catch the eye of Norngsuk, on his return from hunting. Norngsuk was of birth truly illustrious: his mother had died in child-birth; and his father, the most expert fisher of Greenland, had perished by too close pursuit of the whale. His dignity was equalled by his riches; he was master of four men's and of two women's boats, had ninety tubs of oil in his winter habitation, and twenty-five seals buried in the snow against the season of darkness. When he saw the beauty of Ajut, he immediately threw over her the skin of a deer that he had taken, and soon after presented her with a branch of coral. Ajut refused his gifts, and determined to admit no lover in the place of Anningait.

Norngsuk, thus rejected, had recourse to stratagem. He knew that Ajut would consult an Angekkok, or Diviner, concerning the fate of her lover, and the felicity of her future life. He therefore applied himself to the most celebrated Angekkok of that part of the country, and by a present of two seals and a marble kettle, obtained a promise, that when Ajut should consult him, he would declare that her lover was in the land of souls. Ajut in a short time brought him a coat made by herself, and enquired what events were to befall her, with assurances of a much larger reward at the return of Anningait, if the prediction should flatter her desires. The Angekkok knew the way to riches, and foretold that Anningait, having already caught two whales, would soon return home with a large boat laden with provisions.

This

This prognostication she was ordered to keep secret, and Norngfuk depending upon his artifice, renewed his addrestes with greater confidence; but finding his suit still unsuccessful, applied himself to her parents with gifts and promises. The wealth of Greenland is too powerful for the virtue of a Greenlander; they forgot the merit and the presents of Anningait, and decreed Ajut to the embrace of Norngfuk. She entreated, she remonstrated, she wept, and raved; but finding riches irresistible, fled away into the uplands, and lived in a cave upon such berries as she could gather, and the birds or hares which she had the fortune to ensnare, taking care at an hour when she was not likely to be found, to view the sea every day, that her lover might not miss her at his return.

At last she saw the great boat in which Anningait had departed, stealing slow and heavy laden along the coast. She ran with all the impatience of affection to catch her lover in her arms, and relate her constancy and sufferings. When the company reached the land, they informed her that Anningait, after the fishery was ended, being unable to support the slow passage of the vessel of carriage, had set out before them in his fishing-boat, and they expected at their arrival to have found him on shore.

Ajut, distracted at this intelligence, was about to fly again into the hills, without knowing why; though she was now in the hands of her parents, who forced her back to their own hut, and endeavoured to comfort her: but when at last they retired to rest, Ajut went down to the beach; where finding a fishing-boat, she entered it without hesitation; and telling those who wondered at her rashness, that she was going in search of Anningait, rowed away with great swiftness, and was seen no more.

The fate of these lovers gave occasion to various fictions and conjectures. Some are of opinion that they were changed into stars; others imagine that Anningait was seized in his passage by the Genius of the rocks, and that Ajut was transformed into a mermaid, and still continues to seek her lover in the desarts of the sea. But the general persuasion is, that they are both in that part of the land of souls where the sun never sets, where the oil is always fresh, and provisions always warm. The virgins sometimes throw a thimble and a needle into the bay from which the hapless maid departed; and when a Greenlander would praise any couple for virtuous affection, he declares that they love like Anningait and Ajut.

ANECDOTE of CARDINAL MAZARINI.

A Gentleman had been recommended to him by a Lady of the Court for whom he had a great esteem, on which account he

he had free access to the Cardinal's presence, and would always mix with his retinue. But his curious patron had observed something in his carriage which gave him ground of mistrust; for he would always place himself as near as he could to a certain table in the chamber where the Cardinal gave audience. There was a drawer under this table, which commonly stood half open, it being the place where all petitioners threw in their bribes or presents, it not being seemly for a Prince of the Church to take money himself. The Cardinal observed that this spark always had his eye glancing on that drawer, as if he coveted what was there contained: however, he took no notice, but gave him all the opportunities imaginable to do his pleasure; yet still one accident or other hindered the gentleman from executing his design, which was to borrow some of the gold that lay in that drawer. At length it happened, that the Cardinal having appointed some curious pageants to be made in honour of the King's birth-day, he, with several of the Courtiers, stood looking out of the window to see the triumphant show pass by. The gentleman taking this opportunity, whilst he thought all eyes were intent on the gayeties without, slips to the table and takes out of the drawer a bag of gold, putting it up in his pocket, and returning to the window again: he imagined that no body had seen him, and therefore hugged himself in the thoughts of his booty. When the show was over, and the company were taking their leaves, the gentleman thief was going out with the rest; but the Cardinal desired him to stay, for that he had something to say to him. The gentleman, stung with the guilt of what he had done, fell a trembling, and was ready to drop down at the Cardinal's feet; but he bid him to be of good comfort, saying thus to him, "My friend, what thou hast done is not hid from me: if thou hast not gold enough, I will double the sum." Therewith he gave him another bag of equal value, saying withal, "Go thy way, and see my face no more; I pardon, but cannot trust thee."

The POLISH PARTITION ILLUSTRATED, in seven dramatic Dialogues, or Conversation Pieces, between remarkable Personages, published from the Mouths and Actions of the Interlocutors. By GOTLIEB PANSMOURER, the Baron's Nephew.

[Continued from Page 40.]

THE TWO QUEENS TOGETHER.

IS then the crime of this division so horrible?
K—g of P—ss—a. Yes and No—according to the point of view in which you see the object.—Yes—if you consider it in relation

relation to the *old notions*.—No—if you see it through the telescope of the *new philosophy*.

The two Queens. We would be obliged to you for a more circumstantial explication of this matter.—'Tis a strange man ! [aside.]

K—g of P—ff—a. You seem to forget, Ladies, what we are about—we are about to take what does not belong to us—to take it by force under the form of justice, to procure in our favour the sentence of a pretended national assembly, surrounded with armed legions, and threatened with the horrors of famine, imprisonment, and death, to influence their suffrage.—I have said already that our enterprize is of a nature entirely *new* ; but as it is highly advantageous to us all, and as *utility* with me is the standard of *morality*, I am fully satisfied with what we are soon to execute. I own, indeed, that according to the *old notions*, our convention is unjust, violent, barbarous, and abominable, and it is not easy to obliterate and efface these *old notions* ; even I, who have long got pretty well rid of them, find now and then some twitches of an irritable fibre, on which my Chaplain and my Nurse made early impressions, which they called by the name of *conscience*—but when I take a dose of the *new philosophy*, from the prescriptions of D——d H—, Helvetius, or Diderot, the spasms pass. Our project certainly is an intrepid insult upon all the prejudices of education, upon the *pretended* rights of humanity, upon the common sense and patience of mankind. Nothing, at first sight, appears more odd, nay, more shocking, than to deprive a Sovereign of his dominions, without any other pretext than the dubious expressions of some obsolete legendary parchments, and pretensions that have been cancelled by the most solemn, clear, and recent treaties.

This insult upon (what fanatics call) Heaven, upon the justice of the imaginary Being whom mortals continue more or less to respect, and upon the antient and vulgar feelings of the human mind, is so much the more striking, in that we, ourselves, *all three* have, but very lately declared, that we pretended no claim to possess, nor had any design to encroach upon the very smallest part of brother Poniatowsky's territories.—I perceive that you both tremble at this state of the case—and I should tremble also, had I not got the better of the *old notions* by the help of the *new philosophy*.—It is an excellent thing, this *new philosophy* !—Have you a just notion of it, Ladies ? 'Tis a pity we cannot employ in our manifesto its elegant and expressive terms ; being confined to a stile of negotiation, tedious, scholastic, and disgusting.

E——s Q—n. Really, Sire, I know almost nothing of this *new philosophy*. My *literati* are still attached to the philosophy of the XIVth century, remarkable by its having been the philosophy

of Saints, Martyrs, and Monasteries, precious by its depth and difficulty, and covered with a solemn and venerable gloom, that gives it a sacred authority in the eyes of the people. My son the Emp—r, and also the Duke of T—a-ny, learned the art of governing in the bosom of this philosophy, and were publicly examined before all the Court and Foreign Ministers by the ghostly father Pagenstecker in *quidaities, qualities, quodlibets, ubiquity, verity, unity, and substantial forms*; and you now see the fruits of their happy education.

K—g of P—ff—a. Where?

Enter a Page of the Back Stairs.

Page. Sire, there is a person who desires a moment's admittance to your Majesty.

K—g of P—ff—a. Who is it? Is it the Geographer with his new map?—I don't like that fellow; he has such a squeamish conscience, that he is ever starting difficulties—and the puppy cannot be persuaded to consider himself only as *Chorographer*, and not as *Theologist*.

P—e. No, Sire, it is not the Geographer that waits without. It is old Ephraim, the Baron of Joppa, who desires the honour of speaking a few words to your Majesty.

K—g of P—ff—a. With your leave, Ladies,—Ephraim does not come for nothing,—money matters I suppose—and money is the sinew of negotiation, as well as of war.—As for you, sister of R—ff—a, you raise money as it were with a magic wand, nobody knows how.—One would imagine that you had discovered the Philosopher's stone.—But I must have recourse to expedients—Ephraim is my *Philosopher's stone*; and certain it is, that this excellent Israelite has an admirable hand at *circumcising* difficulties and ducats.—Among other things he has contrived a method of making a dollar appear *double* when I pay it out, and only *single*, when I again receive it in payment.—He would be an excellent Treasurer, were he not now and then a little too scrupulous.—But he waits when dispatch is perhaps necessary.—Your leave, Ladies, I shall return in an instant.

EPILOGUE to the TRAGEDY of SETHONA.

Written by Mr. GARRICK.

AS it is prov'd, by scholars of great fame,
That Gypsies and Egyptians are the same;
I, from my throne of Memphis shift the scene,
And of the Gypsies now step forth the Queen!
Suppose, that with a blanket on my shoulder,
An old strip'd jacket, petticoat still older,

No. 3.

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With

With ebon locks, in wild disorder spread,
 The diadem, *a clout about my head* ;
 My dingy Majesty here takes her stand,
 Two children at my back, and one in hand ;
 With curtsy thus, — and arts my mother taught,
 I'll tell your fortunes, as a Gypsy ought ;
 Too far to reach your palms — I'll mark the traces
 Which fate hath drawn upon your comely faces ;
 See what is written on the outward skin,
 And from the *title page*, know all *within* :
 First, in *your faces* (*a*) I will mark each letter——
 Had they been cleaner, I had seen 'em better ;
 Yet thro' that cloud some rays of sun-shine dart,
 An unwash'd face oft veils the cleanest heart.
 That honest *Tar*, with *Nancy* by his side,
 So loving, leering, whispers thus his bride :
 “ I love you, *Nancy*, faith and troth I do,
 “ Sound as a biscuit is my heart, and true :
 “ Indeed, dear *Johnny*, so do I love you.” }
 Love on, fond pair, indulge your inclination,
 You ne'er will know, for want of education, }
Hate, infidelity, and separation——
 Some *cits* I see look dull, and some look gay,
 As in 'Change-alley they have pass'd the day ;
 City *barometers* !—for as stocks go,
 What *mercury* they have, is *high* or *low*.
 What's in the wind which makes that *patriot* vere ?
 He smells a *contract* or *lott'ry* next year ;
 Some *courtiers* too I see, whose features low'r,
 Just turning *patriots*, they begin to *sour* ;
 What in your faces can a Gypsy see ?
 Ye *youths* of fashion, and of family !
 What are we not to hope from taste and rank ?
 All prizes in this lottery ?—blank—blank—blank—
 Now for the *ladies*—I no lines can spy
 To tell their fortunes—and I'll tell you why ;
 Those fine-drawn lines, which would their fate display,
 Are, by the hand of *fashion*, brush'd away ;
 Pity it is, on beauty's fairest spot,
 Where *nature* writes her best, they make a blot !—
 I'd tell our *author's* fortune, but his face,
 As distant far as *India* from this place,
 Requires a keener sight than mine to view ;
 His *fortune* can be only told by you.

*Original Letter from the King of Prussia to the Empress of Russia,
on his receiving from her a draft of her Code of Laws.*

MADAM and SISTER,

I Must begin by thanking your Imperial Majesty for the favour which you have conferred upon me, in communicating to me your treatise upon laws. Permit me to say, that this is a correspondence which has few examples in the world ; and I dare assert, Madam, that your Imperial Majesty is the first Empress who has conferred presents of the same kind with that which I have received. The antient Greeks, who were true judges of merit, in determining the ranks of great men, have conferred the first place upon Legislators, whom they adjudged to be the true benefactors of human kind. They would have seated your Imperial Majesty between Lycurgus and Solon.

I began, Madam, to read the precious work which you have deigned to compose ; and, that I might be the less prejudiced, I considered it as proceeding from a common pen. I assure you, Madam, that I was charmed not only with the principles of humanity and mildness from which these laws proceed, but also with the order, the connexion of ideas, the great clearness and precision which reign throughout this work, and the depth of knowledge which is displayed therein.

I placed myself, Madam, in your situation, and I immediately conceived that every country demands its particular considerations, which require that the Legislator conform himself to the genius of his nation, in the same manner as the gardiner accommodates himself to his soil. There are some points which your Imperial Majesty is contented to mark out, and upon which your prudence prevents you from dwelling. In short, Madam, though I am not fundamentally acquainted with the genius of the nation which you govern with so great glory, I perceive enough of it to persuade myself, that if they be governed by your laws, they will become the most happy people in the universe ; and since your Imperial Majesty is desirous of knowing my entire thoughts upon this matter, I think I ought to speak them without reserve.

My opinion is, Madam, that good laws, formed upon such principles which you have traced out, require Lawyers to put them into execution in your extensive dominions ; and I am of opinion, Madam, that there yet remains one more benefit to be added by you to those which your Legislation will produce ; which is, an Academy of Law, where persons destin'd to the Bar, as well Judges as Advocates, may be formed. However simple the laws may be, some litigious cases, some complicated and difficult affairs, where truth must be drawn from the depth of ob-

security, will arise; which require experienced Advocates and Judges to unravel them.

This is sincerely all which I can possibly say to your Imperial Majesty; unless, Madam, that this precious monument of your labour and activity, with which you have condescended to entrust me, shall be preserved as one of the choicest in my library. If there be any thing, Madam, capable of augmenting my admiration, it is the good which you confer upon your numerous people.

Receive with your accustomed goodness the assurance of the high respect with which I am,

MADAM and SISTER,
Your Imperial Majesty's good Brother and Ally,
FREDERIC.

*† We should think ourselves much obliged to the Correspondent who favoured us with the above, for future communications.

The Folly and Ridiculousness of PRIDE exposed.

I Do not know that the folly and ridiculousness of Pride is any where shewn in a stronger light than in Gulliver's Travels to Brobdingnag. But instead of the gigantic natives of that country, I can figure to myself "millions of spiritual creatures that walk the earth unseen," millions of superior beings with which GOD hath peopled other more glorious parts of the universe: I can figure to myself one of these talking of us insignificant mortals on earth, in the words of the King of Brobdingnag:—"What a contemptible thing is human grandeur! These "diminutive insects! these short-sighted mortal creatures, that "have but a few hours to live! give themselves titles and distinctions of honour; they contrive little nests and burrows, "which they call houses and cities; they make a figure in dress "and equipage; they love, they fight, they dispute, they cheat, "they betray!"—But of all the people in the world whose vanity and self-conceit deserve reprehension, the idle drones of society are, in their assumed airs of importance, the most ridiculous and contemptible: I mean those of our Nobility and Gentry, who giving themselves no concern about the welfare of the community in which they live, waste their days in idleness and ease, or in a criminal and ruinous dissipation. Who but must smile, when he beholds these useless beings giving themselves the airs of men of real consequence and worth, when they are solely indebted to chance (not to puzzle them with Providence) for their

large possessions, or for their superiority in rank above their fellow-creatures? Who but must smile to see them behaving with superlative insolence and contempt to every honest useful member of society, whose circumstances cannot afford an equal shew of dress and equipage with them? With the sensible part of mankind, indeed, virtue and liberal education will gain a man esteem, and make him be reckoned fit company for a Duke: but as our public meetings of fashionable people are not entirely composed of men of sense and discretion, I must here beg leave to offer my readers a few rules and directions, by which any virtuous honest man may soon be up with the politest people of the *Ton*, and in consequence and importance raise himself to a level with the proudest and most conceited.

Rules by which one may easily gain the outward Respect and Consideration of Neighbours; or, Directions to all Gentlemen and Ladies how to make themselves most conspicuous and remarkable at the various Places of Amusement.

1st. IF you should happen to be elected Master of the Ceremonies at any country ball or assembly, take no notice at all of strangers, (not even of his Majesty's Officers,) for they are people that no body knows. Notwithstanding it is the custom in other polite countries in Europe to enquire for the strangers at a ball, and to pay them the compliment of taking them out to dance the first minuets, you are not bound by foreign laws. Strangers can have neither votes nor interest in your country, and it would therefore be highly absurd to give them the precedence of gentlemen of property in it.

2d. If you are a man of Quality, spend at least two-thirds of the year, and the best part of the income of your estate, in London. Your residence in the country must only be a kind of *cantonment*, to recruit as much as you possibly can for your next campaign at Court;—for which purpose you must live quite retired and secluded from the society of the neighbouring gentlemen of the county; or, if you chuse to honour any of them with a sight of you, keep two or three public days, and ape his Majesty at St. James's, and his Court. You will by that means (of seeing them all in a croud together) save yourself a world of trouble, and keep your neighbours in proper respect. They will know their due distance, when you never receive them but in form; and by not returning their visits till you are just going to town, you are sure to see none of them above once at your house.

3d. If you happen to live near any large country town, pay no attention to any of the inhabitants, lest you should have the whole town come swarming about your house. Yet, before you leave the neighbourhood of those cits, and return to your amusements

ments in London, it may not be amiss just to join them for once in a ball or a concert, in order to shew them your superiority in dress, and to have a laugh at the country putts before you set off for London.

N. B. The above three rules I particularly recommend, at this time, to all who wish to be popular at the next general election.

4th. It will, however, be impossible for you, sometimes, to live entirely for yourself. Good-breeding requires you should pay some attention to any of his Majesty's Officers that are quartered in your neighbourhood, or to any gentleman who has retired to the country for the benefit of his health. You may, in that case, pay them one formal visit, if you please, and give them a general invitation to your house; but I would advise you not to fix a day for them to wait on you, if you want them to keep their proper distance, and not to become too intimately acquainted; and if they have any good manners themselves, they will be sure never to come near you at dinner-time, lest you should happen to have your house full of company, or lest you should have a particular desire to be alone; in either of which cases you would think them cursedly familiar, and wish them at the Devil for their pains.

5th. On your arrival at any place of public entertainment, be sure to make acquaintance with the best company only; such as Peers, Peersesses, Stars, Garters, and the like. This will certainly gain you some consideration and respect, whether you are entitled to any or not.

6th. If you are a person of Quality, it behoves you of all things to make a party at cards; for to be at an assembly without playing at cards, would be to declare that you could amuse yourself in rational conversation with any of the company, than which nothing can be accounted more unpolite.

7th. When you have made your party, you must observe to assemble together every night. The same persons seated exactly in the same corner of the room every evening, cannot fail to make you conspicuous; and after you have made yourself thus remarkable, you need give yourself no trouble to speak to the rest of the company. You will be sufficiently known without it; and all one desires, you see, is to be known; as little matters it whether for civility or incivility, as for virtue or vice.

8th. Remember, on a ball night, never to come to the rooms at the hour when the company usually meet. Come in after the minuets are begun, and bustle through the company till you get at the top of the room. That cannot fail of attracting the eyes of every body upon you, especially if the top of the room should

not

not be the place properly belonging to your rank. Observe this same rule when you go to a play. Never come into the house till the second or third act is near over ; and then the opening and shutting the box doors, the flapping of the benches, and the adjusting yourselves to the best advantage, cannot but draw the eyes of the audience, and their most devout benedictions upon you.—You may also, in the same manner, obtain the blessings of a whole pious congregation, if you take care never to go to church till the service is half over.

9th. If you dance country-dances, take care to push yourself in at the top of the dance, whether you stood up in time or not ; and when you have danced down the dance, sit down with your partner immediately ; for nothing is so vulgar as to dance a dance up again : few gentlemen can submit to the drudgery of it ; and really, when one has danced it down with spirit, with an agreeable partner, there is no standing conveniently after it.

10th. At the time of tea-drinking, you must, by all means, endeavour to make up a snug party in a corner by yourselves ; for you will never be looked upon as any body, if you drink tea at the long-table with the mob. The same rule observe on the public tea-drinking nights ; with this addition, however, that you must not appear in the rooms till the main body of the company have drank tea, and arisen from table. Nothing is then so glorious, so delightfully entertaining, as to form a circle of select friends to serenade the company with bawling for coffee, tea, cakes, and bread-and-butter, and to keep half a dozen waiters employed in running through the rooms with kettles of boiling water ! It gives prodigious life to the company, if any of them should be accidentally scalded ; and adds infinite spirit to the conversation, should any of the Ladies get their gowns spoiled by the unlucky encounter of some bread-and-butter.

11th. Soon after your appearance in public, (suppose at Bright-helmstone, Scarborough, or Margate,) pay your respects to the handsomest woman in the polite circle ; and be sure to remain constantly at her elbow during the whole time of your stay in the country. This will often gain you the reputation of having an intrigue ; though, from your disability of intriguing, the physicians may have ordered you to dip in the salt-water.

12th. I address myself particularly to the Ladies. You must be careful to encourage the attendance of such as conspicuously attach themselves to you ; not only for the above-mentioned reason, of making the world believe you have an intrigue, (than which nothing can make you more notorious and remarkable,) but also to awaken your husbands to a thorough sense of your extraordinary perfections. But the greatest purpose herein answered, is to shew the world that you are above its censure ; and

when

when once you are above minding what the world says of you, you are indisputably in the *Bon Ton*, and are properly qualified for admittance into any of the *coteries* within the liberties of London and Westminster.

C O N T E N T. A P A S T O R A L.

By J. C U N N I N G H A M.

O VER moorlands and mountains rude, barren, and bare,
As wilder'd and wearied I roam,
A gentle young shepherdess sees my despair,
And leads me o'er lawns to her home.
Yellow sheafs, from rich Ceres, her cottage had crown'd,
Green rushes were strew'd on her floor,
Her casement sweet woodbines crept wantonly round,
And deck'd the sod seats at her door.

II.

We sat ourselves down to a cooling repast,
Fresh fruits ! and she cull'd me the best :
Whilst, thrown from my guard by some glances she cast,
Love slyly stole into my breast.
I told my soft wishes—she sweetly reply'd
(Ye virgins, her voice was divine !)
I've rich ones rejected, and great ones deny'd,
Yet take me, fond shepherd—I'm thine.

III.

Her air was so modest, her aspect so meek,
So simple, yet sweet were her charms,
I kiss'd the ripe roses that glow'd on her cheek,
And lock'd the lov'd maid in my arms.
Now jocund together we tend a few sheep ;
And, if—on the banks by the stream,
Reclin'd on her bosom I sink into sleep,
Her image still softens my dream.

IV.

Together we range o'er the flow-rising hills,
delighted with pastoral views,
Or rest on the rock whence the streamlet distills,
And mark out new themes for my muse.
To pomp or proud titles she ne'er did aspire ;
The damsel's of humble descent !
The cottager, Peace, is well known for her fire,
And shepherds have nam'd her Content.

To the P R I N T E R.

S I R,

AS the culture of potatoes, and particularly of the early sorts for the table, has of late become an object of very general attention, I hope the curious account of a new method of obtaining these (without the help of hot beds) contained in the following letter, will not be unacceptable to the public, and that many of your readers will make trials of it this spring.

I am, Sir, your humble servant,

THO. B. BAYLEY.

HOPE, near MANCHESTER, Feb. 22, 1774.

Copy of a Letter from Mr. Matthew Kirk, of Wilderspool, near Manchester, to Thomas Butterworth Bayley, Esq; of Hope, F. R. S.

“ S I R,

Wilderspool, Jan. 15, 1774.

“ IN pursuance of your request, I now send you an account of a new method of raising early potatoes, and doubt not that it will answer wherever it is fairly tried.

“ On the 2d of January, 1772, I made a hot bed for the forward sort of potatoes, and on the 7th put in the sets, placing a glass and frame over them, and taking every precaution to defend them from the frost. Of these small potatoes, or sets, there remained about forty in a basket, which was accidentally hung up in a warm kitchen, and there remained unnoticed till about the 25th of April. I then accidentally observed the basket, and perceiving something green on the edge of it, took it down, and, to my great surprize, found that the potatoes had sprouted half a yard in length, and that there was a great number of very small potatoes formed on the fibrous roots which had grown out. I took them into my garden, and planted them in a rich sandy soil, without any manure. The roots I put into the ground three inches deep, and laid down the stems that had spouted, horizontally, (a) and covered them with two inches of soil, but left the tops uncovered. Without farther attention they grew surprizingly.

“ On the 26th of May I took up the roots planted in the hot bed on the 7th of January. They by no means answered my expectations, or paid for the trouble of their culture: but at the same time I was astonished to find the others, which were put into the ground so lately, to have produced larger potatoes than

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(a) Vide the ingenious Dr. Hunter's *Georgical Essays*, 4 vols. 12mo. vols. 3 and 4.

the roots in the hot bed. I took up all the roots, and picked off the large potatoes from them, (which amounted to from four to twelve on each root,) and then set the roots again on the same ground. This, indeed, I have successfully practised for many years, sometimes even twice, and have had a good third crop at Michaelmas. When this method is tried, the roots must be watered on the evenings of hot days.

" In January, 1773, in order to make a second trial of this experiment with a large quantity, I placed a great many potatoes of the early sorts on a thick layer of gravelly soil, close to each other, over an oven slated over, but open to the South-West, and covered them two inches deep with the same earth.

" At the end of April I took them up, and found the stems about a foot long, or more. For fear of injuring the fine and delicate fibres of the roots, I took great care in taking them up, and planting them in the soil. This I now manured, but in all other respects treated them in the manner above described, many of the fibrous roots having then potatoes formed upon them, nearly as large as walnuts. For a week the plants came on surprisingly; when, by one sharp night's uncommon frost, they were nearly destroyed. However, notwithstanding this, fresh stems grew up in a few days, and I actually gathered from them on the 3d of June following finer potatoes than were sold at that time at Manchester from 1s. to 1s. 6d. per lb. being the produce of hot beds.

" After taking off the larger potatoes, I again planted the roots for a second crop, and in September obtained a very large produce. I weighed the increase of many separate roots, which amounted from four pounds eight ounces to fourteen pounds twelve ounces, the potatoes being the largest of the forward kind I ever saw.

I am, Sir, your humble servant,

MATTHEW KIRK."

An humorous allegorical Letter of Dean Swift to a Friend.

S I R,

AS you have been pleased very generously to honour me with your friendship, so I think myself obliged to throw off all disguise, and discover to you my real circumstances, which I shall here do with all the freedom and openness imaginable.

You will be surprized at the beginning of my story, and be apt to think the whole a banter; but, you may depend upon it, 'tis certainly true; and, if need were, I could bring the parson of the parish to testify the same.

You

You must know then, at this very time I live in a poor, little, sorry house of clay, that stands upon the waste, as other cottages do; and, what is worst of all, I am liable to be turned out at a minute's warning.

It is a sort of copyhold tenure. The custom of the manor is this: for the first thirty years of my life I am to pay no rent, but only to do suit and service, and attend at the Court once a week, and sometimes oftener: for twenty years after this, I am to pay a rose every year: and further than this, for the remainder of my life I am to pay a tooth (which you'll say is a whimsical kind of acknowledgement) every two or three years, and sometimes oftener, if it be demanded: and when I have nothing left to pay with, OUT must be the word; and it will not be long before my person be seized. I might have had my tenement, such as it is, on better terms, if it had not been for a fault in my great grandfather and his wife, together with the advice of an ill neighbour, who were concerned in robbing an orchard belonging to the Lord of the manor; so forfeited their grand privilege, to my sorrow I am sure: but, however, I must do as well as I can, and endeavour to keep my house in tolerable good repair. My kitchen, where I dress my victuals, is a comical, little, round sort of a room, somewhat in the figure of an oven: it answers the business it was designed for, and that's enough. My garrets, or cock-lofts, are indeed very indifferently furnished; but they are rooms which few regard now-a-days, unless it be to lay lumber in: however, I make a shift to rub on in my little way; and, when rent-day comes, I must see and discharge as well as I can. Whenever I am turned out, I understand my lodge (or what else you are pleased to call it) descends upon a low-spirited, creeping family, remarkable for nothing but being instrumental for advancing the reputation of the great *Moor* (a) in *Abchurch-lane*: but, be that as it will, I have one snug apartment, which I reserve for my choicest friends, that lies on the left-side of my house: it is very warm; where you will always be a welcome guest, and may depend upon a lodge as long as the edifice is in the tenure and occupation of, &c.

(a) A famous Worm Doctor.

SINGULAR EFFECT of a large DOSE of OPIUM.

By B. GOOCH, Surgeon.

A Person who had long been subject to nephritic complaints, and voided many small stones, was unhappily compelled to a long attendance in a Court of Judicature, on an excessive hot day; in consequence of which an immoderate effusion of blood

ensued from the urinary passages, and continued, with short intervals, for more than ten months, defeating the most powerful means, and bringing his life into most imminent danger.

In this state a fever seized him, attended with violent incessant purging and vomiting, having at the same time a return of bleeding to a much greater degree than ever before. Not a spoonful of any kind of nutriment would now stay in his stomach; his pulse became almost imperceptible and intermitting; his life, in all appearance, of but a few hours duration; and his nearest and dearest relations had taken their final leave of him as a dying person.

Under these circumstances he was truly sensible of his approaching dissolution, and talked with his Physician on it with great composure of mind, who was his particular friend, and attended him with great care, judgment, and affection, to give him all the assistance in his power as long as he lived, believing he would want it but a very short time; however, in this extremity, he proposed giving him a large dose of solid opium, with some faint hopes if it staid in his stomach, of proving the means of checking these evacuations; and four grains of this remedy, in as many pills softened in the hand, were taken in a spoonful of simple cinnamon and pepper-mint water, which had the desired effect. In less than an hour he was in a profound sleep, and slept near six hours without waking; then, between sleeping and waking, he took some nourishment, which staid in his stomach, and went to sleep again for some hours; on waking again more perfectly he asked for nourishment, which also staid in his stomach, and he had no tendency to vomit or purge; but then was sensible of great irritation from clots of blood at the neck of the bladder, as he had often been before, though not to so great a degree; and on having recourse to the former expedient of injecting milk and oil occasionally, a vast quantity of coagulated blood was discharged, none in a recent state.

From that time the ruptured vessels were so effectually closed, that not the least appearance of blood has since been seen from those parts, which is more than five years; but the patient's health suffered irreparably by the immensity of the quantity that he had lost.

The manner of performing the injection was by a catheter, having a pipe of a large ivory syringe shortened and well fixed into it, for want of a more commodious instrument.

To the P R I N T E R.

S I R,

A S animosity and party dissensions seem nearly extinguished amongst us, we may reasonably hope that some leisure may

may be found to attend to the present languid state of our trade and manufactures, which seem to be in an universal decline, and the effects thereof are severely felt by the lower class of people, whose situation, from the high price of provisions and want of employment, is truly deplorable; and it may be feared they will be driven to follow their brethren of Ireland and Scotland in their emigrations.

It is reported that public notice will be taken, and measures pursued to put a stop to those emigrations; but no measures can be effectual to that purpose but rendering the people's circumstances more tolerable and comfortable at home. If they cannot by their labour and industry procure a livelihood in their native country, it would be cruel barbarity to prevent them from seeking it where they can.

That multitudes of our poor are really in intolerable distress, may be particularly seen in the populous towns where our woollen manufactures are carried on, and every possessor of an estate in any of these towns can sensibly corroborate the fact by the additional heavy charge on such estate for their relief. Yet how inadequate is parish allowance when they are reduced only to that of furnishing them with comfortable support? It serves just to keep their body and soul together.

We are indeed called a trading nation; yet to what is less public attention paid than unto our trade? We are suffering our most capital and staple manufacture, the woollen, annually to decline; the French driving us out of the foreign branches thereof, and the excessive dearth of provisions reducing our own consumption. The multitude of consumers, the greater part of them not having ability to purchase new clothes, find it difficult enough to procure food alone from its present dearth. Things thus circumstanced, what future prospects have our distressed manufactures before them? Instead of obstructing them in their emigrations, should we not rather, as an act of clemency, transport some thousands of them to some more hospitable country, where they might be capable, by the sweat of their brows, of earning a sufficiency of bread? No step would sooner conduce to render the price of provisions moderate, nor would our remaining manufacturers then need the public aid to vend their goods; and in the present situation of the trade they may well be spared; for though multitudes of them are out of employ, yet is there still too much woollen cloth made for our present demand.

But if, instead of driving or sending our people abroad, it should be thought better policy to employ them at home, and send abroad the produce of their labour, in such case I can see no reason, the subjects being so very similar, why a like encouragement might not be given to vend our woollen manufactures as the produce

produce of our lands. When we had a surplus of corn exceeding our consumption, it was thought a right measure to grant a bounty thereon, to render it in price at foreign markets on a par with other nations. That we have a surplus of woollen cloth, the frequent sale thereof by public auction in some measure confirms; and it is evident from the difference in price of labour, that our manufacturers cannot vend their cloth, especially the manufacture from Spanish wool, at so low a price as the French, our grand rivals in the woollen trade.

OPIFEX.

To the P R I N T E R.

S I R,

YOU will oblige a Reader of your Museum by inserting the following.

“PIETY and RELIGION cheers the Soul, not fills
“ it with Melancholy.”

YOUNG years are tender and easily wrought upon, and moulded into any form, like a blank piece of paper, ready to receive the first impression: It is therefore absolutely necessary to season the passions of youth with piety, which seldom dies in a mind which has received an early tincture of it. It may be extinguished awhile by the cares of the world, the heats of youth; but generosity breaks out again, when discretion, misfortune, and the like, have brought the man to himself. When good instruction has been neglected in our younger years, a conceited ignorance commonly takes place, and obstructs all the passages through which wisdom and knowledge might pass. Devotion opens the mind to great conceptions, and fills it with more sublime ideas than are to be met with in the most exalted science, and warms and agitates the soul more than sensual pleasures. The work of Religion ought to begin by times; for it is of the greatest importance that young persons enter into a religious state before vicious customs have got possession in us; for whosoever should attempt it after will find it hard and difficult; for the soul will not lie fallow; good or evil will get possession of it. If we are well instructed when young in the knowledge and fear of God, that will have an influence on the other part of our lives: On the other side, there is an old Heathen saying, *Religentem esse oportet, Religiosum nefas*; a man should be religious, not superstitious. Such people think, that all the little ornaments of life are pomps and vanities; that wit is profane, and mirth wanton; they sit at a christening, or marriage feast, as at a funeral; and sigh at the conclusion of a merry song. I think, however, they would do well to consider, if such a behaviour doth not deter men from a religious

religious life, by representing it as an unsocial state, that extinguishes all joy and gladness, and destroys the relish of Being itself. It is a great disgrace to Religion to imagine it an enemy to mirth and cheerfulness. Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to expatiate in. In a word, the true spirit of piety and religion cheers as well as composes the soul ; it banishes indeed all levity of behaviour and dissolute mirth ; but in exchange, fills the mind with a perpetual serenity.

An Answer, by W. Spry, Pupil to Mr. Roberts, at Plymouth-Dock, to J. S's. Question, inserted March 19.

IF farthings thirty-nine be paid,
By men just the same number,
The waiter need not be afraid
His bill to tear asunder.

† We have received the like Answer from J. D. H. and from J. P. of Beer.

An Answer, by the same, to the Rebus inserted March 19.

IF I th' initials right explain,
POLDICE, Sir, is the mine you mean.

† We have received the like Answer from R. W. of Liskeard.

An Answer, by J. D. H. and T. P. of the Free-School at Beer, to the Paradoxical Question, inserted March 19.

MR. Gard'ner, if four trees you'd plant with care,
The form must be a geometric square ;
And at each corner plant a tree ;
Six rows with ease, Sir's, you may see.

* * We have received the like Answer from E. Boucher, at Kingston Academy.

An Answer, by E. Boucher, a Youth at Kingston Academy, to J. C's. Question, inserted March 19.

THE price, or prime cost of the wine, was 27606l. 12s. He sold it for 25200l. and he lost by the same 2406l. 12s.

†† We have received the like Answer from T. Mullett, of Mr. Applin's School, Sturminster, and from J. D. H. of Beer.

A QUESTION, *by H. H.*

WHAT occasions the appearance of a luminous cross always
issuing from the image of a lighted candle, seen in a look-
ing-glass?

A QUESTION, *by J. Poole, of Ilminster.*

IF a ball of brass, of eight inches diameter, weighs seventy-two
pounds, what will a ball of brass weigh whose diameter is
four inches?

A QUESTION, *by Amos Oxenham, of Buckfastleigh.*

AS I was looking on my watch one night,
A flash of lightning past my sight;
As for the time, 'twas prov'd to be
Exact eight minutes after three.
Two minutes after I did hear
A noise of thundering in the air.
And now, kind artist, let me see
How far the thunder cloud was from me.

A QUESTION, *by J. J. of Plymouth-Dock.*

TRacing the fearful ocean wild and wide,
A distance of two headlands I espy'd;
Which, with my compass, I observ'd with care,
And found one West, the other North to bear.
From thence five leagues I steer'd North and by West;
Then equal distance found the headlands express'd.
Still the same course three leagues we farther did steer,
Until we in a line did with them bear.
Their bearings and distance from each other is required.

QUERY ANSWERED.

Qu. **W**HAT's he who bribes against his native land
At other's will? *Ans.* A knave at second-hand.
Who gives a bribe, for whatsoever sake,
From the same principle declares he'd take.
Such a distributor may trouble save,
He cries aloud, "Freeholders, I'm a Knave."

THE WEEKLY MUSEUM.

April 9 1774

[Number 4.]

THE ART OF PLEASING,

*In a Series of LETTERS from the Earl of CH—RF—D to
Master STANHOPE.*

OUR readers, we imagine, will be highly pleased to learn the Art of pleasing from such an accomplished Nobleman as the Earl of CH—RF—D, and in the manner that he delivered it to a beloved son. The following Letters give a most amiable idea of the heart of the celebrated author, and delineate a picture which every man would wish to be realized in his son. They abound with many delicate remarks, a melting tenderness, and an elegant morality. Of their authenticity, no man of taste can have any doubt: they carry it on the face of them.

My dear little Boy,

Bath,

OUR correspondence has hitherto been very desultory and various. My letters have had little or no relation to each other; and I endeavoured to suit them to your age and passion for vanity. I considered you as a child, and trifled with you accordingly; and, though I cannot yet look upon you as a man, I shall consider you as being capable of some serious reflection. You are now above half a man; and, before your present age is doubled, you will be quite a man: Therefore, *Paulo majora canamus*.

You already know your religious and moral duties, which indeed are exceedingly simple and plain: The former consists in fearing and loving your Creator, and in observing his laws, which he has written in every man's heart, and which your conscience will always remind you of, if you give it but a fair hearing: The latter, I mean your moral duties, are fully contained in these few words, *Do as you would be done by*. Your classical knowledge, others more able than myself, will instruct you in. There remains, therefore, nothing in which I can be useful to

No. 4

K

you,

you, except to communicate to your in youth and experience what a long observation, and knowledge of the world, enables me to give you.

I shall then, for the future, write you a series of letters, which I desire you will read twice over, and keep by you, upon the *duty*, the *utility*, and the *means* of Pleasing; that is, of being what the French call *amiable*: an art, which, it must be owned, they possess almost exclusively: they have studied it the most, and they practise it the best. I shall, therefore, often borrow their expressions in the following letters, as answering my ideas better than any I can find in my own language.

Remember this, and fix it in your mind, that whoever is not *amiable*, is in truth *nobody at all*, with regard to the general intercourse of life: his learning is pedantry, and even his virtue has no lustre. Perhaps my subject may oblige me to say things above your present *forte*; but, in proportion as your understanding opens and extends itself, you will understand them; and then, *Haec olim meminisse juvabit*.

I presume you will not expect elegance, or even accuracy, in letters of this kind, which I write singly for your use. I give you my matter just as it occurs to me. May it be useful to you.

P. S. If you were in this place, it would quite turn your little head; here would be so much of your dear vanity, that you would think rather less, if possible, than most of the company, who saunter away their whole time, and do nothing.

L E T T E R II.

My dear little Boy,

Bath,

THE desire of being pleased is universal; the desire of pleasing should be so too. It is included in that great and fundamental principle of morality, of doing to others what one wishes they should do to us. There are indeed some moral duties of a much higher nature, but none of a more amiable; and I do not hesitate to place it at the head of what Cicero calls the *leniores virtutes*.

The benevolent and feeling heart performs this duty with pleasure, and in a manner that gives it at the same time; but the great, the rich, the powerful, too often bestow their favours upon their inferiors, in the manner they bestow their scraps upon their dogs; so as neither to oblige man nor dogs. It is no wonder if favours, benefits, and even charities thus bestowed ungraciously, should be as coldly and faintly acknowledged. Gratitude is a burthen upon our imperfect nature; and we are but too willing to ease ourselves of it, or at least to lighten it as much as we can.

The

The *manner*, therefore, of conferring favours or benefits, is, as to pleasing, almost as important as the matter itself. Take care, then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of insolent protection, or by a cold and comfortless manner, which stifles them in their birth. Humanity inclines, religion requires, and our moral duties oblige us, as far as we are able, to relieve the distresses and miseries of our fellow creatures : but this is not all ; for a true heart-felt benevolence and tenderness will prompt us to contribute what we can to their ease, their amusement, and their pleasure, as far as innocently we may. Let us then not only scatter benefits, but even strow flowers for our fellow travellers, in the rugged ways of this wretched world.

There are some, and but too many in this country particularly, who, without the least visible taint of ill-nature or malevolence, seem to be totally indifferent, and do not shew the least desire to please ; as, on the other hand, they never designedly offend. Whether this proceeds from a lazy, negligent, and listless disposition, from a gloomy and melancholic nature, from ill health, low spirits, or from a secret and sullen pride, arising from the consciousness of their boasted liberty and independency, is hard to determine, considering the various movements of the human heart, and the wonderful errors of the human head. But, be the case what it will, that neutrality, which is the effect of it, makes these people, as neutralities do, despicable, and mere blanks in society. They would surely be roused from their indifference, if they would seriously consider the infinite *utility of pleasing*, which I shall do in my next.

L E T T E R III.

My dear little Boy,

Bath,

AS the utility of pleasing seems to be almost a self-evident proposition, I shall rather hint it to you, than dwell upon it. The person who manifests a constant desire to please, places his, perhaps, small stock of merit, at great interest. What vast returns, then, must real merit, when thus adorned, necessarily bring in ? A prudent usurer would with transport place his last shilling at such interest, and upon so solid a security.

The man who is amiable, will make almost as many friends as he does acquaintances. I mean in the current acceptation of the word, but not such sentimental friends as Pylades or Orestes, Nisus and Euryalus, &c. but he will make people in general wish him well, and inclined to serve him in any thing not inconsistent with their own interest.

Civility is the essential article towards pleasing, and is the result of good nature, and of good sense ; but good breeding is the decoration, the lustre of civility, and only to be acquired by a minute attention to, and experience of good company. A good natured plowman, or fox-hunter, may be intentionally as civil as the politest Courtier, but their manner often degrades and vilifies their matter ; whereas, in good breeding, the *manner* always adorns and dignifies the *matter* to such a degree, that I have often known it give currency to base coin. We may truly say, in this case, *materiem superat opus*.

Civility is often attended by a ceremoniousness, which good breeding corrects, but will not quite abolish. A certain degree of ceremony is a necessary out-work of manners, as well as of religion : it keeps the forward and petulant at a proper distance, and is a very small restraint to the sensible, and to the well bred part of the world. We find in the *Tale of a Tub*, that *Peter* had too much pomp and ceremony, *Jack* too little ; but *Martin's* conduct seems to be a good rule for both worship and manners ; and good sense and good breeding pursue this true medium. In my next I shall consider the *means* of pleasing.

P. S. I am very sorry I can send you no venison this year ; but I have no doe-venison this time, the season has been so unfavourable. You must celebrate your natal day this year without it, which you will do best by reflecting that you are now ten years old, and that you have no time to lose in trifling childish dissipation. You must apply now, or never.

[To be continued.]

On the Folly of being dissatisfied with our present Condition.

THE Philosophers of all ages have deservedly condemned that universal discontent and disquietude which run thro' every rank and degree of life, as one of the bitterest reproaches of human nature ; as disgraceful to ourselves, and a reflection on the Author of our being. We shall be sufficiently convinced of this truth, if we look through the whole creation, and remark the progressive scale of beings as they rise into perfection ; for we shall there perceive, to our own shame and confusion, that every one seems satisfied with that share of life and happiness which its Maker hath appointed for it, man alone excepted, who is pleased with nothing his bounty imparts, unless blessed with every thing his bounty can bestow, perpetually repining at the decrees of Providence, and refusing to enjoy what he has, from a ridiculous and never-ceasing desire of what he has not.

The

The object which is at a distance from us is always the most inviting, and that possession the most valuable which we cannot acquire. With the ideas of affluence and grandeur, we are apt to associate those of joy and pleasure; and, because riches and power may conduce to our happiness, we hastily conclude it must do so; that pomp, splendor, and magnificence, which attend the Great, is visible to every eye, whilst the sorrows which they feel, and the dangers to which they are obnoxious, escape our observation.

Hence we consider every condition and circumstance of life as preferable to our own; we fall in love with ruin, and beg to be undone; we weep, in short, when we ought to rejoice, and complain when we ought to be thankful.

“The sun (says an Eastern Sage) was sinking behind the western hills, and with departing rays gilded the spires and turrets of Golconda, when the captive Selima, from the window of the son of Nouradin’s seraglio, casting a mournful look at the country which she saw at a distance beyond the boundary of her confinement, fixed her eyes on some cottages which she could distinguish by the thin smoke ascending from them, and seemed to envy the humble condition of the lowly inhabitants; she longed to exchange her own situation for that of innocent poverty and cheerful tranquillity: by little and little the envied prospect faded on her sight, and she heard with horror the crashing of iron bars, and the fastening of the gates that surrounded her. At length all was hushed, all became quiet as the hours of night, and stillness spread the sable mantle of darkness around her. This increased her melancholy, and she burst forth into the following soliloquy:

“Was I formed (said she) a reasonable being for this? To be excluded for ever from society, and doomed to add one more to the slaves of the Monarchs of the East? Have I deserved this at the hand of Providence, or exacted this unequal lot from the Genius of Distribution? Did I ever turn mine ears from the cries of the needy, or shut the open hand of mercy from the poor? Why then am I punished in this manner; why for ever denied the pleasure of mutual love, and fated to weep in vain to the walls of a prison-house? While I was a child, the Angel of death closed the eyes of my parents, even before I knew their loss; and a few moons ago the same minister of terror bore from my arms a sister whom I loved to the land of silence and shadows; the rest of those who were dear to me groan under the bonds of servitude in the mines of Agra, or traverse the great waters in the ships of India: some happier few, who have found favour in the eyes of the Sultan, live only to shew me the difference between what I was, and what I am. Yet the remembrance of my losses
I bore

I bore with resignation. I wept indeed, and retired ; but as yet I never repined : but to know no end of misery, to be kept as a witness of the luxury of those who were once my equals, is surely the worst that can be inflicted : I have said to the slaves, Why will not my Lord the Sultan dismiss the maid whom he thinks unworthy his embraces, and whose presence will rather cast a cloud over his pomp than increase it ? But they treat my tears and my remonstrances with scorn, nor are their hearts melted in them with pity. Night and silence reign over all the seraglio ; even the horrid guards, to whose care we are resigned, are fast locked in sleep. When, O ! when shall I enjoy the sweet oblivion ? Discontent and perpetual uneasiness of mind banish from mine eyes all propensity to rest ; the night only affords me an opportunity of venting my complaints, and my greatest happiness is this hour of universal repose, when I can, undisturbed and unmolested, give free utterance to the sorrows of my heart."

As she was speaking these last words, the shades of darkness were suspended on a sudden, and a light diffused itself around her like the flash of mid-day : she looked up and beheld, when Azazel, the Angel of reproof, became visible to her sight : she bowed her head in the dust, and humbled herself before him.— Arise, Selima, he cried ; lift up thy head, thou misguided child of affliction : I am that Genius who was with thee when thou wast as yet a child, and in my book were thy future fortunes written : I am the Angel whose ministry it was to seal the eyes of thy parents, and who laid hands on thy sister : under my influence wert thou brought as a captive unto Amurath from the banks of the Oxus, and immured in the walls of his seraglio : thou hast complained of thy fate ; thou hast said that the eyes of thy Genius frowned on thy birth, and that misfortune hath marked thee for her daughter : but I am come to clear thy doubts, and to direct thee where thou mayest find the mansions of rest : let my words sink deep into thee, and grave them in living characters on thy heart. I will take away the mist from before thine eyes, for thou knowest not what thou hast said : thou hast lamented the fate of thy sister, who is far happier than thou, and who has her happiness assigned her in the realms of bliss. The situation of thy companions, who have appeared pleasing to the Sultan, has been the object of thy envy : but, alas ! thine is a paradise to theirs : thou hast repined at the solitude, which, hadst thou made a right use of, would have taught thee to know thyself ; and hast grieved that thou wert not born to that beauty which thousands possess, and which would have been to thee a punishment instead of a blessing. I will now shew thee what would have been thine own destiny, had not my interposition

tion prevailed, and had thy last, thy presumptuous wish, been crowned with success; hadst thou been bidden in thy turn to deck, with oriental pomp, the bed of Amurath, and repose on the silken pavilions in the inner chambers of the palace: turn thyself to the East, and view there what I shall explain to thee.

She turned, and beheld a woman seated on a throne, surrounded with every circumstance of Eastern magnificence: she was fair, as one of the Houries, and sparkling in the gold of Indostan, and the diamonds of Golconda. In her presence every mouth was dumb, every knee bended with fear, and every eye was fixed upon the ground: yet she seemed to receive the adorations of the crowd with coldness, nor was her heart glad at the approach of her Lord: she seemed alone as to herself, though amidst wondering thousands, and ten thousands at her feet.

“View her yet again Selima, (said the messenger of reproof) as the retiring crowd leaves her in her closet, and then tell me what happiness does she seem possessed of that thou wishest to be thine: Does not that gloom that hangs on her brow owe its being to fear? Is she not conscious that treachery or chance may in a moment bring her licentiousness happiness to an end? And does not guilt, that viper in her bosom, destroy all relish for pleasures, and point out to her the vanity of all joys, which have not virtue for their foundation?—But see the guards rush in at this moment to seize her, and accuse her of having conspired the death of her Lord!—Mark how the splendid apartments and the alcove of pleasure disappear; and, in their stead, the joyless gloom and grated windows of a prison rush upon her sight.—Now she is hurried in, and they throw the black veil of death upon her. In vain does she now think of command; in vain wave that hand, which a few hours before would have stilled the raging of the people, and humbled the rulers of the world: she now begs to be heard, and has recourse, as her last aids, to intreaties, tears, and protestations; but they are urged in vain: she is dragged down on the rocky pavement by the hands of slaves, who offer her the horrid alternative of the poisoned cup, or the sabre.—She drinks, and see she falls paler and paler to the earth.—See the last convulsive struggle,—the dying gasp, and the sigh that rends the heart to the last agony.—Scarce is there a pause,—they strip the yet warm body, denied to be joined in burial with the Queens of the land, and expose it for a prey to the eagle and the vulture.

Such, short-sighted maid, would have been thy latest hour; and thy end would have resembled her's. Bear then thy present fate without repining, nor dash the cordial which hope presents thee to the ground; but wait with patience for a happier hour. Their lot only can be called miserable, whose cheeks were never covered with blushes of shame, and who go down unrepenting to the

the grave.—Hope is yet thine ; and hope can turn the walls that confine thee to the bower of content. Say not therefore in thy heart, that thy portion here is with the wretched ; nor, by wishing to alter the allotment of Providence, provoke the rage of a Power infinitely greater than thine, which can crush thee to atoms at a single blow.”

On speaking these words, he stretched out his arm over her, and she sunk down on a sofa into the arms of sleep, from which she awoke in the morning with a conviction of her late unjust repinings, and with a perfect resignation to the lot which her Genius had assigned her in the terrestrial abode of life.

TO THE P R I N T E R.

Of the Mischief arising from assuming a FALSE CHARACTER.

S I R,

OF all the extravagant jests, in which mankind are wont to delight, I cannot help admiring that sublime stroke of imposing themselves upon a set of harmless, unsuspecting strangers, for batchelors ; when they are conscious of being the actual property of, perhaps, some of the most deserving women, who deplore that separation as the greatest of misfortunes, which they so lightly pass away.

There are very few actions, however, that gentlemen of this sprightly turn dare to commit, that they will not likewise dare to justify ; but I would gladly ask them, what can be their view for assuming a false character, but in order the more effectually to recommend themselves with the agreeable part of the opposite sex ? And whether such a view, as they are then circumstanced, is not at once repugnant to every principle of justice, honour, and humanity ?

I am led into these reflections, Mr. Printer, by a very unhappy affair that happened some time ago, about some seventy or eighty miles distant from the metropolis.

A young lady of a most amiable disposition, and engaging person, having been for some time on a visit at a Baronet's, was suddenly called home by the indisposition of a beloved father.

The Baronet happened unfortunately to be gone to New-Market : the town near his seat was inconveniently situated for hiring carriages, and his daughters knew not how to convey their friend with the necessary expedition ; when it was at length resolved, to avoid delay, that they should accompany her on horseback, until she met with a stage-coach that passed the very door of her father's house twice in the week. This scheme succeeded to their wish ; the stage soon appeared, and, quitting her horse,

horse, she was received into it with an uncommon degree of politeness by a gentleman of seven or eight and twenty; who made it his business, by a pleasing address, sensible conversation, and an air of unspeakable candour, to insinuate himself into her good graces. Never were features and soul more truly correspondent than in this young Lady; elegance, sensibility, ingenuousness, and modesty, animated both the one and the other.

When they reached Mr. Wilson's, (for so I shall call this lady's father) the gentleman sighed profoundly; and in accents, aptly calculated to aid his ungenerous purpose, begged to be permitted to pay his respects to her in his return from the city, to which he was destined. She only curtsied; and, flying into the house, was agreeably surprized to find her father sitting very composedly in his elbow chair, as if free from every disorder. He told her he had had a slight attack of an apoplexy, but was so well recovered, that he infinitely regretted having alarmed her with an account of it.

Relieved so unexpectedly from filial anxiety, she began to recollect the gentleman's request at parting; and notwithstanding she had little or no expectation of beholding him more, judged it proper to acquaint her father that such a thing had been mentioned.

Mr. Wilson was of an open, generous nature; a fellow traveller of his child was entitled to the most friendly reception: the stranger made his appearance before the expiration of the week, and having spent the whole day at the parsonage house, very modestly invited himself the next: in a word, he continued in the country near a month, during which time he neglected no one opportunity to ingratiate himself with Mr. Wilson and his daughter; insomuch, that the former set him down for his future son-in-law, and the latter felt that tender attachment peculiar to her good sense, and other valuable endowments she was mistress of. A correspondence was settled between them, and he did not fail to pay his personal respects the succeeding Christmas and Whitsuntide at the village. He had been arrived only two days on his last visit, before a celebrated stag-hunt was proclaimed, and the honest Mr. Wilson insisted upon straining a point, to accompany his favourite guest upon the occasion. The sport exceeded their best expectations: the poor animal at length lost its life in due form; when Mr. Wilson, casting his eyes around in quest of his companion, had the mortification to find him absent in that moment of universal triumph.

It first occurred to him, that perhaps he had found himself fatigued, and had quitted the chace; but his horse being discovered without a rider in an adjacent piece of ground, gave rise to as pleasing suggestions. After some little search he was found upon a bank in a lifeless condition, with his head and face dread-

fully mangled. In this deplorable plight he was conveyed to Mr. Wilson's house ; where he no sooner entered, than the young lady's sufferings were almost equal to his own.

She was not to be comforted : the best assistance the country afforded was instantly called in ; and Miss Wilson having watched over him three whole nights in misery that no description can give an idea of, was really surprized on the fourth by the arrival of a most lovely woman, in spite of dishabille and tears, who intreated to be conducted to the sick gentleman's apartment.

The tender, unsuspecting girl, conceiving her to be some near relation to her charge, did not fail to sympathize with her in her apparent afflictions : but, what were her feelings, when, on approaching the bed, she heard the fellow faintly exclaim, *my wife*, whilst the lady flung herself upon her knees, and pressed his hand in unutterable anguish. Shame, disappointment, confusion, and horror, seized on the unhappy Miss Wilson's soul with all that severity natural to a nice and quick susceptibility. Her father tore his venerable hair, and in the most distracted accents besought Heaven to be gracious to the child of his dotage. In a few days she became more composed ; and the monster had the grace at that period to profess himself grieved at the mischiefs his folly (a soft epithet for the blackest villainy) had occasioned.

He is since perfectly recovered, and gone home with his wife : but, poor Miss Wilson !—yet she must despise him ; for, would you believe it, Sir, he has the temerity to ridicule both father and daughter for their credibility ; declares he had not one view in the whole affair beyond an innocent frolic, and imputes that to stupidity and forwardness, that was the result of real integrity and amiable innocence.—Then let Miss Wilson's misfortune, Sir, by your representation of it to the public, be a blessing to thousands. Suspicion is the best security in such a world as this ; and a proper indifference for the male creation, however specious or engaging, the grand felicity of the innocent and unwary.

But do not mistake me ; I am neither an enemy to matrimony, nor mean to insinuate that every youth of this gay spirit has it either in his power or inclination to run the lengths my hero has done. But I would wish the women to be well acquainted with the men of their choice, and convince each little wretch that is capable of even tampering with this kind of vice, that it is cowardice, not principle, that restrains him from pushing things to the last extremity. I am, Sir, your's, &c.

HORATIO.

OF H O N O U R.

HONOUR is that esteem which a man hath of the worth and excellence of another ; and this was always reckoned

reckoned the reward of Virtue ; and the more so, when Religion is its companion. The study and practice of Christianity adorns the understanding, will, and other faculties, with such rare qualities as add a lustre to the whole man. The religious man only aims at the most noble end, and chuses the properest way to attain it ; which is true wisdom. He only is truly valiant, because he knows his Protector, the justice of his cause, and considers what he is to expect hereafter : he encounters dangers with calmness of thought, and presence of mind ; which is true courage : while wicked men are both fools and cowards. As religious men have more excellent qualities, so are they more useful and beneficial to society than wicked : their justice and charity are universally diffusive ; but self-love governs the wicked : they can cheat and defame, own no obligations of kindness, despise friendship, laugh at good-nature, gratitude, and all those virtues that endear conversation. Which of those is the most likely to be honoured ?—Men are apt to look on Christianity as crossing their interests. *I would turn Christian, if I could get any thing by it*, said a great Emperor ; not considering the truth of that saying, GODLINESS IS GREAT GAIN.

An Account of the white Negro, shewn before the Royal Society : In a Letter to the Right Honourable the Earl of Morton, President of the Royal Society, from James Parsons, M. D. and F. R. S.

[From the 55th Vol. of the Philosophical Transactions, just published.]

IT appears that the father and mother of this boy were brought down above three hundred miles from an inland country to the gold coast in Africa ; and were brought, among a great number of others, and put on board a ship bound to Virginia, where they arrived in the year 1755.

They became the property of Colonel Benjamin Chambers, of the Falling-springs, in Cumberland county, in Pensilvania, and are now employed upon an estate in Virginia.

The father and mother of this child are perfectly black, and were both very young when landed, the woman not being above sixteen years old, and her husband not more than six years older : and when they landed, being asked how far she was gone with child, answered so as to be understood to mean that she was with child something more than six moons, and that this was her first pregnancy. They also declared, that they had never seen a white person before they came to the shore where the Europeans were employed in buying black slaves.

The child was born about six or seven weeks after his parents landed in Virginia, in the year 1755 ; and was purchased by

Mr. Hill Clark, of Colonel Chambers, in 1764, so that he appears not to be quite ten years old ; and his mother has had two children since, who are both as black as the parents.

Now, though this deviation of colour in the child, from the contrary hue of both parents, is very singular, and something preternatural, yet instances of the same kind have happened before. We had one about four years ago here in London, which was a white girl, something younger than this boy, but exactly similar in colour, wool, &c.

To this remarkable case I shall subjoin two others, one of which I saw myself, and the other was given me by a gentleman of undoubted veracity ; which, though they differ in some circumstances from the above, yet have so much relation to each other, as will prevent their being censured as digressions from the subject.

The first is a black man who married a white woman in York several years ago ; of which I had an account from an eye-witness. She soon proved with child, and in due time brought forth one entirely black, and in every particular of colour and features resembling the father, without the least participation from the mother. This was looked upon as a very singular case, because people naturally expected the issue of such a marriage would be tawny ; which indeed is the usual effect produced by the congress of black and white persons.

The second case was of a black man, servant to a gentleman who lived somewhere in the neighbourhood of Gray's-Inn. This black man married a white woman, who lived in the same family ; and when she proved with child, took a lodging for her in Gray's-Inn-Lane. When she was at her full time, the master had business out of town, and took his man with him, and did not return till ten or twelve days after this woman was delivered of a girl, which was as fair a child to look at as any born of white parents, and her features exactly like the mother's. The Black, at his return, was very much disturbed at the appearance of the child, and swore it was not his ; but the nurse who attended the lying-in woman soon satisfied him ; for she undress'd the infant, and shewed him the right buttock and thigh, which were as black as the father, and reconciled him immediately to both mother and child. I was informed of the fact, and went to the place, where I examined the child, and found it true. This was in the spring of the year 1747.

About nineteen years ago, in a small plantation which belonged to a widow, two of her slaves, both black, were married, and the woman brought forth a white girl ; and as the circumstances of this case were very particu-
lar, I shall make mention of them here, both for the entertainment of the society, and to shew that

that this is exactly similar to the case of the boy before us. When the poor woman was told the child was like the children of white people, she was in great dread of her husband, declaring, at the same time, that she never had any thing to do with a white man in her life ; and therefore begged they would keep the place dark, that he might not see it. When he came to ask her how she did, he wanted to see the child, and wondered why the room was shut up, as it was not usual. The woman's fears increased when he had it brought to the light ; but while he looked at it, he seemed highly pleased, returned the child, and behaved with extraordinary tenderness. She imagined he dissembled his resentment till she should be able to go about, and that then he would leave her ; but in a few days he said to her, " You are
 " afraid of me, and therefore keep the room dark, because my
 " child is white ; but I love it the better for that, for my own
 " father was a white man, though my grandfather and grand-
 " mother were as black as you and myself ; and although we
 " came from a place where no white people ever were seen, yet
 " there was always a white child in every family that was re-
 " lated to us."—The woman did well, and the child was shewn about as a curiosity ; and was, about the age of fifteen, sold to Admiral Ward, and brought to London in order to be shewed to the Royal Society ; but, finding that one of the sailors had debauched the girl, and given her the p—, he soon put her under the care of a Captain returning to America, and sent her back to her own country.

Admiral Franklin had taken a Spanish ship, in war time, and brought her into Carolina ; and, upon searching, found a picture of a boy who was as beautifully mottled all over with black and white spots as any dog that ever was seen : it is uncertain which was the ground, or which colour the spots were of. Several copies of the picture were taken in Carolina, and they said it was the portrait of a child born of Negro parents upon the Spanish main : the ship was bound to Old Spain.—If these facts are ascertained by these two gentlemen, they will be worth recording with the present subject, which I will take the trouble of enquiring into further.

A Preservative against the GAOL DISTEMPER.

WHERE there is no experienced inconvenience arising from the use of the bark, this substance may be relied on more securely as a preservative from the gaol distemper, than, perhaps, any other medicine yet known.

The

The method of using it is as follows : Let half a drachm, a drachm, or even a drachm and a half, of the fine powder of good common Peruvian bark, be taken in the morning fasting, every day before going into court.

It may be mixed in a few spoonfuls of warm milk and water, in simple pepper-mint water, or warm water with a little brandy added, in wine and water, or even in beer ; and the more cordial and spirituous the liquor it is taken in, consistent with the general way of life of the person who takes it, the better. A drachm of bark in a glass of Madeira, Port, or any strong wine, would be preferable to water only, where no experience lies against its use in this manner. Persons of very irritable bowels, or subject to difficulty of breathing, or on whom the bark has any unusual effect, will do well to content themselves at first with a smaller dose.

THE SENTIMENTAL PHILOSOPHER.

“ O HAPPINESS, our being’s end and aim,
 “ *Good, pleasure, ease, content*, whate’er thy name :
 “ Plant of celestial seed ! if dropt below,
 “ Say, in what mortal soil thou deign’st to grow.”

POPE.

HAPPINESS, the most frequent and most familiar term in conversation, is perhaps, on reflection, the least understood. It serves to express our satisfaction when any desire is gratified ; it is pronounced with a sigh when our object is absent ; it means what we wish to obtain, and what we seldom stay to examine. We estimate the value of every object by its utility, and its influence upon happiness ; but we think that utility itself and happiness require no explanation.

Those men are commonly esteemed the happiest, whose desires are most frequently gratified ; but if the possession of what we desire, and a continued fruition, were essential to happiness, the greater part of mankind would have reason to complain of their lot. What we call our *enjoyments*, are in general momentary ; and the object of sanguine expectation, when obtained, no longer continues to occupy the mind.

How many reflections of this kind are suggested by melancholy, or by the effects of that very langour and indolence into which we would willingly sink, under the delusion of a freedom from care !

When we enter on a formal computation of the enjoyments or sufferings which are prepared for mankind, it is a chance but we find that pain, by its intenseness, duration, or frequency, is greatly

greatly predominant. The eagerness with which we press from one stage of life to another ; our unwillingness to return on the paths we have trod ; our aversion, in age, to renew the frolics of youth, or to repeat in manhood the amusements of children, have accordingly been stated as proofs, that our memory of the past, and our feeling of the present, are equally subjects of dissatisfaction.

This conclusion, however, like many other ingenious ones, does not correspond with experience. In every street, in every village, and in every field, the greater number of the people we meet wear a chearful, thoughtless, indifferent, composed, busy, or animated aspect. The labourer whistles to his team, and the mechanic laughs in the exercise of his calling : the dissipated and the gay enjoy a perpetual round of pleasures, of which we know not the source : even they who demonstrate the miseries of life, while intent on their argument, escape from their spleen, and experience a degree of felicity in proving that men are unhappy.

The mind, during the greater part of its existence, is employ'd in active exertions, not in merely attending to its own feelings of pleasure or pain ; and the list of its faculties, understanding, memory, foresight, sentiment, will, and intention, only contains the names of its different operations.

If what we call *pleasure*, or *pain*, occupies then but a small part of human life, compared to what passes in contrivance and execution, in pursuits and expectations, in conduct, reflection, and social engagements, it appears that our active pursuits, at least on account of their duration, deserve the greater part of our attention. When their occasions have failed, the demand is not for pleasure, but for something to do ; and the complaint of misery is not a surer symptom of distress, than the store of languor.

We seldom, however, reckon any task which we are bound to perform, among the pleasures of life ; we always aim at a period of pure enjoyment, or a termination of trouble and care, and overlook the source whence most of our satisfactions are really derived. Ask the busy, where is the happiness to which they aspire ? they will tell you, perhaps, that it is to be found in the object of some of their present pursuits. If we enquire, why they are not miserable in the absence of that happiness which engages their thoughts ? they will answer, they hope to attain it.

But is it hope alone that supports the mind in the midst of precarious and uncertain objects ?—And would assurance of success fill the intervals of expectation with more pleasing emotions ?—Give the sportsman his game, and the gamester the gold which is now at the hazard of play, that the one may not need to fatigue his person, nor the other to perplex his mind, and both will probably laugh at your folly : the one will stake his money a new,

that

that he may be perplexed ; the other will turn his chace to the field, that he may hear the cry of the hounds, and follow through sweat and dust.

Withdraw the occupations of men, and terminate their desires ; existence is a burthen, and the repetitions of memory a torment.

Of an Absurdity in the Architecture of modern Houses.

EVERY one who has travelled this country, must have perceived that at most of the great mansion-houses he has visited, he was first admitted into a spacious hall, large enough for the drawing of the Adelphi Lottery, and sufficiently capacious to incarcerate therein the whole Commons of England ; after which he was, perhaps, in due form, ushered into an adjoining apartment.—In the days of old English hospitality, these halls were of material service : they were intended to contain a numerous company at any grand and extraordinary entertainment ; to hold any necessary meeting of vassals and dependents, and to have in them hung up and displayed the whole shew of the family armour. But in these modern times, when generous hospitality, familiar society, and free convivial good-humour, are giving place to a stiff ceremony, and a vain, yet parsimonious ostentation, I can discover no other use a hall is of in any mansion, but to serve as a convenient *ventilator* to the rest of the building. They have, on the contrary, one great inconvenience to which few people have paid any attention : the hall is commonly so large, and so lofty, that, compared to it, the grandest rooms in the house appear like diminutive closets. I should, therefore, prefer to enter a house at a handsome neat vestibule, in order that, when I was shewn further into the building, I should find the apartments improve in their appearance, and in elegance and size rather exceed my expectations.

A true Bill of Fare for the Court of Assistants of the Worshipful Company of Wax-Chandlers, London, in 1478 ; whereby may be seen the vast Difference in the Prices of Provisions at different Times.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Two loins of veal, and two loins of mutton, —	0	1	4
One loin of beef, — — — — —	0	0	4
One dozen pigeons, and one dozen rabbits, —	0	0	9
One pig, and one capon, — — — — —	0	1	0
One goose, and a hundred eggs, — — — — —	0	1	0 1-half.
One leg of mutton, — — — — —	0	0	2 1-half.
Two gallons of sack, — — — — —	0	1	4
Eighteen gallons of strong ale, — — — — —	0	1	6

Of

Of the IMPOSTURES of the CHURCH of ROME.

AS the emissaries of the Church of Rome are always on the watch to make converts, it is not unnecessary from time to time to expose their impostures. The following extract from the celebrated Mr. Bayle, may therefore be useful; and at the same time it is curious and entertaining.

“ WHEN the Reformation, says this writer, began to be established in Lithuania, Christopher Radziwil being very sorry that a Prince (Nicholas Radzivil, Palatin of Vilna, Great Marshal and Chancellor of Lithuania) of his house had embraced it, went to Rome, and paid all imaginable honours to the Pope. The Pope being willing to gratify him, presented him with a box full of relicks when he went away. Being returned home, and the news of those relicks being spread abroad, certain Monks came to him, some months after, and told him that there was a man possessed with the devil, that the wicked spirit had been exorcised in vain, and that hitherto all the exorcisms had proved ineffectual. They begged of him that he would lend the precious relicks he had brought from Rome, for the relief of that poor man.

“ The Prince readily granted their request. The relicks were carried into the church with a solemn pomp, and a procession of all the Monks. At last they were placed upon the altar; and on the day appointed, an innumerable multitude of people crowded in to see the shew; and after the usual exorcisms, the relicks were made use of. At that very moment the pretended devil went out of the body of the man, with the usual gestures and grimaces. Every body cried out a *Miracle*; and the Prince lifted up his hands and eyes to heaven, to return thanks that he had brought a thing so holy, and which could do such miracles.

“ But some few days after, as he was full of admiration, and transported with joy, extolling the virtue of his relicks, he perceived that a young gentleman of his house, who had the keeping of that rich treasure, smiled, and made some gestures, whereby it appeared that he derided his discourse. The Prince grew angry, and would know the reason of his derision. The gentleman being assured that no harm should come to him, told the Prince in private, that upon his return from Rome, he lost the box of relicks, which he had the keeping of; and that, not daring to speak of it, for fear of being punished, he got one like it, and filled it with little bones of beasts, and such trifles as he could get, that were like the relicks which he had lost. So that seeing so much honour paid to that vile heap of filth, and even

that they ascribed to it the virtue of driving away the devil, he had good reason to wonder at it.

“ The Prince gave credit to what he said ; but being willing to be more particularly informed of the cheat, he sent for the Monks the next day, and desired them to enquire, whether there was any other Demoniac who wanted the assistance of his relicks. Some few days after they brought him another man possessed with the devil, who acted the same part with the first. The Prince ordered him to be exorcised in his presence ; but because all the exorcisms that are commonly made use of on such an occasion, proved ineffectual, he told the Monks, that he would have the man to stay in his palace till the next day, and that they should retire. After they were gone, he put the pretended Demoniac into the hands of his Tartarian grooms ; who at first exhorted him to confess the cheat, as they were ordered to do : but because he obstinately persisted in it, with horrid and furious gestures, six of them laid him on with whips and scourges, and put him into such a condition, that he was forced to implore the Prince’s mercy, who forgave him as soon as he had confessed the truth.

“ When the night was over, the Prince sent for the Monks, in whose presence the poor fellow flung himself at his feet, and protested that he neither was, nor ever had been possessed of the devil ; but that those Monks had persuaded him to counterfeit a Demoniac. Immediately the Monks desired the Prince not to believe what he had said ; and told him, that it was a trick of the devil, who spoke through that man’s mouth. But the Prince answered, that if his Tartars had been able to force the devil to tell the truth, they would be able to extort it from the mouth of the Monks. So that the Monks finding themselves pressed so hard, confessed the imposture ; and said, that they had done it with a good intention, and to prevent the progress of heresy. But the Prince thanked God with all his heart, that he had been graciously pleased to discover such an imposture to him ; and, suspecting a religion that was supported by such diabolical devices, though they went by the name of *pious frauds*, he declared he would no longer depend upon any body for his salvation ; and betook himself to the reading of the Holy Scriptures with a wonderful assiduity : and having spent half a year in reading and praying, he made a wonderful progress in piety, and in the knowledge of the mysteries of the gospel : And then he and all his family made an open profession of our [the Protestant] religion, in the year 1564.”

What must be thought then of a church which countenances and authorises such vile impositions ? Ought not every man of
†
sense

sense and virtue to oppose her to the utmost, and heartily pray to God to be delivered from her forceries and witchcrafts ?

The Advice of Hezzeri, the Hermit, to Orcanes, King of the Turks.

O King, live for ever ! Despise not the advice of the humble, nor think any one too contemptible to do thee hurt ; for a wren may frighten the steed which the King rideth on. Be not provoked to punish offences against thine own person ; for that will betray revenge, beneath the greatness of thy Majesty.—Offences against thy laws let thy laws punish ; but pronounce not thou the sentence ; nor say unto the Judge, Do thus.—Suffer not thine ears to be disgraced by private scandal ; for it is sufficient not to honour those of whom thou knowest no good. If the mighty men of thy kingdom, by the strength of thy power, oppress thy people, let their palaces be razed, their families humbled, and their carcases placed upon the highest pine-trees in the forest, as a prey to the birds of the air ; for they have dishonoured the King in the sight of his people.—Suffer not a flatterer to abide in thy presence, but let the voice of thy people be the mirror in which thou beholdest the Majesty of thy sublime person.—Lend not thine ear only to the voice of one Counsellor ; for so shall another man be more honoured in the King's house, than the King himself : then, though seated on thy Throne, with a Crown of Rubies on thy head, and a cloth of gold beneath thy feet ; though thou art arrayed in purple, and in the midst of thy guards, thou wilt be a prisoner ; for who dare to speak against the man whom the King so favoureth ? Thou wilt be a stranger to what passeth under thine own roof. Who then shall guard thy Realms afar off ? Thus will the character of thy wisdom be lessened through the land ; and moreover, thou mayest by one man be betrayed into the hands of thy most dreadful foe. Cast off thy Royal Robes, and secretly visit the remote corners of thy great city. There wilt thou hear thy Government spoken freely of, and the names of thy Counsellors talked over.—The Officers of the King's Household are mighty men ; but the people are his strong pillars.

You who rule in the hearts of your people, are placed upon the backs of strong elephants ; but the King who turneth the labour of his people to scorn, rideth upon the horn of an unicorn. The lion doth roar, and the desert doth tremble at the echo thereof : but a wise King ruleth with gentleness and mercy.—A stately palace is beautiful to behold : but a warm cottage sheweth the mightiness of Government.—Suffer not the Collectors of thy tribute to oppress thy people ; nor suffer thy great men to

fill their own granaries, whilst the people lacketh.—Like lightening upon a ripe harvest, or like locusts upon the fruit-trees, so are tax-gatherers upon the substance of thy people.

To the P R I N T E R.

Thoughts on the Liberty of the Press, by Bishop Hoadley.

S I R,

THE following extract from the works of the excellent Bishop Hoadley, may probably, at this time, be agreeable to many of your readers.

“AND as for myself, if there be a point of Liberty, more than all others my favourite point, it still is, as it has been ever since I could think, that of the Liberty of the Press. I can never think it a reason for laying any restraint, that Ministers are ill-treated or abused. They that will have power, ought to be contented with this perquisite, which will always attend upon it. And should I myself be the subject of Wit and Satire every Saturday throughout the year, this shall never make any alteration either in my judgement or behaviour with regard to this ; but I will still support what hurts myself, because I truly think it is the support of the whole Liberty we enjoy ; and that the fall of this one particular instance of Liberty will soon be followed by the fall of others.”

THE P R E S E N T A G E.

NO more, my friend ! of vain applause,
Nor complimentary rhymes :

Come, muse, let's call another cause,
And sing about the times.

For, of all ages ever known,
The present is the oddest ;
As all the men are honest grown,
And all the women modest.

No lawyers now are fond of fees,
Nor clergy of their dues :
Few people at the play one sees;
At church, what crowded pews !

No courtiers now their friends deceive
With promises of favour :
For what they make 'em once believe,
They faithfully endeavour.

Our

THE WEEKLY MUSEUM.

23

Our nobles !—Heav'n defend us all !
I'll nothing say about 'em :
For they are great, and I'm but small ;
So, muse, jog on without 'em.
Our gentry ! what a virtuous race !
Despising earthly treasures :
Fond of true honour's glorious chace,
And quite averse to pleasures.
The ladies dress so plain indeed
You'd think them quakers all :
Witness the wool-packs on their head,
So comely ! and so small !
What tradesman now forsakes his shop,
For politics, or news ?
Or takes his dealer at a hop
Through interested views ?
No soaking sot his spouse neglects
For mugs of mantling nappy,
Normadly squanders his effects,
To make himself quite happy.
Our frugal taste the state secures ;
Whence, then, can woe begin ?
For lux'ry's all turn'd out of doors,
Frugality took in.
Hence all the plenty of the times !
Hence all provisions cheap !
Hence dearth of follies and of crimes !
Hence all complaints asleep !
Vile cuckold-making is forgot ;
No ladies now in keeping !
No debtors in our prisons rot !
No creditors a weeping !
(So frequent once) the French disease
Is grown near out of knowledge ;
And doctors take but mod'rate fees
In country, town, or college.
No pleasure chaises fill the streets,
Or crowd the roads on Sunday :
So, horses, lab'ring thro' the week,
Obtain a respite one day.
See ! gamesters, jugglers, swearers, lyars,
Despis'd, and out of fashion ;
And modern youth, grown self-deniers,
Fly all unlawful passion.

Happy

THE WEEKLY MUSEUM.

Happy the nation thus endow'd !
 So void of wants and crimes !
 All zealous for their neighbours good ;
 Oh ! these are glorious times !
 Your character ! (with wond'ring stare !)
 Says Tom, is mighty high, Sir !
 But pray forgive me, if I swear,
 I think 'tis all a Lye, Sir !
 Ha ! think you so ! my honest clown !
 Then take another fight on't ;
 Just turn the picture upside-down,
 I fear you'll see the right on't.

AN E P I T A P H.

H. E
 R E. R E P. O
 S E. T H
 C. L A. U D C
 O. S. T E R.
 T R. T. P E S. E
 L L.
 E. R. O F. I M. P
 I N G. T O N. A S D
 O. T H. A L
 S O. H I. S C O
 N S. O R. T I. A N
 E.

Answer, by J. W. Row, Pupil to Mr. S. Roberts, of Plymouth-Dock, to J. Poole's Question, inserted April 2.

SINCE similar solids are as the cubes of their diameters, we have, as $512 : 72 :: 64 : 9$ the weight required.

Answer, by the same, to Amos Oxenham's Question, inserted April 2.

SOUND moves 1142 feet in one second ; therefore 1142, multiplied by 120, the seconds in 2 minutes gives 137040 feet, equal to 25 miles, 7 furlongs, 140 yards, the distance sought.

* * We have received the like Answer from M. Recorck.

An

An Answer, by John Weatherdon, of Newton-Abbott, to the Question proposed by W. Jacobs, inserted March 19.

A'S latitude is 1 deg. 51 min. N. longitude, 45.9 min. E. B's lat. is 14.7 min. S. long. 2 deg. 29.3 min. E. C's lat. is 54.3 min. S. long. 2 deg. 11.2 min. W. D's lat. is 11.7 min. S. long. 1 deg. 19.1 min. W.

And *per* oblique trigonometry, the bearings and distances betwixt them will be found as follows :

Betwixt A and B S. 39 deg. 27 min. Easterly, and N. 39 deg. 9 miles. 27 min. Westerly, 162. Betwixt A and C S. 47 deg. Westerly, and N. 47 deg. Easterly, 242.1 miles. Betwixt A and D S. 45 deg. 34 min. Westerly, and N. 45 deg. 34 min. Easterly, 175.1 miles. Betwixt B and C W. 8 deg. 2 min. Southerly, and E. 8 deg. 2 min. Northerly, 283.3 miles. Betwixt B and D W. 44 min. Northerly, and E. 44 min. Southerly, 228.4 miles. Betwixt C and D N. 50 deg. 42 min. Easterly, and S. 50 deg. 42 min. Westerly, 67.3 miles.

A Story related by Bishop Latimer, in a Sermon against Corruption.

THERE was a Patron in England that had a benefice fallen into his hands, and a good brother of mine came unto him, and brought him thirty apples in a dish, and gave them to his man to carry them to his master. It is like he gave one to his man for his labour, to make up the game, and so there was thirty-one. This man cometh to his master, and presented him with the dish of apples, saying, "Sir, such a man hath sent you a dish of fruit, and desireth you to be good unto him for such a benefice."—Tush, tush, (quoth he) this is no apple matter; I will have none of his apples; I have as good as these in mine own orchard." The man came to the Priest again, and told him what his master said. "Then (quoth the Priest) desire him to prove one of them for my sake, he shall find them better than they look for." He cut one of them, and found ten pieces of gold in it. "Marry (quod he) this is a good apple." The Priest standing not far off, hearing what the Gentleman said, cried out and answered, "They are all one apple, I assure you, Sir; they all grew on one tree, and have all one taste."—Well, he is a good fellow, let him have it (quod the Patron) and get you a graft of this tree, and I'll warrant it will stand you in better stead than all St. Paul's learning."

THE WEEKLY MUSEUM.

AN ENIGMA.

AFTER the fiat giv'n—' Let there be light ;'
And light was made, I first appear'd in sight,
Like a young bridegroom, elegantly gay,
In rich attire to solemnize the day.
Tho' vast my empire, my commission large,
I run, th' important office to discharge.
In splendor mild, and easy of access ;
All seek my favour—my arrival blest :
For, such my influence, wheresoe'er I range,
I instantly the face of nature change ;
Thro' ev'ry part, at certain periods roll,
Direct, pervade, and animate the whole.
When gloomy doubts perplex the lab'ring swain,
My presence cheers, and dissipates his pain ;
And, that no partial act might cause his sorrow,
I visit some to-day, and some to-morrow :
Thus, in their turn, on ev'ry subject call,
Communicating blessings to them all.
Tho' I have reign'd alone some thousand years,
In me no visible decay appears :
Tho' great my labour, my expences great,
I'm not impair'd in body or estate :
My stores with your's reciprocally flow ;
You gen'rously repay what I bestow :
But if my daring subjects, void of fear,
Presume t'approach my sacred person near,
Jove shall no more avenging floods employ ;
For with one gleam I can mankind destroy.

AN ENIGMA, by W. R.

NO body, but all head and tail ;
I'm oft seen hovering in the gale ;
And when the breeze is smallest, I
To greatest satisfaction fly :
And what is strange to be recounted,
I larger look, the longer mounted.—
No sex I claim, but yet there are
None more obsequious to the fair ;
And when all other lovers fail,
For each I sigh with every gale ;
Yet while all other swains apply
With warmth and importunity,
Of me the fondest is, the fair,
Whom I accost with coldest air ;
A dangler on each beauteous dame,
Yet never strive to raise a flame.

 THE WEEKLY MUSEUM.

April 16 1774

[Number 5.]

With constant motion as the moments glide,
Behold in running life the rolling tide !
For none can stem by art, or stop by pow'r,
The flowing ocean, or the fleeting hour ;
But wave by wave pursu'd arrives on shore,
And each impell'd behind impels before :
So time on time revolving we descry ;
So minutes follow, and so minutes fly.

~~非~~~~要~~~~要~~~~要~~~~要~~ S universal prudence would procure an universal
~~要~~~~要~~~~要~~~~要~~~~要~~ exemption from want, some few casual calamities
~~要~~~~要~~~~要~~~~要~~~~要~~ A ~~要~~~~要~~~~要~~~~要~~~~要~~ excepted ; so, if we deduct those numerous disor-
~~要~~~~要~~~~要~~~~要~~~~要~~ ders which we bring upon ourselves by our own
~~非~~~~要~~~~要~~~~要~~~~要~~~~要~~ imprudence and vices, we shall find that life is not
quite an hospital of diseases, but attended only with those marks
of frailty, which are even convenient to put us in mind that our
abode is not here, and that *sin has brought death into the world.*
We are cut down, it is true, by burning fevers, racking gout,
pining consumptions, and various other diseases ; but was the
King of Terrors to give a Crown of reward for peopling his
gloomy kingdom, it would not be to any of these, but to In-
temperance and Vice alone ; for, according to the ingenious
Fabulist,

Death, on a solemn night of state,
In all his pomp of terrors sate :
Th' attendants of his gloomy reign,
Diseases dire, a ghastly train,
Croud the vast Court. With hollow tone
A voice thus thunder'd from the Throne.

This night our Minister we name,
Let ev'ry servant speak his claim ;
Merit shall bear this Eban wand.
All, at the word, stretch forth their hand.

Fever, with burning heat possest,
Advanc'd, and for the wand addrest.

I to the weekly bills appeal,
Let those express my fervent zeal,
On ev'ry slight occasion near,
With violence I persevere.

Next Gout appears with limping pace,
Pleads how he shifts from place to place,
From head to foot how swift he flies,
And ev'ry joint and sinew plies,
Still working when he seems supprest,
A most tenacious stubborn guest.

A haggard spectre from the crew
Crawls forth, and thus asserts his due.
'Tis I who taint the sweetest joy,
And in the shape of love destroy :
My thanks, sunk eyes, and noseless face,
Prove my pretension to the place.

Stone urg'd her ever growing force,
And, next, Consumption's meagre corse,
With feeble voice, that scarce was heard,
Broke with short coughs, his suit preferr'd.
Let none object my ling'ring way,
I gain, like Fabius, by delay,
Fatigue and weaken ev'ry foe
By long attack, secure, though slow.

Plague represents his rapid power,
Who thinn'd a nation in an hour.

All spoke their claim, and hop'd the wand.
Now expectation hush'd the band;
When thus the Monarch from the Throne :
Merit was ever modest known.

What, no physician speak his right !
None here ? but fees their toils requite.
Let then Intemp'rance take the wand,
Who fills with gold their zealous hand.
You, Fever, Gout, and all the rest,
(Whom wary men, as foes, detest,)
Forego your claim ; no more pretend :
Intemp'rance is esteem'd a friend,
He shares their mirth, their social joys,
And, as a courted guest, destroys ;
The charge on him must justly fall,
Who finds employment for you all,

Life may be compared to sailing on a sea ; where, unless we steer the helm with prudence, we must needs be dashed to pieces on the rocks, overset by furious blasts, or overwhelmed in gulphs or whirlpools.

“ Life (says Seneca) is a voyage, in the progress of which we “ are perpetually changing our scenes ; we first leave childhood “ behind us, then youth, then the years of ripened manhood, “ then the better and more pleasing part of old age.” The perusal of this passage having excited in me a train of reflections on the state of man, the incessant fluctuation of his wishes, the gradual change of his disposition to all external objects, and the thoughtlessness with which he floats along the stream of time, I sunk into a slumber amidst my meditations, and, on a sudden, found my ears filled with the tumult of labour, the shouts of alacrity, the shrieks of alarm, the whistle of winds, and the dash of waters.

My astonishment for a time repressed my curiosity ; but soon recovering myself so far as to enquire whither we were going, and what was the cause of such clamour and confusion, I was told that we were launching out into the ocean of life ; that we had already passed the streights of infancy, in which multitudes had perished, some by the weakness and fragility of their vessels, and more by the folly, perverseness, or negligence of those who undertook to steer them ; and that we were now on the main sea, abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to chuse among great numbers that offered their direction and assistance.

I then looked round with anxious eagerness : and first turning my eyes behind me, saw a stream flowing through flowery islands, which every one that sailed along seemed to behold with pleasure ; but no sooner touched, than the current, which, tho’ not noisy or turbulent, was yet irresistible, bore him away. Beyond these islands all was darkness, nor could any of the passengers describe the shore at which we first embarked.

Before me, and on each side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicacious eye could see but a little way. It appeared to be full of rocks and whirlpools, for many sunk unexpectedly while they were courting the gale with full sails, and insulting those whom they had left behind. So numerous, indeed, were the dangers, and so thick the darkness, that no caution could confer security : yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom they found in their way against the rocks.

The current was invariable and insurmountable ; but though it was impossible to sail against it, or to return to the place that was once passed, yet it was not so violent as to allow no opportunities for dexterity nor courage ; since, though none could retreat back from danger, yet they might often avoid it by oblique direction.

It was, however, not very common to steer with much care and prudence ; for, by some universal infatuation, every man appeared to think himself safe, though he saw his consorts every moment sinking round him ; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten : the voyage was pursued with the same jocund confidence ; every man congratulated himself upon the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed ; nor was it often observed that the sight of a wreck made any man change his course ; if he turned aside for a moment, he soon forgot the rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference, or from weariness of their present condition ; for not one of those who thus rushed upon destruction, failed, when he was sinking, to call loudly upon his associates for that help which could not now be given him ; and many spent their last moments in cautioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded.

The vessels, in which we had embarked, being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the voyage ; so that every passenger was certain, that how long soever he might, by favourable accidents, or by incessant vigilance, be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring, at least to keep the melancholy and timorous in perpetual torments, and hinder them from any enjoyments of the varieties and gratifications which nature offered them as the solace of their labours ; yet, in effect, none seemed less to expect destruction than those to whom it was most dreadful ; they all had the art of concealing their danger from themselves ; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement for the present moment, and generally entertained themselves by playing with Hope, who was the constant associate of the voyage of life.

Yet

Yet all that Hope ventured to promise, even to those whom she favoured most, was, not that they should escape, but that they should sink last; and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it. Hope, indeed, apparently mocked the credulity of her companions; for in proportion as their vessels grew leaky, she redoubled her assurances of safety; and none were more busy in making provisions for a long voyage than they, who all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of life was the gulph of Intemperance, a dreadful whirlpool, interspersed with rocks, of which the pointed crags were concealed under water, and the tops were covered with herbage, on which Ease spread couches of repose, and with shades, where Pleasure warbled the song of invitation. Within sight of these rocks, all who sailed on the ocean of life must necessarily pass. Reason, indeed, was always at hand to steer the passengers through a narrow outlet by which they might escape; but very few could, by her intreaties and remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near unto the rocks of Pleasure, that they might solace themselves with a short enjoyment of that delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulph of Intemperance; where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations, towards the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulph was generally too strong to be overcome; and the passenger, having danced in circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom Reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of Pleasure, that they were unable to continue their course with the same strength and facility as before, but floated along timorously and feebly, endangered by every breeze, and shattered by every ruffle of water, till they sunk by slow degrees, after long struggles and innumerable expedients, always repining at their own folly, and warning others against the first approach to the gulph of Intemperance.

Attend my visions, thoughtless youths,
E're long you'll think them weighty truths;
Prudent it were to think so now,
E're age has silver'd o'er your brow:

For

For he, who at his early years
 Has sown in vice, shall reap in tears.
 If folly has possess'd his prime,
 Disease shall gather strength by time,
 Poison shall rage in ev'ry vein,—
 Nor penitence dilute the stain :
 And when each hour shall urge his fate,
 Thought, like the Doctor, comes too late.

The subject of my song is Health,
 A good superior far to wealth.
 Can the young mind distrust its worth !
 Consult the Monarchs of the earth :
 Imperial Czars, and Sultans, own
 No gem so bright, that decks their Throne :
 Each for this pearl his Crown would quit,
 And turn a rustic, or a cit.

Mark, tho' the blessing's lost with ease,
 'Tis not recover'd when you please.
 Say not, that gruels shall avail ;
 Too late apply'd, such means will fail
 How fruitless the Physician's skill,
 How vain the penitential pill,
 The marble monuments proclaim,
 The humbler turf confirms the same !
 Prevention is the better cure,
 So says the proverb, *and 'tis sure.*

Wou'd you extend your narrow span,
 And make the most of life you can ;
 Wou'd you, when med'cines cannot save,
 Descend with ease into the grave ;
 Calmly retire, like evening light,
 And chearful bid the world good night ;
 Let Temp'rance constantly preside,
 Our best Physician, Friend, and Guide !
 Wou'd you to Wisdom make pretence,
 Proud to be thought a man of sense ;
 Let Temp'rance (always friend to fame)
 With steady hand direct your aim ;
 Or, like an archer in the dark,
 Your random shaft will miss the mark :
 For they, who slight her golden rules,
 In Wisdom's volume stand for fools.

But morals, unadorn'd by art,
 Are seldom known to reach the heart.
 I'll therefore strive to raise my theme
 With all the scenery of dream.

Soft were my slumbers, sweet my rest,
Such as the infant's on the breast ;
When fancy, ever on the wing,
And fruitful as the genial spring,
Presented in a blaze of light
A new creation to my sight.

A rural landscape I descry'd,
Drest in the robes of summer pride ;
The herds adorn'd the sloping hills,
That glitter'd with their tinkling rills ;
Below the fleecy mothers stray'd,
And round their sportive lambkins play'd.

Nigh to a murm'ring brook I saw
An humble cottage thatch'd with straw ;
Behind, a garden that supply'd
All things for use, and none for pride :
Beauty prevail'd thro' every part,
But more of nature than of art.

Hail, thou sweet, calm, unenvied seat !
I said, and blest'd the fair retreat :
Here wou'd I pass my remnant days,
Unknown to censure, or to praise ;
Forget the world, and be forgot,
As Pope describes his vestal's lot.

While thus I mus'd, a beauteous maid
Stept from a thicket's neighb'ring shade ;
Not Hampton's gallery can boast,
Nor Hudson paint so fair a toast :
She claim'd the cottage for her own ;
To Health a cottage is a Throne.

The annals say (to prove her worth)
The Graces solemniz'd her birth :
Garlands of various flow'rs they wrought,
The orchard's blushing pride they brought ;
Hence in her face the lilly speaks,
And hence the rose, which paints her cheeks ;
The cherry gave her lips to glow,
Her eyes were debtors to the floe ;
And, to compleat the lovely fair,
'Tis said, the chesnut stain'd her hair.

The virgin was averse to Courts,
But often seen in rural sports ;
When in her rosy vest the morn
Walks o'er the dew-bespangled lawn,
The nymph is first to form the race,
Or wind the horn, and lead the chace.

Sudden I heard a shouting train,
Glad acclamations fill'd the plain :
Unbounded joy improv'd the scene,
For Health was loud proclaim'd a Queen.

Two smiling Cherubs grac'd her Throne,
(To modern Courts, I fear, unknown ;)
One was the nymph, that loves the light,
Fair *Innocence*, array'd in white ;
With sister *Peace* in close embrace,
And Heav'n all opening in her face.

The reign was long, the Empire great,
And Virtue, Minister of State.
In other kingdoms, ev'ry hour,
You hear of Vice preferr'd to Pow'r :
Vice was a perfect stranger here ;
No knaves engross'd the Royal Ear :
Nor fools obtain'd this Monarch's grace ;
Virtue dispos'd of every place.

What fickle appetites are our's,
Still varying with the varying hours !
And tho' from good to bad we range,
" No matter," says the fool, "'tis change."

Her subjects now express'd apace
Dissatisfaction in their face :
Some view'd the State with envy's eye,
Some were displeas'd, they knew not why :
When faction, ever bold and vain,
With rigour tax'd their Monarch's reign.

Thus shou'd an Angel from above,
Fraught with benevolence and love,
Descend to earth, and here impart
Important truths to mend the heart :
Would not th' instructive sage dispense
With passion, appetite, and sense,
We shou'd his heav'nly lore despise,
And send him to his former skies.

A dang'rous hostile Pow'r arose
To Health, whose household were her foes :
A harlot's loose attire she wore,
And Lux'ry was the name she bore.
This Princess of unbounded sway,
Whom Asia's softer sons obey,
Made war against the Queen of Health,
Assisted by the troops of Wealth.

The Queen was first to take the field,
Arm'd with her helmet and her shield ;

Temper'd

Temper'd with such superior art,
 That both were proof to every dart.
 Two warlike Chiefs approach'd the green,
 And wond'rous fav'rites with the Queen :
 Both were of Amazonian race,
 Both high in merit, and in place.
 Here Resolution march'd, whose soul
 No fear could shake, no pow'r controul ;
 The heroine wore a Roman vest,
 A lion's heart inform'd her breast.
 There Prudence shone, whose bosom wrought
 With all the various plans of thought ;
 'Twas her's to bid the troops engage,
 And teach the battle where to rage.

And now the Syren's armies press;
 Their van was headed by Excess :
 The mighty wings, that form'd the side,
 Commanded by that giant Pride :
 While Sicknes, and her sisters, Pain
 And Poverty, the centre gain :
 Repentance, with a brow severe,
 And Death, were station'd in the rear.

Health rang'd her troops with matchless art,
 And acted the defensive part :
 Her army, posted on a hill,
 Plainly bespoke superior skill :
 Hence were discover'd thro' the plain
 The motions of the hostile train ;
 While Prudence, to prevent surprize,
 Oft sally'd with her trusty spies ;
 Explor'd each ambuscade below,
 And reconnoitred well the foe.

When Lux'ry saw that force must fail,
 She said, Let artifice prevail ;
 Henceforth hostilities shall cease,
 I'll send to Health, and offer peace.
 Strait she dispatch'd, with pow'rs compleat,
 Pleasure, her Minister, to treat.
 This wicked strumpet topp'd her part,
 And sow'd sedition in the heart ;
 Thro' the Queen's troops the poison ran,
 All were infected to a man.
 Her wary Generals were won
 By Pleasure's wiles, and both undone.

Jove held the troops in high disgrace,
 And bade diseases blast their race ;

Look'd on the Queen with melting eyes,
 And snatch'd his darling to the skies :
 Who still regards those wiser few,
 That dare her dictates to pursue.
 For where her stricter law prevails,
 Tho' passion prompts, or vice assails,
 Long shall they cloudless skies behold,
 And their calm sun-set beam with gold.

The BEST METHOD to cure DISEASES.

THE reasons the improvements of medicine make no quicker progress, among others, I take to be chiefly these two : First, the farraginous compositions of most prescriptions, with which medical jumble few patients are willing to make their body, as the saying is, *an apothecary's shop*. Secondly, the patient's impatience in not keeping time sufficient to any one medicine, though ever so simple, and properly prescribed, to obtain a cure.

I am for reducing physic to a very narrow form, and casting out still above one half of the remaining *Materia Medica*, and stick close to the other, and make a cure with only one single medicine, or with two or three at the most ; whence we could well observe the regular progress of the same, and know for certain which of them it must be imputed to, which in the present practice is often hard to guess, and a man must be a conjurer truly to tell.

Instance only, for a leprosy, one of the most difficult diseases to cure, I would prescribe, and advise others to do the same, only forty drops, more or fewer, of tincture of cantharides in half a pint of decoction of elm bark, every night at bed time, but to be continued a whole year : and if a cure thereof is possible in nature, that will do it ; for it stands to reason, as all the juices are contaminated, it will require time accordingly to effect an alteration ; and, at the least, it will suppress it so far, as will be near to a radical cure.

Leigh, Sept. 22, 1773.

J. COOK.

An ANECDOTE of an English Ambassador, who supported his Character with becoming Dignity.

SIR Edward Herbert, being sent Ambassador from King James I. to Lewis XIII. was instructed to mediate a peace for the Protestants in France. De Luines, the French Prime Minister, haughtily asking him, " What the King of England had to do in that affair ? " The Ambassador replied, " It is not
 to

to you to whom the King my master owes an account of his actions ; and for me, it is enough that I obey him : in the mean time, I must maintain that my master hath more reason to do what he doth, than you to ask me why he doth it. Nevertheless, if you civilly desire me, I shall acquaint you further." Upon this, De Luines, bowing a little, said, " Very well." The Ambassador answered, " That it was not on this occasion only that the King of Great Britain had desired the peace and prosperity of France, but upon all other occasions, whenever any war was raised in that country." And this was his first reason. The second was, " That because a peace being settled in his own dominions, the King of France might be better disposed and able to assist the Palatinate in the present broils of Germany." De Luines said, " We will have none of your advices." The Ambassador replied, " That he took that for an answer, and was sorry only that the amicable interposition of his master was not duly understood ; but that, since it was so abruptly rejected, he could do no less than say, " That the King his master knew well enough what to do." De Luines answered, " We are not afraid of you." " The Ambassador, smiling a little, replied, " If you had said you had not loved us, I should have believed you, and given you another answer : in the mean time, all that I will tell you more is, that we know very well what we have to do." De Luines, upon this, starting from his seat, said in a great ferment, " By G—d, if you was not Monsieur the Ambassador, I know very well how I would use you." " Sir Edward also rising from his chair, said, " That as he was the King of Great Britain's Ambassador, so he was also a gentleman, and that his sword (on which he clapped his hand) should give him satisfaction, if he was pleased to take any offence." After which, De Luines making no reply, the Ambassador went towards the door ; and De Luines seeming to accompany him, Sir Edward said, " That after such language, there was no occasion to use such ceremony ;" and so departed, expecting to hear further from him.—The Ambassador had afterwards a gracious audience of the King ; after which, a Court Lord telling him, that having offended the Count De Luines, he was not in a place of safety, he gallantly answered, " That he thought himself to be in a place of safety, wheresoever he had his sword by him." The vindictive De Luines procured his brother, with a train of Officers, (of whom there was not one, as he told King James, but had killed his man,) to go as Ambassador Extraordinary to England ; who so misrepresented the affair, that Sir Edward was recalled ; but, upon his return, he cleared up the affair with honour, and fell on his knees to the King, requesting that a Trumpeter, if not a Herald, might be sent to De Luines from him,

with an accusation of falsity, and a challenge for satisfaction ; but that Prince being of a pacific disposition, made answer, " That he would think upon it ;" however, De Luines dying soon after, Sir Edward was again sent Ambassador to France.

The Circumstances which seem to contribute most to prolong Life.

[From Baron Haller's Elements of the Physiology of the Human Body, Vol. VIII. lately published in Holland.]

OF the causes which may contribute towards continuing life beyond its usual extent, some are external. What care will secure us from the ravages of the small-pox, the plague, or putrid epidemical fevers, from which even the most healthy are not exempt ? Nor can we possibly prevent our minds from being affected by bodily pain, or a series of misfortunes. It is equally out of our power to influence the climate in which we live. In youth the most salubrious are the northern climates, or about fifty degrees latitude, where acute diseases are least frequent, the circulation being less rapid. But in a more advanced age, when the irritability of the heart hath diminished, and its pulsations become less frequent, happy are those who have it in their power to migrate to a warmer region, to thirty or forty degrees, or even nearer to the Equator, there to repose on a dry soil, where they may enjoy at pleasure the cooling shade, or the genial beams of the sun. Northern winters are enemies to the breast, and to long life ; but the benign warmth of the sun excites the languishing irritability of the heart : even plants in Europe that are annual, become, when transported to the Brasils, perennial and ligneous. Many valetudinarians have, in warmer climates, been restored to perfect health. Dr. Poincy recovered of the gout and other infirmities in the Antilles. As to the gifts of fortune, to prevent anxiety, let us rather moderate our desires, than wish to increase our wealth.

An internal cause of longevity is the rudiments of a sound body, the produce of healthy parents ; so that we may be exempted from many principal diseases, such as the gout, apoplexy, dropsy, consumption ; which, in spite of every precaution, are frequently transmitted from father to son.—With regard to the manner of living, in youth I advise abstemiousness : nature hath provided water for our common use : wine is a species of medicine. I would likewise prescribe little flesh meat, with a large proportion of vegetables, little saline or aromatic food, and none of the trapetalous nasturtian class of plants ; but universally let the quantity be moderate, that it may be well concocted, so as not to corrupt nor infect the blood, which should be

be mild, like that of an infant. Old men may indulge more freely in the use of flesh meat. Nothing can be more detrimental than a fiery, irritable disposition; which can no more avoid being affected by injuries received, than the nerves of the foot by a fit of the gout. A mediocrity of temperament is most desirable, yet not so as to be insensible of pleasure; in which, nevertheless, it were improper to indulge. As in eating we ought not to exceed the desires of nature, so in venery, in study, in bodily exercise, moderation should always be observed; but, with regard to sleep, I would be more indulgent. Let us delight in ambulation, the contemplation of nature, and in reading; but not, however, with a desire of becoming learned or eminent.

To the P R I N T E R.

S I R,

I Am a very unfortunate creature; who, if my accusers are to be believed, have more crimes to answer for than I am hours old. I am the youngest of four brothers, whose names are EVERY BODY, ANY BODY, SOME BODY, and NO BODY. 'Tis out of my power to conceive in what manner I have disoblighd the world, that they should lay every villainy upon my shoulders, the perpetrators of which are unknown; but this I can assure you is the case, although I never committed even an imprudent action. Sometimes, indeed, I am said to possess many notable virtues; but as these confer honour where they are found, my brothers hardly ever chuse to disown them, so that you see they very seldom fall to my share. EVERY BODY knows, that when a crime has been committed by ANY BODY, who cannot be discovered, the common cry is, that NO BODY has done so and so; though at the same time it is evident that SOME BODY must be guilty.

In speaking of the depravity of ANY BODY, nothing is more common than the making of a comparison between us, by saying NO BODY is more wretched, wicked, and so forth; but in order to silence my accusers, I shall make it appear that I am the only one of our family that am at all times ready to benefit mankind, even contrary to my own interest, and without being desirous of assuming any merit to myself therefrom. Whenever you observe any scheme of public utility pointed out that ANY BODY may perform but with a little trouble, pains, and expence, pray who do you think sets about it? Why NO BODY. Again, was it ever known that ANY BODY would refuse a favour offered him for nothing? or that SOME BODY or other would be glad to accept

cept of it? When even EVERY BODY catches at it, and NO BODY declines it.

There are many very important duties in life, which it is incumbent upon EVERY BODY to perform for the general welfare. Now if you go to ANY BODY, and ask him why he does not do so and so, he answers your question by proposing another, saying, Why should I trouble my head about it? Go to SOME BODY else. And what says this last? Why, he refers you back to ANY BODY; but nevertheless, you will say that the business is done at last; true,—but by whom?—By NO BODY, as usual.

But from a consciousness of my innocence, I could with tolerable patience brook these indignities, were not people cruel enough to deny me my existence; although, from the most common expressions, my entity is proved to a demonstration. “Is “NO BODY at home?” says one; “I waited half an hour, and “NO BODY came,” says another.—Whom do Misers extend their bounty to on this side of the grave, whilst they deny it to EVERY BODY? Answer, To NO BODY. And what says that celebrated Historian, called *Pliny*, on my behalf? Why thus, if I can read, *NEMO mortalium omnibus horis sapit*: NO BODY is wise at all times.

You will therefore be pleased, Mr. Printer, to acquaint these gentlemen, that I deserve better usage from their hands, than to be loaded with their misdemeanors; and that you may not be intimidated from making this public, I can assure you, (for I speak from my own knowledge,) that although you may find EVERY BODY sufficiently polite to read your lucubrations with patience, ANY BODY willing to allow them some merit, and now and then SOME BODY to be entertained with them; yet, if you would find a real admirer, you must have recourse to,

Sir, your's, &c.

NO BODY.

ANECDOTE of SIR ROBERT WALPOLE.

WHEN Sir Robert Walpole governed this kingdom as Minister, one Mr. Moor represented the borough of Bishop-Castle in Parliament; and as it was usual in that town to make those whom they elected give a greater number of promises to procure them promotions than they could possibly make good, Mr. Moor, as customary, fell under the same circumstances. Among the rest, he engaged to provide for a low mechanic, who being quicker in expecting than he was in performing, applied to him for the fulfilling of his promise. The man went to him and said, “Sir, Yoa diden promis that yoa wodden speak to Sir
“Robberd

"Robberd for a plaace for me." The Member answered, That he had ipoke for him, but that he could not procure him one. "Nay, but yoa faidden yoa wodden get me a plaace." T'other replied, that he had tried, but could not succeed. The other still answered, but he said he would get him one. The Member, exasperated, answered, "What would you have me do? I have asked Sir Robert, and have been unsuccessful: Would you go to Sir Robert yourself?" "If you pleasen," he replied. "Well, do then," answered Mr. Moor: and, by agreement, away the clown trudged to London, to wait on Sir Robert to get a place.

When he came to London, upon acquainting those whom he met with the intention and design which brought him to town, many discovered and favoured the joke, by telling him, that the likeliest way to succeed was to apply to some public-house near the great man's habitation, and to treat his servants, who would soon put him in a method of having his ends answered. With these, and such hints, the fellow found out the Axe and Gate, the corner of Downing-street, and the servants ready enough to give him any instructions that would keep the sport on foot. They told him, that he would be sure of having a place, if he would speak to Sir Robert; which they said he might easily do, if he would station himself before the chariot door as Sir Robert should be going into it. He was punctual in taking their directions, and the fellows were much delighted with the fun, as they called it.

The next day the countryman took his post as had been advised, and waited till the great man went out of his house to go abroad, as it was expected he would. The man being apprized of the Knight's approach, made a full set between Sir Robert and the chariot, accosting the Knight with, "Sir, yoa diden promis Mr. Moor to ge me a place." "Aye," says the Knight, "are you Mr. Moor's friend." "Yes, an't please your Honour." "Well, call on me another day." "Yes, an't please your Honour, I'll call on ye every day till I has it." And he was as good as his word; for every morning he fixed himself at the door, bowing; that is to say, knocking his head, as it were, against Sir Robert's breast: so that the great man gave him, in a fortnight, a tide-waiter's place at the Custom-House, to free himself from the disagreeable importunity.

The following Account of a very extraordinary Personage is abridged from the Harleian Miscellany, Vol. 6, B. 66.

NEAR Lanfelin, in Denbighshire, lives Jane Morgan, whose memory yet serves her to give an account of several things she hath seen 130 years ago. She walks upright without a stick,

her teeth are almost perfect, and she can see without spectacles ; but her organs of smelling are so corroborated by age, that no stench can invade them to the least prejudice. She has been reduced to the most unheard of shifts for food ; and by the keenness of her stomach she may be thought now to be in the miridian of her age ; for of whatsoever disease cattle, horses, &c. die, she will eat them ; and all carrion, in whatever state she finds it, are alike to her stomach. If any will bestow corn upon her, she will carry two bushels to the mill, which is nothing to what she has done formerly. Some people of ninety say, their fathers have told them she was a very tall woman ; and in a house out of which she had been buried 11 heirs, her height was taken above 100 years ago ; but last year, coming to the same place, she was found to want near 18 inches of that measure, and is now only four feet four inches. She is as merry as a girl of fifteen, and sings from morning to night, &c. &c.

N. B. She was married forty-five years before she had any children, and in her 66th year had a daughter ; and says her mother was six feet high, and before she died shrunk to three feet six inches.

What sort of menstruum has her stomach, since no stench offends her ?

How comes the whole contexture of her body, with such consent of parts, to be diminished ?

And, since the bones must be contracted, how come we to find bones long buried of the same length as when first interred ?

F A B L E of a W O L F.

A WOLF returning from Whitehall,
Where he had Statesman been,
Built for himself a box so small,
That few could be receiv'd within.

The country all admir'd at this,
And could not at the reason guess,
Why one so wealthy, and so great,
Should cage himself at such a rate ;
'Till, at last, a *Fox* came by,
A Courtier also *sleek and sly*,
And thus in earnest and in jest,
His reason gave among the rest :

" Perhaps my *Lord Commissioner* intends
" Here to receive only *his honest friends*."

On the real Effects of the BITE of the TARANTULA.

[In a Letter from Mr. *Turnbull* to the *Philosophical Society* at *Edinburgh*.]

AS the effects of the sting or bite of the Tarantula seemed always very extraordinary to me, I took some pains in enquiring into this affair in the places where these bites were reported to be most frequent; and found, from the best information in different places, given me by men of credit, and capable of judging in such an affair, that the diseases which are said to proceed from these bites are such as are caused by summer heats in all southern countries. The reapers are most subject to the fevers imagined to be caused by the bite of a Tarantula; which, according to the heat or temperature of the season, are more or less violent. But the general, and what may be called the epidemical disorder of all those places, in the summer and autumn, is the ague, or intermitting fever. As it is concluded that the cause of this disease is the bite of the Tarantula, the cure is always attempted by dancing to music for a considerable time, even for hours; and if the sick person has not strength enough to go through this exercise, he is assisted or supported till a sweat is brought on; or if weakness prevents his getting out of bed, then he moves his body, arms, and legs, as much as possible in bed; and being assisted in this exercise by his friends, as well as by a free use of cordial wines, a plentiful sweat is generally procured, and such a lassitude as disposes to rest and sleep; during which, if the sick person continues to sweat plentifully, a crisis is brought on; if not, the same method of cure is renewed, as soon as a recovery from the former fatigue permits. The same dancing cure is always tried for relapses, even in agues, though a twelvemonth afterwards. As there is scarce a disease to which the body is subject, but what they think proceeds from the bite of the Tarantula, this method of cure is universally practised, and with so much success, that it seems miraculous, and is esteemed the effect of the music by prejudiced minds. They say that the music charms the poison of the bite: the mark, however, of a bite, is never felt or seen on any part of the body; even the most prepossessed could not say they had seen the least mark of this kind on the persons affected. Though many great men have given credit to the effects of this poison, and some have accounted for them with great ingenuity, yet I am not afraid to assert, that the disorders imagined to be caused by the bite of the Tarantula, are occasioned by the heats to which these people are exposed in getting in their harvest. I had every advantage I could wish for to inform myself of this affair, and from men of discernment, who had taken some pains in visiting and examining the sick said to be

No. 5. P bit;

bit ; among the rest, the Archbishop of Otranto, of the noble family of the Carraccioli of Naples. This learned Prelate assured me, from what he had seen of it, that it was a ridiculous, vulgar notion, full of imposture and prejudice, and entirely void of foundation. He concurred, indeed, in opinion, with most men of judgement in those parts, that these diseases proceeded from other causes. This seemed the more probable, and even clear to me, having had numberless opportunities of treating such diseases in hot countries as are ascribed to this bite, and I always found that they were caused by the heats of the mid-day sun. Though Malta is rather a wholesome climate, yet the summer heats cause very fatal fevers there, as well as other diseases : amongst the rest, a tetanus, or tense stiffness of the whole body, to such a violent degree, that it generally proves mortal in twenty-four hours, if the person affected is not relieved by a plentiful sweat. This, though rarely, happens also in Otranto, and other places, and is looked upon as an undeniable proof of the bite of the Tarantula ; but, in Malta, they ascribe it to the being exposed to too great heats ; for there a contrary prejudice runs so high, that they deny the venomous power of all animals, since the time of St. Paul's shaking the serpent from his hand into the fire, when he was cast away on that island. As to what has been believed, that the bite of the Tarantula causes a lethargic drowsiness, from which the person affected cannot be roused but by such music as strikes his fancy and pleases ; this is not so, for the sick person is always entreated and solicited to use this exercise ; and, as a further incitement, they strike up such airs as the patient likes, or which on trial they find strike his fancy. The belief of such symptoms arises from the practices of tricking vagabonds, called Tarantulisti, who go about the kingdom of Naples, pretending to be bit by the Tarantula. They always affect these symptoms, and pretend to be roused by certain airs, to which they dance in a strange extravagant manner. It is probable that you saw some of them at Naples. Perhaps this method of cure might succeed in some particular cases, instead of other gymnastic methods generally ordered.

Of the Rise of the present SLEEPY SYSTEM.

IT is now the fashion to be drowsy and heavy. They say the disease began at Court ; that his Majesty takes his nap after dinner ; and that, in imitation of him, his pages sleep before dinner, and after dinner too. You see there is no having enough of a good thing. This Royal lethargy has been communicated to the Ministry ; and since the effect has taken place, Tom Bradshaw,
Jerry

Jerry Dyson, and Lord North, have never been awake since the Naval Review at Portsmouth; and though honest Stephen Fox went down on purpose to be roused by the cannon, I give you my honest word, that I saw him fast asleep in the public Coffee-house amidst the crack of all the guns.

This sleepy system gains upon the community prodigiously; and it is whispered, that his M—y has had a dream, in which it was artfully revealed to him that the best method to secure a profound peace, and to still all clamour, was to chuse his servants by their naps; and he that slept longest was to have the highest and most honourable post.

“ Let me have men about me that are fat,

“ Sleek-headed men, and such as sleep a-nights.”

In consequence of this most salutary dream, the courtiers are now practising for posts and sinecures. This system promises great quiet to all parties: faction will be lulled thereby, and remonstrances and addresses will be ineffectual.—The Bishop of G— has prepared a heavy sermon on the occasion, and all the domestic chaplains are ordered to begin morning prayer with—
“ Peace be to this house, and all that dwell in it.”

An extraordinary number of cradles are bespoke for the use of the Court, to rock those to sleep whose consciences may be a little agitated. Opium hath already risen cent. per cent. and coffee hath fallen in proportion. Lords Clive and Holland have given up all pretensions to a place; and Jack Wilkes would try at a nap, if they would admit of a dog-sleep; but he can't venture to shut both eyes, lest Parson Horne should serve him the trick which Ulysses practised on Polyphemus, and thrust out his vigilant squinter with a factious faggot-stick of Brentford.

The Ladies are not a little pleased at the prevalency of this disorder, particularly the city dames, as their snoring husbands will furnish them with charming opportunities to intrigue with the smarts awake.

CRUELTY *and* BENEVOLENCE *contrasted.*

A Poor man rented a small farm of a wealthy country 'Squire, at so high a rent, that it was with the utmost labour and diligence he was enabled to procure the necessaries of life for a numerous family. An accident, occasioned by the overflowing of a river running through his meadows, swept before it the greater part of his crop of hay. This rendered it impossible for him to be punctual in the payment of his rent; he was above six months in arrear. In vain he implored a short forbearance from his landlord, till the next crop should enable him to dis-

charge the whole. The 'Squire was inexorable; his heart was a stranger to pity; he listened not to the soft whispers of humanity. His ordered his steward, whose heart was as callous as his own, to distrain the stock and goods of this laborious husbandman; and, though the effects he had seized sold for considerably more than the rent he demanded, he refused to give any account of the surplus. Unable to litigate the action with his powerful landlord, he must have submitted to his oppression, and have sunk under the hand of poverty, had not the humanity of a neighbouring Gentleman snatched him from ruin. The relation of this poor man's distress roused all the powers of humanity: He repaired to the 'Squire, and gave him to understand, that, if he did not immediately refund the overplus of the farmer's effects, he would have recourse to the laws of his country, which were calculated to defend the indigent against the oppressions of the powerful. Intimidated by the fear of punishment, he immediately paid the overplus he had so unjustly detained, and which this generous gentleman directly restored to the oppressed and desponding owner. Nor did his goodness stop here. Convinced of his honest endeavours to prosper, he raised a subscription for his benefit among the gentlemen of his acquaintance, and contributed largely to it himself. This charitable assistance enabled the farmer to fly from oppressions, and become tenant to a person of more worth and humanity; under whom he now lives with satisfaction and content; omits no opportunities of improving his little stock by all the chearful efforts of industry; and is constantly repeating the purest strains of gratitude to his noble benefactor.

This story affords us a lively representation of two opposite characters. In the one we have a true picture of justice and beneficence; virtues which are at once truly ornamental, congenial with our nature, and conducive to the happiness of mankind: In the other a perfect idea of injustice and inhumanity; vices which disgrace humanity, and are destructive to society.

An Answer, by T. Mullet, of Mr. Applin's School, Sturminster, to J. J's Question of Plymouth-Dock, inserted April 2.

THE island's bearings from each other, is S. 24 degrees 33 minutes W. and N. 24 deg. 33 min. E. or S. S. W. 1-4th W. and N. N. E. 1-4th E. near; and the distance is 12.38 leagues.

An ENIGMA, by J. Williams of Gwennap.

FROM George, who wears the British crown,
To the remotest country clown,

I'm

I'm known ; and with the fluttering beau,
 Set off his emptiness and show.
 In sacred churches I take place,
 And every pious sentence grace :
 Am at the miser's fun'ral seen,
 And shew the grief his heir is in ;
 Attend the opening of the will,
 And blind the eyes of justice still.
 In pomp I wave the stage about,
 And often help the poet out ;
 Assist him both in joy and pain,
 And catch the riff-raff of his brain.
 Tho' no physician I ensure,
 When hartshorn fails, sometimes, a cure ;
 To draw a tooth, or breathe a vein,
 My use confess'd must long remain.
 To lovers often I'm a foe,
 Concealing what they long to know ;
 At other times as kind can be,
 And what they wish for let 'em see ;
 Am oft through passion made a prey,
 And stole with tenderness away.
 Many other talents I can claim ;
 But tell, ye wits, from these, my name.



A QUESTION, *by the same.*

WHAT is the difference of the atmosphere
 When the weather is foul, or when it is fair ?
 And how much more weight will a cylender draw
 In fair than foul weather ? I desire to know.
 But as I must give the diameter true,
 Sixty inches it is, Sirs, I tell unto you.
 When the air is greatest, the pressure † eight pound,
 On the cylender's * surface, in weight will abound ;
 All friction except : And when you do see
 The difference of weight, pray shew it to me.

† Avoirdupois.

* On every superficial inch of the surface.

A QUESTION, *by D. C.*

FOUR persons are to have an equal share in a piece of timber
 in form of the frustum of a cone, whose greatest diameter
 is two feet, the lesser eighteen inches, and length twenty feet.
 Quere, the length of each person's share ?

A QUESTION,

A QUESTION, *by M. Recorck.*

MY cat and my dog lay by the fire; the cat at the distance of one foot, and the dog two feet. What proportion of heat did the dog receive to that which the cat received?

A QUESTION, *by R. Cowl of Lewanick, Cornwall.*

HOW many solid feet of dry white deal, lath'd to a brass canon of forty-five hundred weight, will be sufficient to keep it afloat at sea?

A QUESTION, *by Master Willmott, of Mr. Stokes's School, Colyton, Devon.*

THREE gamesters playing together, A, B, and C; after play was over, says A to B and C, give me half of your money, I shall have won seventeen crowns; says B to A and C, give me a third part of yours, and I shall have won seventeen crowns; says C to A and B, give me a fourth of yours, and I shall have won seventeen crowns.—I demand how many crowns each of them had?

A QUESTION, *by G. K. of Stockland.*

MARCH the seventh, 1774. When it is five o'clock this evening at London, to what inhabitants of the earth is the sun that moment rising, setting, and in its meridian? And in what parts of the world is it passing over the heads of the inhabitants on this day?

QUESTIONS, *by J. Jacobs of Tregony.*

THE Sun being in 17 degrees 12 minutes of the tropical sign Capricorn, Required, his declination, right ascension, and the time he rises and sets in the latitude of 50 degrees North?

SUPPOSE two ships sail from different ports in the parallel of 50 degrees N. differing in longitude 2 degrees 30 minutes, and A sails S. W. B S. E. what distance must they sail before they meet, the velocity with which they sail being equal?

A QUESTION, *by W. H. jun. of Dean Prior.*

A Number of persons drinking at a tavern one day,
So they found when they came their reckoning to pay :
Had

Had there been two persons less then really there were,
 They then must have paid two shillings each more ;
 But had there been three persons more than there were at first,
 They then would have two shillings each man to pay less.
 So now, my good friends, pray shew me straightway
 The number of persons, and how much each did pay ?

A QUESTION, by J. J. of Plymouth-Dock.

A, *B*, and *C*, did all agree, as here you see,
 To buy a ship, the *St. Anthony* ;
 Value she was six thousand pounds—her men,
 Not counting boys—five score and ten.
 Thirty brass guns she had, which loud did roar ;
 Powder and ball, and all other store.
 Besides what's more, she sail'd like the wind ;
 Whate'er ship she spied, she left behind.
 The Question now ensues. To every half-crown
 That *A* laid out, *B* paid a guinea down ;
 And *C* as much as both. Now tell me quick, and say
 What of this money *A*, *B*, and *C* must pay ?

*A QUESTION, by John Weatherdon, of Newton-
 Abbot.*

Suppose two ports in the Equator, *A* and *B* ;—*A* in longitude 40 deg. 20 min. W. and *B* in longitude 38 deg. 50 min. W. a current also setting between them.—A ship at *A* meeting with the wind at East, gets on her starboard tack, and sails away exactly six points from the wind, at the rate of five miles an hour by the log ; and having lain eleven hours on that tack, and eleven hours more on her larboard tack, she arrives at *B*.—Required, the course and distance made good upon each tack ; also, the latitude and longitude she tacked in ; and the direction and velocity of the current ?

A QUESTION, by J. Pering, at Kingston Academy.

Supposing the earth to be an exact sphere, the meridional parts for the latitude of 50 degrees is 3474.5 miles : But as this cannot be strictly true, when the earth's polar diameter is known to be to its equatorial as 265 to 266, It is required to find the true meridional parts for that latitude ?

AN ENIGMA, by G. P. of East Coker.

NO mortal is more constant to his friend
 Than I; and yet on t'other hand 'tis strange,
 There's none more wavering, or more apt to range.
 All known parts of the world I travel o'er,
 Tho' a recluse, who ne'er stir out of door:
 By sea or land to ev'ry coast I come;
 Tho', like a quack, I travel much at home.
 To stand on picket, which the soldiers dread,
 Enlivens me, who otherwise am dead.
 Hanging's the worst which does to some befall;
 But I, unhung, can shape no course at all:
 Yet soon as hung, I scamper to and fro,
 Looking out sharp quite round me as I go.
 Altho' I have no eyes, yet can't I rest
 Till I the object find I fancy best;
 Which I respect still with my noblest part,
 Nay, tho' it be too of a stoney heart.
 I am remarkable for constancy;
 Yet fickle mortals learn to rove from me
 Without doors. I in houses am confin'd;
 And tho' I am myself opaque and blind,
 I so enlighten others, that they know
 By me, tho' senseless, where they ought to go.

A QUESTION.

THERE is a lofty cherry tree,
 Whose height is seventy feet;
 A moat on this side hinders me,
 So that I can't get to it:
 This moat in breadth is seventeen feet.
 Now, Sirs, I pray tell me,
 How long a ladder I must get
 To reach the top of the tree?

A PARADOX.

AT a town in the East there appears at this day,
 Inscib'd on a tomb, and it's truth, I dare say:
 "Here lies a poor woman bereft of her life;
 She was my mother, my sister, my mistress, and wife."
 Ye curious and learned be once kind and free,
 And clear up what's truly a mystery to me.

THE WEEKLY MUSEUM.

April 23. 1774

[Number 6.]

On the Necessity of INDUSTRY in improving our NATURE.

HERE is this obvious and material difference in the conduct of Nature, with regard to man and other animals, that, having endued the former with a sublime celestial spirit, and having given him an affinity with superior beings, she allows not such noble faculties to lie lethargic or idle ; but urges him, by necessity, to employ, on every emergency, his utmost art and industry. Brute creatures have many of their necessities supplied by Nature, being cloathed and armed by this beneficent Parent of all things ; and, where their own industry is requisite on any occasion, Nature, by implanting instincts, still supplies them with the art, and guides them to their good, by her unerring precepts. But man, exposed naked and indigent to the rude elements, rises slowly from that helpless state, by the care and vigilance of his parents ; and, having attained his utmost growth and perfection, reaches only a capacity of subsisting by his own care and vigilance. Every thing is sold to skill and labour ; and, where Nature furnishes the materials, they are still rude and unfinished, till Industry, ever active and intelligent, refines them from their brute state, and fits them for human use and convenience.

Acknowledge, therefore, O man, the beneficence of Nature, for she has given thee that intelligence that supplies all thy necessities. But let not indolence, under the false appearance of gratitude, persuade thee to rest contented with her presents. Wouldest thou return to the raw herbage for thy food, to the open sky for thy covering, and to stones and clubs for thy defence against the ravenous animals of the desert ? Then return also to thy savage manners, to thy timorous superstition, to thy brutal ignorance ; and sink thyself below those animals, whose condition thou admirest, and wouldest so fondly imitate.

Thy kind Parent, Nature, having given thee art and intelligence, has filled the whole globe with materials for these talents

to work upon : hearken to her voice, which so plainly tells thee that thou thyself shouldest also be the object of thy industry, and that by art and attention thou canst alone acquire that ability which will raise thee to thy proper station in the universe. Behold the artisan, who converts a rude and shapeless stone into a noble metal, and, moulding that metal by his cunning hands, creates, as it were by magic, every weapon for his defence, and every utensil for his convenience. He has not this skill from Nature : use and practice have taught it him ; and, if thou wouldest emulate his success, thou must follow his laborious footsteps.

But, while thou ambitiously aspirest to the perfecting thy bodily powers and faculties, wouldest thou meanly neglect thy mind, and, from a preposterous sloth, leave it still rude and uncultivated, as it came from the hands of Nature ? Far be such folly and negligence from every rational being. If Nature has been frugal in her gifts and endowments, there is the more need of art to supply her defects. If she has been generous and liberal, know that she still expects industry and application on our parts, and revenges herself in proportion to our negligent ingratitude. The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds, and, instead of vines and olives for the pleasure and use of man, produces to its slothful owner nothing but what is useless or hurtful.

The great end of all human industry is the attainment of happiness. For this were arts invented, sciences cultivated, laws ordained, and societies modelled, by the profoundest wisdom of Patriots and Legislators. Even the lonely Savage, who lies exposed to the inclemency of the elements, and the fury of wild beasts, forgets not for a moment this grand object of his being. Ignorant as he is of every art of life, he keeps still in view the end of all those arts, and eagerly seeks for felicity amidst that darkness with which he is environed. But, as much as the wildest Savage is inferior to the polished citizen, who, under the protection of laws, enjoys every convenience that industry has invented, so much is this citizen himself inferior to the man of virtue, and the true Philosopher, who governs his appetites, subdues his passions, and has learned, from Reason, to set a just value on every pursuit and enjoyment. For, is there an art and apprenticeship requisite for every other attainment, and is there no art of life, no rules, no precepts, to direct us in this principal concern ? Can no particular pleasure be attained without skill, and can the whole be regulated, without reflection or intelligence, by the blind guide of appetite and instinct ? Surely, then, no mistakes are ever committed in this affair ; but every man, however dissolute and negligent, proceeds in the pursuit of happiness with as unerring a motion, as that which the celestial bodies observe,

serve, when, conducted by the hand of the Almighty, they roll along the ethereal plains. But, if mistakes be often, be inevitably committed, let us register these mistakes, let us consider their causes, let us weigh their importance, let us enquire for their remedies. When, from this, we have fixed all the rules of conduct, we are Philosophers ; when we have reduced these rules to practice, we are Sages.

Like many subordinate artists, employed to form the several wheels and springs of a machine, such are those who excel in all the particular arts of life : he is the master-workman who puts those several parts together, moves them according to just harmony and proportion, and produces true felicity, as the result of their conspiring order.

While you have such an alluring object in view, shall that labour and attention, which are requisite to the attaining your end, ever seem burthen some and intolerable ? Know, that this labour itself is the chief ingredient of the felicity to which you aspire, and that every enjoyment becomes insipid and distasteful, when not acquired by travel and fatigue. See the hardy hunters rise from their downy couches, shake off the slumbers that still weigh down their heavy eye-lids, and, e're Aurora has yet covered the Heavens with her flaming mantle, hasten to the forest. They leave behind, in their own houses, and in the neighbouring plains, animals of every kind, whose flesh furnishes the most delicious fare, and which offer themselves to the fatal stroke. Laborious man disdains so easy a purchase ; he seeks for a prey that hides itself from his search, or flies from his pursuit, or defends itself from his violence. Having exerted in the chase every passion of the mind, and every member of the body, he then finds the charms of repose, and with joy compares its pleasures to those of his engaging labours.

And can vigorous industry give pleasure to the pursuit even of the most worthless prey, which frequently escapes our toils ? And cannot the same industry render the cultivation of our mind, the moderating of our passions, the enlightening of our reason, an agreeable occupation ; while we are every day sensible of our progress, and behold our inward features and countenance brightening incessantly with new charms ? Begin by curing yourself of this lethargic indolence ; the task is not difficult, you need but taste the sweets of honest labour. Proceed to learn the just value of every pursuit ; long study is not requisite : compare, though but for once, the mind to the body, virtue to fortune, and glory to pleasure ; you will then see the advantages of industry, you will then be sensible what are the proper objects of it.

In vain do you seek repose from beds of roses ; in vain do you hope for enjoyment from the most delicious wines and fruits ;

your indolence itself becomes a fatigue, your pleasure itself creates disgust. The mind, unexercised, finds every delight insipid and loathsome; and, e're yet the body, full of noxious humours, feels the torments of its multiplied diseases, your nobler part is sensible of the invading poison, and seeks in vain to relieve its anxiety by new pleasures, which still augment the fatal malady.

WEALTH is not, in the Course of Things, to be acquired instantaneously, but by little and little, through Perseverance.

IN the age of the American adventures, about the year 1550, when all Europe proposed to grow rich in a moment, a Spanish gentleman, one Don Gregorio de Brice, being acquainted with some of Orellana's companions, lately returned from the river of the Amazons, procured intelligence of a small island, called by the natives Rhadamilla. This little spot of land was represented to be the true Hesperides of the antients; for it abounded with woods, rivulets, pasturage, and gold-mines: nay, the very stones were reported to have a mixture of gold in them.

Animated with this relation, Don Gregorio turned his whole estate into money, and fitted out a ship; persuading his younger brother, Don Estevan, to join with him in the adventure. The latter was a man of a cool head, and totally devoid of ambition and avarice; but complied from mere affection to his brother, whom he loved passionately, having no other relation.

In the voyage Don Gregorio touched upon the coast of Barbary, and purchased slaves to work in his mines: Estevan bought only a couple of score of sheep and a dozen of goats, with two males of each kind. Being asked the reason, his answer was, "You, my brother, are a second Cain, a man of a bold enterprising genius: I will imitate the humble Abel, and turn Pastor; for meat and cloathing must be thought of, as well as the acquisition of precious metal. It shall be my business to act the part of Proveditor-General for you and your labourers, who may possibly find gold to be neither eatable nor drinkable. I will therefore supply the company with food, and you shall pay me for it out of your vast treasures."

Upon this Don Gregorio laughed; but a slight air of contempt was intermixed with his laughter. "Ah, brother," said he, "you have no spirit, no elevation of sentiment; that mind of your's runs too much upon vulgar matters. The man that has a mine of gold commands every thing that this sublunary world can afford." — "No, no," replied an old mariner from the Bay of Biscay, shaking his head, "there is a dash of good sense in Don Estevan's proposal; it is sometimes necessary to eat, as well as grow rich."

At length the ship reached the desired island. A gold mine was found according to expectation, and the produce thereof made it worthy to be called a Potosi in miniature. Meanwhile Don Gregorio gave himself little concern about bodily sustenance, living in a great measure by imagination, and feeding upon the hopes of future abundance: but his associates had not sublimity of fancy enough to relish such fictitious aliment; for, after having worked all day, they were just able to support life with a few small fishes hard to be taken, and some ordinary fruits and vegetables, such as could be found in the neighbouring woods and vallies. During this interim, the shrewd sensible Biscayner, already mentioned, missed little of occasioning a mutiny, without intending it; for, having found no supper in the fields, not even a salad of trefoil-leaves and thistle-roots, he set his foot on a lump of gold which lay in the hut, and broke out in the following exclamation: "Fatal deceiver of mankind!" said he, "what art thou in thyself?—Gladly would I exchange twenty such lumps of metal for as many pounds of the worst mutton fed upon Estremadura turnips!"—The rest of the crew conceived the same indignation that the Biscayner did; but Don Estevan composed the disorder, by assuring them that to-morrow he intended to kill a lamb and a kid three parts grown, in order to give a bountiful repast to the whole society.

This he continued thrice a week, and from that time matters went on very comfortably; for Don Estevan fed the men well, and cloathed them with the wool of his sheep and skins of his goats. His brother gave an equivalent in gold for all that was purchased; and that with a certain justice and nobleness of soul, quite peculiar to an old Castilian.

After three years thus spent, the men petitioned to return to Old Spain, alledging, amongst other things, that their ship (tho' a new one when they set out) would never be able to sail home, in case they stayed another winter. Their wealth, though of great value, was easily stowed, and a prosperous navigation soon carried them to the Canaries. As the weather still continued fine, Don Estevan proposed to his brother to settle their accounts; but, when the whole debt due to the former was fully perused, Don Gregorio changed colour, and, letting the papers fall, "O Estevan!" cried he, "I am a bankrupt—I am undone!—But my brother has gotten what I have lost, and that is sufficient!" "You are only *mistaken*, my dear brother," said Estevan coolly, "but not *undone*: you wanted to acquire *that* wealth instantaneously, which Providence decrees to man under the condition of earning it by little and little, with long perseverance and moderate desires!—To gain riches in a moment is not industrious, but gaming.—You acknowledge the error, and it is my business

“ business to repair your loss. One third, therefore, of our ac-
 “ quitions, is for ever your’s ; a second part shall be reserved
 “ for myself, and the residue distributed to the ship’s company.
 “ It is likewise but a proper acknowledgement to the bounty of
 “ Providence, that the slaves should have their liberty, and end
 “ their days in quiet with you and me, as they were always our
 “ Fellow-Creatures, and at present our Fellow-Christians.”

An EXTRAORDINARY, but TRUE STORY.

MR. B. was at a little villa of his, not far from Paris, and entertaining a large company at dinner. During the desert, one of his footmen told him that there was an elderly lady without, who said she must speak with him. *Must she ? Why, then tell her I am not at home.*—But, Sir !—*Do as I bid you, Sirrah ; would you have me go and tell her so myself ?*—But, Sir !—*What !* She has a sweet pretty girl with her.—*Indeed ! desire Madam to walk in.*—Immediately the footman introduced a woman in mourning, followed by a young creature very decently dressed : she had a clean, coarse gauze handkerchief upon her neck, and kept her eyes modestly upon the ground ; but whenever she raised them, there shot such a spirit from them, that struck Mr. B. in an uncommon manner. “ I beg your pardons, gentlemen and ladies, (said the old lady) I have an affair upon my hands which is of the utmost consequence to me, and which claims the immediate protection of this gentleman ;” pointing to Mr. B. Then she gave them a strange account of a law-suit, which nobody understood, though they all seemed to attend to her, for they were all so taken up with the appearance of the young woman, and Mr. B. in particular, that he nodded his head several times, and at last pronounced the old woman’s cause a good one, though he knew as little of the matter as the rest of the company. She then desired him to step into the next room, for she had something very particular to say to him alone.

When they were there, the good woman told him, that all the story about the law-suit was invented on purpose to amuse the company : “ But the young creature (says she) I have with me is a reality ; which, I believe, has made some impression upon you, Sir : if so, and you will please to make some provision for us, my fair girl shall be at your disposal.” Mr. B. asked her, if she would be contented with *Quatre Mille Livres de Rente* ? about 170l. a year of our money. “ I shall be satisfied, (said the old woman,) and to-morrow, if you will sign the bargain, we will sup with you the night after, and you shall be the favourite Sultan.” She immediately returned to the room where she

she left the girl ; and, making her compliments to the company, she returned with her to Paris. As they went along, she related the conversation that passed between her and Mr. B. and the bargain she had made. The girl was modest, and much surprized at her mother's discourse ; and, with the blushes of innocence glowing in her cheeks, she with great spirit reproached her for what she had done. " You have ever, till now, mother, (cries the girl) educated me in the most virtuous principles ; and what is the reason that on a sudden you have changed your character ? The respect I have ever bore you was the most delicious sensation of an honest mind : what you have been telling me, can be only a trial that you are pleased to make of my virtue ; I am sure that you are too good to deprive me of the unequalled pleasure I feel in esteeming you." The old woman had nothing to say in excuse for herself, but answered directly to this purpose : " Know, young woman, that I am not your mother ; I bought you of her who bore you ; I have spared no expence for your education ; it is now time that I should reap the fruits of my care and generosity : Go, go to bed, Miss, reflect upon the obligations you have to me, and prepare yourself to-morrow to be grateful and obedient." The poor young woman could not close her eyes all the night ;—what a dreadful situation for so modest a creature ! — " Who can be my parents ? " Good God ! what shall I do ! " Then sighing, and washing the pillow with her tears, she thought of many wild expedients to deliver herself from the horrors of prostitution !—At last she took a resolution to get up before day, to deceive the people who were in the same house, and throw herself at the feet of the *Lieutenant de Police*, and tell her whole story. This most upright Magistrate calmed her grief : — " Go, (said he) my dear child, follow your supposed mother to Mr. B. and do not seem in the least concerned upon the occasion. I give you my word that nothing shall happen to you to injure your honour, or even, if possible, to distress your delicacy." She returned to her old woman before she was up, who had not the least suspicion of what had happened ; and, at the appointed time, they both went together to the meeting, as it was fixed the day before. Mr. B. had assembled several of his friends to be witnesses of his happiness ; for, in these love-matters of bargain and sale, there is much more of vanity than passion. They sat down ; the conversation grew warm, and the young creature had a continual blush upon her face, which was interpreted to be every thing but what it was—real unaffected innocence. In the midst of this scene, an Exempt of the Police arrives, comes into the room without ceremony, and addressing himself to Mr. B. " Sir, I know you have a right to see what company you please at your
own

“ own house ; but you do not know this old lady and this young
 “ one, who are now at your table, and I have my orders to take
 “ them up. I shall take Madam *a L'Hopital*, and Miss, to what-
 “ ever convent she pleases ; but, before I stir, I must know of
 “ that wicked old bawd, who is the real mother of this young
 “ creature, that she would have sold for prostitution ; and which,
 “ Sir, I am sorry to say, your vanity would have purchased.”
 The old wretch, trembling, and almost dead with terror, with
 much ado stammered out, that her mother's name was—*Frederic*.
 “ *Frederic ! Frederic !*” cries out Mr. B. “ that *Frederic*, (I fear)
 “ the mother of this girl, lived with me for many years ; she
 “ had one daughter, and upon a quarrel left me, and would ne-
 “ ver let me hear from her more ;—but are you, are you my
 “ daughter !” He burst into a flood of tears, and ran distract-
 edly to her arms.—There never sure was such a scene of tender-
 ness : the Exempt melted with the rest, (for all the best feelings
 of nature were at once operating,) and leaving the daughter in
 the arms of her father, he carried the false mother *a la Maison de*
Force.—Mr. B. has gained much by the change : instead of a
 mistress he has found a daughter ; who, by her virtue, delicacy,
 and good sense, will be a comfort to him, and is an honour to
 any family.

A FATHER'S LEGACY to his DAUGHTERS. By
the late Dr. GREGORY of EDINBURGH.

THE Editor of this valuable little work says in his preface,
 that he is encouraged to offer it to the public by the very
 favourable reception which the rest of his father's works have
 met with. The comparative view of the state of man and other
 animals, and the essay on the office and duties of a Physician,
 have been very generally read ; and he has reason to believe they
 have met with general approbation.—In all Dr. Gregory's
 writings, his chief view was the good of his fellow-creatures ;
 and this Legacy will prove very beneficial to all those young la-
 dies who peruse it with proper attention, as well as to his daugh-
 ters.

The following chapter contains instructions for their conduct
 and behaviour :

“ ONE of the chief beauties in a female character, is that
 modest reserve, that retiring delicacy which avoids the public
 eye, and is disconcerted even at the gaze of admiration.—I do
 not wish you to be insensible to applause : if you were, you must
 become,

become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt; but in your's it is peculiarly engaging. Pedants, who think themselves Philosophers, ask why a woman should blush when she is conscious of no crime? It is a sufficient answer, that nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one.—People of sense and discernment will never mistake such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behaviour at public places; but not that confident ease, that unabashed countenance, which seems to set the company at defiance.—If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman, only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men even of the first rank with that dignified modesty, which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good-nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy, yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect

Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts, and a cultivated understanding.

A man of real genius and candour is far superior to this meanness. But such a one will seldom fall in your way; and if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily hear than talk yourselves into their good graces.

Beware of detraction, especially where your own sex is concerned. You are generally accused of being particularly addicted to this vice.—I think unjustly.—Men are fully as guilty of it when their interests interfere.—As your interests more frequently clash, and as your feelings are quicker than our's, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof dignity and true greatness of mind.

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villainy of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation as shameful in itself, and as highly disgusting to us. All double entendre is of this sort.—The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from your mouths, or even when you hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resents the injury with a becoming spirit.—There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.

You will be reproached, perhaps, with prudery. By prudery is usually meant an affectation of delicacy. Now I do not wish you to affect delicacy; I wish you to possess it. At any rate, it is better to run the risk of being thought ridiculous than disgusting.

The

The men will complain of your reserve. They will assure you that a franker behaviour would make you more amiable. But trust me, they are not sincere when they tell you so.—I acknowledge, that on some occasions it might render you more agreeable as companions, but it would make you less amiable as women : an important distinction, which many of your sex are not aware of.—After all, I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to truth. Lying is a mean and despicable vice.—I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex ; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity.

There is a species of refinement in luxury, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth ; I hope, for the honour of the sex, they may ever continue so : I mean, the luxury of eating. It is a despicable, selfish vice in men, but in your sex it is beyond expression indelicate and disgusting.

Every man who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted ; and, after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well intitled them to, I shall not here particularly enquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behaviour of the ladies in the last age was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgement, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us, by the fullest display of their personal

charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with one another; in short, by resembling us as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct.

The power of a fine woman over the hearts of men, of men of the finest parts, is even beyond what she conceives. They are sensible of the pleasing illusion, but they cannot, nor do they wish to dissolve it. But if she is determined to dispel the charm, it certainly is in her power: she may soon reduce the Angel to a very ordinary girl.

There is a native dignity in ingenuous modesty to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he has the least delicacy, will despise them, if he knows that they have been prostituted to fifty men before him.—The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners;—every virtue, and every excellence, in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it: I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation.—Milton had my idea, when he says of Eve,

Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.

AN ANECDOTE.

A Nobleman of Portugal, who from obscurity had raised himself, by the most distinguished merit, to a Peerage of that

that kingdom, being in company with several of the most anti-ent noble families thereof, became the object of their wit and raillery, on account of his infant nobility. With a design therefore to pique him in the tenderest point, they turned their discourse on the honours derived alone from nobility of birth, each extolling the great achievements of his noble ancestors in the warmest language. At last it came to this Nobleman, as is the custom of the country, to give his sentiments; when the rest of the company were scarce able to contain themselves from open laughter, expecting that he must leave the room in the utmost disorder. But how great was their astonishment, and even their shame, when this truly illustrious personage, with the greatest composure and good humour, addressed them thus: "My Lords, " I acknowledge that all of you have given a very flattering account of your ancestors immortal deeds; but from this I can " only gather, that the honours you enjoy were thus simply delivered by hereditary succession into your hands; but, my " Lords, my plea, thank Heaven, is widely different: I have the " virtuous satisfaction of saying more than you all, that I obtained all my honours by my own immediate actions, and shall " therefore have the superior pleasure of transmitting them, unsullied, to my successors, for *them* to boast of."

To the P R I N T E R.

S I R,

TH E world are grown so fond of antiquity, that our ancestors received praise or censures for acts in which we wonderfully surpass them.—How difficult a matter we find it to reconcile it to our ideas, "that a King should keep a Fool;" and yet, after all, when we give reason but a moment's fair-play, we shall find by the present example of crowned heads, that the modesty of the former is only to be admired, in that they kept but one, whereas now-a-days they keep many. The British Court in particular is arrived at so singular a pitch of dignity, that if you draft off these pye-jacket kind of gentry, you will leave the Sovereign surrounded with a scanty drawing-room indeed.

In the archives of the city of Troy, in Champagne, is preserved a letter of Charles V. wherein he acquaints the Mayor and Sheriffs, "That his Fool is dead, and that they must send " him another, according to custom." Thank Heaven that his present Majesty (whom God long preserve) has that inexhaustible resource within his own palace gates, to prevent the humiliating circumstance of begging a city-fool at the hands of the present Lord Mayor and Sheriffs.

Modern

Modern Monarchs indeed differ from the antient ones, in the sincerity of their attachments to these diverting favourites, the latter constantly erecting costly monuments to their memory when deceased. Were the former to testify their friendship in this lasting style, every nook in Westminster-Abbey would soon be occupied with these grateful kind of testimonies.

In the registers of the chamber of accounts may be seen, that Charles V. above-mentioned erected a grand tomb to the memory of Thevenin, one of his Royal Fools, in the church of St. Maurice de Senli. It is composed of free-stone, eight feet and a half long, by four feet and a half broad. In the centre is a figure dressed in a long habit, lying upon one side, the feet of which are of alabaster inlaid, as is likewise the face; the head is dressed in a leathern cap, terminating at the top in a tuft; the shoulders are covered with a frock made in the shape of a capuchin; there are two bags upon the bosom, a play-thing in the hand; and a great number of little emblematical figures, cut with incredible delicacy, appear in niches round the tomb.—The following is inscribed upon it:

E P I T A P H.

HERE lies Thevenin de St. Legier, Fool to our Lord the King,
who departed this life July 11, in the year of grace 1374.—
Pray to God for his soul. TYCHO.

A Letter written by the late Reverend Mr. STERNE. Never before printed.

THE first time I have dipped my pen in the ink-horn for this week past is to write to you, and to thank you most sincerely for your kind epistle. Will this be a sufficient apology for my letting it be ten days upon my table without answering it? I trust it will: I am sure my own feelings tell me so; because I felt it impossible for me to do any thing that is ungracious towards you. It is not every hour, or day, or week of a man's life, that is a fit season for the duties of friendship. Sentiment is not always at hand; pride and folly, and what is called business, oftentimes keep it at a distance; and, without sentiment, what is friendship?—A name! a shadow!—But to prevent a misapplication of all this, (though why should I fear it from so kind and gentle a spirit as your's?) you must know, that by the carelessness of my Curate, or his wife, or his maid, or some one within his gates, the Parsonage-house at ——— was about a fortnight ago burnt to the ground, with the furniture which belonged to me, and a pretty good collection of books: the loss about three hundred

hundred and fifty pounds. The poor man, with his wife, took the wings of the next morning and fled away. This has given me real vexation ; for so much was my pity and esteem for him, that, as soon as I heard of this disaster, I sent to desire he would come and take up his abode with me till another habitation was ready to receive him ; but he was gone, and, as I am told, through fear of my persecution. Heavens ! how little did he know me, to suppose I was among the number of those wretches that heap misfortune upon misfortune ! and, when the load is almost insupportable, still add to the weight ! God, who reads my heart, knows it to be true, that I wish rather to share than to increase the burthen of the miserable ; to dry up, instead of adding a single drop to the stream of sorrow. As for the dirty trash of this world, I regard it not ! The loss of it does not cost me a sigh ; for, after all, I may say with the Spanish Captain, that I am as good a gentleman as the King, only not quite so rich.—But to the point.

Shall I expect you here this summer ?—I much wish that you may make it convenient to gratify me in a visit for a few weeks : I will give you a roast fowl for your dinner, and a clean table-cloth every day, and tell you a story by way of desert. In the heat of the day we will sit in the shade, and, in the evening, the fairest of all the milk-maids, who pass by my gate, shall weave a garland for you. If I should not be so fortunate as to see you here, do contrive to meet me here the beginning of October. I shall stay there about a fortnight, and then seek a kindlier climate. This plaguy cough of mine seems to gain ground, and will bring me at last to my grave, in spite of all I can do ; but, while I have strength to run away from it, I will.—I have been wrestling with it for these twenty years past ; and, what with laughter and good spirits, have prevented it giving me a fall ; but my antagonist presses closer than ever upon me, and I have nothing left on my side but another abroad ! A-propos—are you for a scheme of that sort ? If not, perhaps you will be so good as to accompany me as far as Dover, that we may laugh together on the beach, to put Neptune in a good humour before I embark. God bless you.

Adieu,

L. STERNE.

ANECDOTE of the PRINCE of CONTI.

THE Prince of Conti being highly pleased with the intrepid behaviour of a grenadier at the siege of Philipburgh, in 1734, threw him his purse, excusing the smallness of the sum it contained, as being too poor a reward for his courage. Next

morning the grenadier went to the Prince with a couple of diamond rings, and other jewels of considerable value. "Sir," said he, "the gold I found in your purse, I suppose you intended for me; but these I bring back to you, as having no claim to them." "You have, foldier, (answered the Prince) doubly deserved them by your bravery, and by your honesty, therefore they are your's."

Method of preserving BACON from being rusty.

AN ingenious gentleman at D'Angouleme, in France, has lately communicated to the public a cheap and easy method of preserving bacon from growing rusty: the knowledge of which will, undoubtedly, be of great utility to people of all ranks. It is as follows:—When the bacon has been salted about a fortnight, put it into a box of the size of the pieces of bacon, covering the bottom of the box with hay: wrap up each piece of bacon in hay, and between every piece put a layer of hay. This will preserve bacon from rusting, and keep it above a twelvemonth as good as the first day. The box must be kept shut, to prevent rats or other vermin from getting into it.

A SIMILE for the LADIES.

IN limpid streams a thousand forms we spy,
Which raise amazement in the wond'ring eye.
Whate'er of beauty on their borders grows,
The floating glass in its fair bosom shews.
The pride of ev'ry grove together meets,
And charms us with a wilderness of sweets.

Lo! with impetuous force a dreadful shower
In torrent falls, and blots out ev'ry flower.

Such is the fate of woman. Oft' we find
A thousand graces in one body join'd:
A faultless shape, a skin of snowy hue,
All that is lovely, tempting, chaste and true.

Comes baneful sickness, with its numerous host,
The bright, extatic scene, at once is lost.

EPIGRAM, by John Robertson, a Journeyman Barber of Derby.

MIDAS, we read, with wond'rous art of old,
Whate'er he touch'd at once transform'd to gold;
This modern Statesmen can reverse with ease,
Touch them with gold, they'll change to what you please.

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The noble and just Sentiments expressed in the following Letter, may, we hope, be of some Use to the rising Generation, as they may serve to caution some, and to reclaim others, who are not already too far sunk in Luxury and Vice.

CICERO to his Son MARCUS, (a) to reclaim him from his loose Course of LIFE.

CAN I think, O Marcus, thy vicious course of life could offer to eclipse my glory? I would question even the oracles of truth in this case; for nothing is more difficult than to make a man believe what he does not like: yet am I obliged to give credit to my senses. I see thee daily involved in all kinds of luxury, and hear thee as often discoursing on nothing but vanity. Ill fortune had no other way to attack me. My country owes its safety to me, and both the Senate and people have stiled me their Preserver. I have surmounted the meanness of my birth, and baffled all the attempts of envy, malice, pride, and calumny against me. Nothing but the vagaries of Marcus could render me unhappy. Poor unfortunate Cicero! reduced to that state by the disobedience of a child, which thy enemies could not bring thee to. Thou, Marcus, thou alone robbest me of my honour, obscurest my virtue, and cloggest the wings of my fame. Upon what a weak foundation have I founded my hopes? Upon one, who, instead of striking in with me towards the acquiring of glory, will, if he does not reform, leave to posterity the character of a Libertine; and, whereas he might inherit the renown due to my labours, will deprive his father of all content, and himself of all esteem. But it is yet time, O my son, both to recant thy errors, and return to thy studies. By one, thou wilt restore my quiet; and, by the other, enrich thyself. It is never too late to learn. I have known a man of an hundred years old thirst after instruction; nay, all wise men will hearken to their friends, even when they are dying. Cast off then that yoke which vice has put on thee; and whereby thy mind is depraved, thy senses stupified, thy reputation lost, and mine obscured. Consider these worldly pleasures as Syrens, that decoy thee to thy ruin, and which are really nothing but vain, vile, frail, short-lived things, subject to a thousand accidents, and whose end is only torment and repentance. Yet all this while I do not speak against those diversions that unbend the mind. A bow always bent is soon broken, and the imbecility of our nature requires some recreation. I blame only incontinence, luxury, and a superfluous

No. 6.

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perfluous

(a) The same to whom this celebrated *Heathen* directs his excellent Book *De Officiis*.

perfluous use of meat and drink. No vice is more abominable than intemperance, from whence all other vices flow : yet to those thou hast raised altars ; to these thou payest thy vows. I wonder thou dost not fly the common society of mankind, to get rid of their continual reproaches. Thou art either not a man, or not my son. Drunkenness has transformed thee, and, like that of Alexander the Great, has tarnished all thy glory. The delights of Capua enervated the prowess of Hannibal. Whilst thou art drunk, O Marcus, thy head turns round, thy tongue falters, thy eyes deceive thee, thy feet fail thee, and thy stomach offends thee. Wherefore, if thou art not altogether become stupid, thou must needs be sensible thyself of the inconveniences of this vice. My cheeks burn with shame, while I reprove thee for these enormities, and my mind is under apprehensions of contaminating itself by the bare naming them. Believe me, Marcus, vice has got the ascendant over thy reason, and will not suffer thee to be sensible of thy folly. It will not permit thee to look through the thick fogs that envelope thy brain, and conceals its own deformity from thee. It keeps thee from discerning the splendor of virtue, and the brightness of thy race. If thou couldest but view the beauties of virtue, I am confident thou wouldest soon be in love with her. No Heart can be so hardened, but must be affected by her charms. The wide world cannot shew any thing more amiable. She is praise to herself ; and, without her, perfection would be nothing. She gains us, by her authority, even the love of our enemies. The sun once stopped his course to admire her. Also death itself, which nothing else can conquer, and which buries every thing in oblivion, yet yields to her, and submits to that immortality which is only acquired by her. Tell me, I beseech thee, my son, what is become of all the antient Greek magnificence in building ? Is it not devoured by time ? Yet the works of virtue live, and will do so to all eternity. Both the names and actions of virtuous persons will endure the utmost test of time, and through all the endless revolutions of ages flourish. He need not to fear the horrors of death, O Marcus, who can be sure to out-live the bounds of life by his virtue : whilst thou, if thou continuest in this sensuality of thine, as thou hast lived unregarded, wilt die unlamented, and rot in the grave unremembered : or if thou shouldest leave any name behind thee, it will be devoted to infamy, than which it were far better to have been condemned to oblivion. That is but a foolish opinion which some entertain, and which I daily reflect upon with contempt and disdain, that our happiness ends with our lives, and our glory ceases with our deaths. Those men know not that true life begins at the grave, and springs from the very bosom of death. Our souls are phoenixes,

nixes, which revive from our own ashes. Then are our names eternized; then have envy and malice no more power to obscure our merits, or to dispute our title with us to fame. The privileges of our souls would be nothing, if they were subject to the corruption of the body. Now, son Marcus, if thy obstinacy will not give thee leave to lay hold on these instructions; if thou wilt still continue thy converse with brutes, who have no other sense than their lusts; if, in a word, thou wilt persist to forfeit both mine and thy own reputation by thy ill courses, I have no absolute authority over thy will; I can only satisfy myself in that I have thus far opposed thy vicious inclinations. Farewel!

On POLITENESS and CIVILITY.

POLITENESS is that continual attention which humanity inspires in us, both to please others, and to avoid giving them any offence. And this qualification, which so greatly contributes to excite the regard of those about us, is of more easy attainment than is commonly supposed. It is not in every one's power to have fine parts, or to shine in conversation; but every man may be polite, if he pleases, at least to a certain degree. Politeness has infinitely more power to make a person beloved, and his company sought after, than the most extraordinary parts or attainments he can be master of. These scarce ever fail of exciting envy, and envy has always some ill-will in it.

CIVILITY is a ceremonial agreed upon and established among mankind, with a view to give each other external testimonies of friendship, esteem, and regard. This ceremonial varies with the different customs of nations; but all have one, of some kind or other. And it may reasonably be presumed from this universal practice, that it has its foundation in nature. From whence it may be concluded, that Civility is a duty prescribed by the law of reason. It is a public testimony of our internal sentiments; but the various forms and modes of civility are in their own nature indifferent. For the manner of addressing ourselves to persons in various stations, of saluting them, of expressing our respect, the terms we make use of in speaking to them, the titles which are to be given them, are all, originally, mere arbitrary formalities which *custom* only has established. These two things then are certain; the one that right reason and good sense require us to practise some kind of Civility; the other, that neither good sense nor right reason determine in what particular acts it ought to consist. The best manner of shewing our friendship and regard to mankind,

as well as the least liable to suspicion, is that of serving them by all the good offices in our power; but an opportunity for doing this does not always offer; it was therefore necessary, that certain signs should be agreed upon, certain demonstrations, by which we might habitually shew that we love, esteem, and honour them; and every nation has chosen those which are most conformable to the ideas and taste of the people; and therefore as all are originally indifferent, our choice must be determined by the various customs of the countries we inhabit. The Englishman, the Frenchman, the Turk, and the Persian, ought all to be civil; but there is one kind of civility for the Englishman, another for the Frenchman, another for the Turk, and another for the Persian. If men were pure spirits, capable of communicating their thoughts and sentiments without exterior signs, civility would be superfluous; what renders it necessary is, their not having this power. In vain do the cynic and the clown declaim against civility, in vain do they treat it as a false and deceitful commerce, only proper to mask and disguise our true sentiments; for if they really had, as they ought, that benevolence which well-bred persons express by reciprocal signs, their civility would not be imposture. It is true, there are more men who observe the rules of civility, than who pay a proper regard to the duties of society; but even by this counterfeit civility they furnish, though involuntarily, an argument in favour of the social virtues; for he who affects the outward appearance of virtuous dispositions, confesses that he ought to have them in his heart. Nay, they who openly declare against civility, do not deny that we should feel for our fellow-creatures friendship, benevolence, and respect: how unaccountable then is it in them, to desire that we should conceal sentiments so just and indispensable.

As to Complaisance, which is an essential branch of true politeness, it is that honest condescension, by which we bend our wills to render them conformable to those of others. We say an *honest* condescension; for basely to give way to the wish of another in criminal instances, is to be an accomplice in his vices rather than complaisant. The complaisance which is here spoken of, consists then only in not uncivilly contradicting the taste and sentiments of any person, when we can forbear with innocence; and in complying with the harmless inclinations of others, and even anticipating them as far as we are able. This is not, perhaps, the most excellent of all the virtues; but it is, at least, extremely useful, and very agreeable in society. We may give pleasure to mankind by a courteous behaviour, by a gaiety of temper, or by ingenious sallies of wit and humour; but not any of these ways of pleasing is of such universal use as complaisance. You can be courteous only to equals or infe-

riors;

riors ; there are a thousand occasions in which your gaiety would be ill-placed ; witty turns and repartees do not always present themselves so readily to the mind as you could wish, nor are they always relished : but if you are of a good-natured and yielding temper, if you take a pleasure in contributing to the pleasure of others, you may be assured of the friendship of those about you ; for this is an excellence that will be valued at all times, in all places, and on all occasions.

A PHILOSOPHER'S Advice to his SON.

MY dearest youth, with patient ear,
Thy father's golden precepts hear :
Wiser by far than thou attend,
And view in me the kindest friend.
Who gives advice with gen'rous breast,
Trust me, 'tis he who loves you best ;
In him, and him alone, you'll find
A true benevolence of mind.
Howe'er thy youthful friends may strive
Thy steps from virtu's paths to drive ;
However smooth the fawning strain
Of flattery, (source of deepest pain)
Tho' on the soft enchanting tongue,
The sweet harmonious siren's hung :
Howe'er transporting glides the stile,
Away—it means but to beguile.
When most the strains harmonious flow,
'Tis then impends the dreadful blow ;
Such dire delusive talk avoid :
Heav'n's, whom his flatt'ry not destroy'd !
Ne'er let the swelling look of pride
From justice turn thy steps aside ;
Court heav'nly wisdom's fair retreat,
And then thou shalt be truly great.
Ne'er let thy heart, too weak, be sold
A captive to pernicious gold :
Ne'er climb on dire ambition's tow'r,
Nor gain from wine an impious pow'r ;
And fly, oh ! fly the flatt'ring snare
Of the too tempting powerful fair.
Who would for one short pleasure gain
A sad eternal round of pain ?
Abhor and spurn enchanting dice !
Ah ! fly that ever hateful vice !

Whoe'er

Whoe'er has been a slave to play,
 Reflects with anguish on the day,
 When first he trod the dangerous way.
 And when he makes the dread account,
 How small, alas ! must be th' amount !
 How happy if his fate he shun !
 How happy if not quite undone !
 Fly these dire gilded snares of sin,
 So shall thy soul have peace within.
 Seek heav'n-born virtue day and night ;
 Conscience will tell thee that is right.

Never from virtue's ways depart ;
 Store all these precepts in thy heart ;
 So shall each hour with bliss abound ;
 So with success each act be crown'd.
 And when disease your heart assails,
 And sickness o'er your limbs prevails ;
 When sad, alas ! you heave for breath ;
 When ev'ry groan's a groan of death ;
 Then virtue shall your heart defend,
 Virtue shall shine thy truest friend.
 Religion then, with radiant face,
 Shall e'en thy latest moments grace ;
 She will uphold the good and just,
 Nor e'er desert their mould'ring dust ;
 She'll calm the anguish of thy breast,
 And waft thee to the realms of rest.

A QUESTION, *by J. Poole of Ilminster.*

A Nobleman dying, left ten sons ; to whom, and to his executor, he bequeathed his estate in manner and form following, viz. *Imprimis*, To his executor, on seeing his will performed, he left 1024 crowns ; the younger son was to have as many, and half as many as the executor ; and so every son to exceed the next younger by the equal ratio of one and half. The question is, what was the elder son's portion, and what the estate the Nobleman left ?

A QUESTION, *by T. Mullet, of Mr. Applin's School, Sturminster.*

ONE day as I was sailing S. E. by E. I saw an headland, which I found (by the compass) to bear S. W. from me ; and steering the same course five leagues further, the headland bore W. by

W. by N. from me ; then I sailed E. S. E. four leagues. I demand the bearing and distance of the headland then from me, and also its distance from me at first ?

A QUESTION, *by Y. Z.*

AT what time of the year will the Pleiades, or seven stars, be upon the meridian at midnight ?

A QUESTION, *by J. S. of Stonehouse.*

A Man borrowed of his neighbour a rick of hay forty feet square, and he paid him two ricks of twenty feet square. How much had he to pay more ?

A QUESTION, *by J. Mead of Beamister.*

THIS hidden mystery, adepts, now explore ;
Place four threes right, they'll make just thirty-four ?

An ENIGMA, *by the same.*

COME, Museum bards, and shew
My hidden name from what's below :
The price of me cannot be told,
Nor valued with finest gold :
The chrystal not such glory has,
Nor Ethiopia's fam'd topaz :
They that my bleisful precepts shun,
Are irretrievably undone :
My ways are ways of pleasantness,
And ev'ry path of mine is peace.
Walk in them, mortals, and you'll be
Happy to all eternity.

An ENIGMA, *by J. S. of Taunton.*

YE British bards, your attention I claim ;
Unto the world my name explain ;
For I'm esteem'd by rich and poor,
And have been so in days of yore.
If ill us'd, I'm a dangerous thing,
And to the gallows many bring :
Yet of great use I'm in these days,
And oft deserve my owner's praise.

There's scarce a house, if you look round,
 But in it I'm to be found.
 The school-master I oft befriend ;
 To thousands else my aid I lend.
 Of so great use I am in fine,
 Without my help you seldom dine.

An ENIGMA, by T. H. of Camelford.

WHERE pleasing prospects meet the roving eye,
 Where opening roses blossom, bloom, and die ;
 Where jessamine the winding grottos clad ;
 In that fair place I my existence had.
 But my ambition wou'd a tyrant be,
 And soon brought numbers subject unto me.
 Tho' I'm a tyrant, who for death do thirst,
 Under my banner hundreds daily list.
 Perhaps you've read, or else you have heard it said,
 How Hector's sword in heaps the Grecians laid ;
 How pious damsels sung in lofty strain
 That Saul and David had their thousands slain :
 Where these deprived one of life and breath,
 I have sent hundreds to devouring death.
 I reign with tyrant sway on sea and shore,
 And so shall do till time shall be no more :
 And then my residence is fix'd ; but there's the doubt ;
 If I should tell, you'll quickly find me out.
 That in suspense you may no longer dwell,
 The learned divines agree I'm doom'd to hell.

A R E B U S, by J. H. of Lympston.

A Root which in England you may find with ease ;
 A Nobleman's title then take, if you please ;
 And what makes the thief his native country leave,
 With the name of a woman who did Samson deceive ;
 And what will ever attend the great ;
 With the name of a bird that is as black as a jet.
 These initials join'd, it will make appear,
 What is of great use throughout the whole year.

A N E P I G R A M.

SAYS Dolly—me, Thomas, you promis'd to wed ;
 And I, silly Girl, believ'd all that you said.
 That I promis'd to wed you, and love you, 'tis true ;
 But I've try'd you, my Doll, and I find you won't do.

THE WEEKLY MUSEUM.

April 30. 1774

[Number 7.]

From the MONTHLY REVIEW.

An Account of the APOLOGY of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire. Lately published, Price 3s.

THE title of this performance (the writers of the Monthly Review observe) cannot fail to excite the curiosity of the public.—For a Clergyman to resign his Living, except from a view to better preferment, or for some other purposes merely of a worldly nature, is indeed an uncommon phenomenon; and it is natural to enquire what are the causes of so extraordinary a conduct. In the case of Mr. Lindsey, his only motive appears to have been a principle of integrity. He hath declined to officiate any longer as a Minister of the Church of England, because he cannot conscientiously use the forms of its worship. Every man of honour and virtue will feel the moral excellence of such a behaviour.

But while justice is done to Mr. Lindsey's uprightness, it may still be matter of enquiry, how far the reasons upon which he hath acted will stand the test of sober examination. We mean his reasons in point of intellectual wisdom and judgement: for with regard to that higher species of wisdom which has a reference to the approbation of the Supreme Being, and to a future state, the man who, with a mistaken conscience, gives up his all to these great objects, is infinitely wiser than the whole tribe of Statesmen, Politicians, Philosophers, Divines, and Bishops, who so readily sacrifice their scruples to what they are pleased to call public utility; which same public utility is always found to have a remarkable and happy coincidence with their own private emolument. A person's motives may be right, while his opinions are wrong. It was proper, therefore, in Mr. Lindsey, to lay his

case before the world, that it may be seen how far he has truth, as well as integrity, on his side.

The Apology is divided into six chapters. The first contains some strictures on the origin of the doctrine of the Trinity, and the opposition which it met with, to the time of the Reformation. In the second, the state of the Unitarian doctrine, in our own country more especially, from the æra of the Reformation, is particularly considered. The design of the third chapter is to prove, that religious worship is to be offered to the One GOD, the Father only. The fourth recites the causes of the unhappy defection among Christians from the simplicity of religious worship prescribed in the Scriptures of the New Testament. In the fifth, it is shewn how an union in GOD's worship may be attained; and the sixth gives a description of the writer's particular case and difficulties.

It is usual with us, in reviewing any treatise, to follow the order of the work itself. But, in the present instance, we shall reverse that method, and begin with the last chapter; that we may be able to gratify our readers, as early as possible, with the author's account of his own situation and conduct.

"As far as my memory goes back," says he, "I was impressed from my early youth with a love of truth and virtue, a fear of GOD, and a desire to approve myself to him, which have never left me to this hour, though not always equally governed by them, nor improving so great a favour and blessing from GOD as I ought to have done.

"After the usual time spent at school and in the University, I entered into the ministry of the Gospel, out of a free and deliberate choice, with a full persuasion that it was the best way in which I could serve GOD, and be useful to man, and with an earnest desire that I might promote these the great ends of it.

"Some things in the XXXIX articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines as are contained in the Liturgy, Articles, and Homilies; especially as I had observed that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity; but supposed all was right there.

"Some years after, many doubts concerning that doctrine, which had sprung up in the mind at different times, and from various causes, compelled me to a closer study of the Scriptures with

with regard to it ; for the state of suspense I was in was very uneasy to me. The more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded, to use St. Paul's express words, 1 Corinth. viii. 6. that *there is but one God, the Father*, and he alone to be worshipped. This appeared to be the uniform, unvaried language and practice of the Bible throughout. And I found the sentiments and practice of Christians in the first and best ages corresponding with it. In a course of time afterwards, in the progress and result of this enquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quitting my preferment in the church. What prevented this resolution from taking place, and being completed, I go on to relate.

1. Destined early, and educated for the ministry, and my heart engaged in the service, when the moment of determination came, I felt a reluctance at casting myself out of my profession and way of usefulness, that quite discouraged me. This was probably heightened by my being alone at the time, having no intimate friend to consult or converse with ; and my imagination might be shocked by the strangeness and singularity of what I was going to do, such subjects then, upwards of fifteen years ago, not having been so much canvassed, or become so familiarized, as they have been since. These apprehensions, I am convinced, had great sway at the time, and not any worldly retrospects or motives, by which I was never much influenced. And beside, I had then a prospect of not being left entirely destitute of support, if I had gone out of the church.

“ But I did not enough reflect, that when unlawful compliances of any sort are required, the first dictates of conscience, which are generally the rightest, are to be attended to, and that the plain road of duty and uprightness will always be found to lead to the truest good in the end, because it is that which is chalked out by GOD himself.

2. Many worthy persons, and some of my own acquaintance, whose opinions varied little from mine, could nevertheless satisfy themselves so as to remain in the church and officiate in it. Why then, it often occurred to me, and others did not spare to remonstrate, why must I alone be so singularly nice and scrupulous, as not to comply with what wiser and better men could accommodate themselves to, but disturb others, and distress myself, by enthusiastic fancies, purely my own, bred in gloomy solitude, which by time, and the free communication and unfolding of them to others, might be dispersed and removed, and give way to a more

cheerful and enlarged way of thinking? It was worth the while at least to try such a method, and not rashly to take a step of which I might long repent.

3. It was suggested, that I was not author or contriver of the things imposed and complained of. All I did was ministerial only, in submission to civil authority; which is, within certain limitations, the authority of GOD, and which had imposed these things only for peace and public good.—That I ought not only to leave my benefice, but to go out of the world, if I expected a perfect state of things, in which there was no flaw or hardship.—That if there was a general tendency in what was established to serve the interests of virtue and true religion, I ought to rest satisfied, and wait for a change in other incidental matters that were grievous to me, but not generally felt by others.—That in the mean time I had it in my power to forward the desired work, by preparing men's minds for it, whenever there should be a disposition in the State to rectify what was amiss. Therefore, if I could, in any way of interpretation, reconcile the prescribed forms with the Scripture in my own mind, and make myself easy, I was not only justified, but to be commended.

“These considerations all together were of weight to divert me then from the thought of quitting my station in the church, and brought me in time to remain tolerably quiet and easy in it. Not that I now justify myself therein. Yea, rather I condemn myself. But as I have humble hope of the Divine Forgiveness, let not men be too rigid in their censures: let those only blame and condemn, who know what it is *to doubt*; to be in perplexity about things of the highest importance; to be in fear of causelessly abandoning a station assigned by Providence, and being found idle and unprofitable, when the Great Master came to call for the account of the talent received.”

Mr. Lindsey goes on to relate the farther methods he took to satisfy his own mind; and to persuade himself that he might innocently continue in a church where there were many things which he disapproved, and wished to have amended, as he knew not where he might be in any degree alike useful. After which he proceeds as follows:

“Thus I went on in the discharge of my duty, till a few years ago; when, from some providential awakenings, I secretly but firmly resolved to seek an opportunity to relinquish a situation that was now become not very supportable to me.

“I could not now satisfy myself with Dr. Wallis's and the like softenings and qualifications of the Trinitarian forms in the Liturgy. I wondered how I had been able to bring myself to imagine that I was worshipping the Father in spirit and in truth, John iv. 23, 24. whilst I was addressing two other persons, *Goa the*

the Son, and *God the Holy Ghost*, and imploring favours severally of them in terms that implied their personality and distinct Agency, and Deity, as much as that of the Father.

“ If invocations so particular, language so express and personal, might be sifted and explained away into prayer to one GOD only, I might by the like supposals and interpretation bring myself to deify and pray to the Virgin Mary, taking her, as the Papists do, to be now alive and beautified in Heaven, and maintain that I was still only praying to the one GOD, who was thus invoked in his creature that was so nearly united to him.

“ It appeared to me a blameable duplicity, that whilst I was praying to the one GOD the Father, the people that heard me were led, by the language I used, to address themselves to two other persons, or distinct intelligent Agents; for they would never subtilize so far, as to fancy the Son and Holy Spirit to be merely two modes, or respects, or relations of GOD to them.

“ As one great design of our Saviour's mission was to promote the knowledge and worship of the Father, *the only True GOD*, as he himself tells us, John xvii. 3. I could not think it allowable or lawful for me, on any imagined prospect of doing good, to be instrumental in carrying on a worship which I believed directly contrary to the mind of Christ, and condemned by him.

“ If it be a rule in morals, *quod dubitas, ne feceris*, it is still more evident that we are not to do any thing that *we know to be evil*; no, not to procure the *greatest good*, Rom. iii. 8. For GOD does not want my sinful act. It would be impious to suppose that he cannot carry on his government, and promote the felicity of his creatures, without it. And although in his Providence he may bring good out of my evil, he will not let the doer of it go unpunished. And if any thing be evil and odious in his sight, prevarication and falsehood is such; and most of all an habitual course thereof in the most solemn act a creature can be engaged in, the worship of him, the holy, all-seeing GOD.

“ It is related in the life of Archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those Nonjurors who frequented the churches, and yet professed that they did not join in the prayers for their Majesties: “ As to the case you put,” replied his Grace, “ I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers, in which there is any petition, which he is verily persuaded is sinful. *I cannot endure to trick any where, much less in religion.*”

“ The Archbishop may be held by some to be too severe a casuist. But if it was his opinion, that a man who, after the Revolution,

volution, continued attached to the late King James, could not consistently or honestly frequent a communion of Christians where their Majesties King William and Queen Mary were prayed for, what would he have replied, thought I often with myself, in the case of one, who was not barely present, but was the mouth of the congregation in offering up prayers to GOD, which were believed to be derogatory and injurious to his peerless Majesty and incommunicable perfections, and, in the mind of the offerer, a false and unworthy representation of him to others? This seemed *a trick in religion*, which the honest mind of that Prelate would have still *less endured*."

After some reflections upon the improbability of any Reformation's being admitted in our unscriptural forms of worship, Mr. Lindsey acquaints us, that, in this state of things, he had no choice left, but either to change the public service of the church, and make it such as he could conscientiously officiate in, or quietly to retire. He could not reconcile himself to the former, because he looked upon the declaration of conformity and subscription at institution to be such solemn ties, that he could not be easy under so great a violation of them. But could he have brought his own mind to it, there were some things, in his situation, which would have made such a change impracticable.

"Upon the most calm and serious deliberation, therefore," says our author, "and weighing of every circumstance, I am obliged to give up my Benefice, whatever I suffer by it, unless I would lose all inward peace and hope of GOD's favour and acceptance in the end. Somewhat of a tendency to an issue of this sort, my friends may have occasionally observed, or recollect to have been dropped in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be silent till the time approached, as my reasons were not another's, nor my conduct a rule for their's; nor did I know, or believe, that any one had such cogent motives to leave his station or ministrations in the church as I had.

"The example of an excellent person, now living at Wolverhampton, Dr. Robertson, has been a secret reproach to me ever since I heard of it: for I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though myself not without unknown straits and difficulties to struggle with, and *not alone* involved in them, yet have I not *all* those dissuaves and discouragements that he paints forth in his affecting letter to the Bishop of Ferns, subjoined to his instructive and learned work, and which I shall take leave to insert as an ornament and suitable conclusion of my subject and book.

———— "In

— “ In debating this matter with myself, (says that worthy man,) besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The streightness of my circumstances pressed me close : a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these. — *That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.*”

From this account of himself, it appears that Mr. Lindsey has acted with a circumspection, and delay, which shew him to be not only an upright, but a candid, judicious, and sober-minded man.

*The Mischief which may arise from what are called WHITE LYES.
Exemplified by a fatal Instance.*

THERE are some moral Philosophers so extremely rigid in their notions, with regard to right and wrong, that they will not allow the slightest deviations from truth, upon any account, to be defensible. To utter palpable falsehoods indeed at the instigation of malevolence, is to act in a manner by no means to be defended : but surely there are some occasions when the suppression of truth may be a venial crime ; when a White Lye (to adopt a fashionable mode of speaking) may be forgiven. However, as the most innocent lyes are sometimes productive of consequences little expected by those who deliver them, and bring them into embarrassing, if not dangerous situations, the white liar should not wantonly sport with the characters or situations of his friends and acquaintance ; for he may play off a lye with the best design imaginable, and find that design most unhappily defeated.

Charles Grisdale, a young fellow, with an infinite deal of good nature, and with parts rather brilliant than solid, told as many white lyes, perhaps, as any man in England : he was certainly never guilty of black ones, because he did not deliberately intend by any of his lyes to destroy the peace, or wound the reputation of a single creature breathing. His intentions were always laudable ; but his proceedings, in consequence of them, were not always successful. To bring people whom he knew, and for whom he had a regard, at variance, amicably together,

was the principal delight of his life : and in order to bring about a reconciliation, he did not scruple to tell each of them what the other never said. Having frequently succeeded by this species of pardonable falsehood, having never failed indeed of gaining his point, he persevered in his white lying with an increased self-approbation, (arising from the consciousness of good intentions,) and did not imagine that his manner of lying for the service of friends was in the least censurable, till he found himself involved in a very disagreeable affair by his benevolent officiousness.

Calling one day upon an intimate friend at his chambers, for whom he had so great an esteem, that he would have served him at the risque of his life, (there are some men still of this heroic disposition) he found him in a way in which he did not at all expect to see him : he found him discontented, and in a very ill humour.

Charles immediately enquired into the cause of his friend's uneasiness. "Take up that note," replied he, peevishly, and pointing to a table at a little distance from them, "it will fully account for the alteration you see in me."

Charles obeyed, read the note, and expressed his surprize as well as concern at the contents of it. "Some malicious Devil (said he, throwing down the paper in a passion,) has been at work here. Your Amelia never would, I am persuaded, have written such a note, had she not been strongly induced, by the misrepresentations of malevolence, to see you in a new light, in an unfavourable light. Whoever has attempted to lessen you in her eyes, by uttering a single syllable to your disadvantage, merits a severe correction."

Charles spoke these few words with such a warmth in his delivery, that his friend felt himself not a little pleased with it, tho' it was not sufficient to alleviate the pain which Amelia's cutting expressions had inflicted.

This friend of Charles's was a Mr. Morrison, a young student in one of the Inns of Court ; and by his diligence co-operating with a very good capacity, promised to make a considerable figure in his profession. He was of a genteel family ; but he had more flattering hopes of raising a fortune from his connections, than from his relations.

Morrison read the books proper for his perusal : the books relating to jurisprudence with a laudable attention ; but he did not pursue his studies with that unremitted perseverance, by which many slaves to Salkeld and Ventris injure their own constitutions, without being in the least serviceable to the constitution of their country. He judiciously relieved his mind by temporary relaxations ; and as those relaxations were not of an enfeebling nature,

nature, he returned to his learned volumes with no abatement of his assiduity.

As Mr. Morrison was not addicted to any vicious pursuits, he never spent the time which he allotted for amusement with the libertines of his own sex, or with the votaries of licentiousness among the other. Not having a violent passion for any public places, he generally passed his evenings in private families of his acquaintance.

Of all the families he visited upon an intimate footing, the Rowlands were particularly agreeable to him, because they were musical. Mr. Rowland played a good fiddle himself; several of his friends performed very decently on various instruments; and his daughters, with melodious voices, sung with much taste.

It was not probable that Morrison could be intimate in such a family, without feeling a predilection for one of the syrens belonging to it. Amelia, the second daughter, was his favourite, and seemed very well pleased with his preferring her to her sisters, one of whom was soon thrown into a most disquieting situation by the progress which she made in her lover's heart.

Amelia's passion for Morrison was not less ardent than his was for her; but she, with the greatest discretion, prevented its appearing in an improper manner.

As Mr. Rowland had the highest regard for his Amelia's lover, because he was thoroughly acquainted with his intrinsic merit, and as he had sufficient reason to believe that he would, by his parts and his patronage, rise to some post of eminence in the law, he rather forwarded than retarded the union of which he was so desirous. When his young friend therefore solicited his consent in form, he returned no discouraging answer; he only desired to withhold his absolute compliance, till he received his father's approbation.

Morrison, fully satisfied with that reply, having no doubt of his father's consent, wrote a dutiful letter without delay, on the subject which engrossed his attention, and waited with impatience for the return of the post.

It was during the conveyance of this letter to Mr. Morrison in the most northern part of England, that his son received the before-mentioned note, occasioned by the base manœuvres of Miss Rowland, who being passionately in love with the man by whom her sister had been distinguished, was furiously jealous, and resolved to do all in her power to supplant her.

Charles, who also visited the Rowlands, eager to serve his injured friend, hurried away, without mentioning his design to him; and, as soon as he saw Amelia, told her that she had, by her cruel note, killed the most deserving man in the world.

Amelia, who by this time had sincerely repented of her rash note, (in consequence of a discovery by which her lover was entirely cleared of the charge against him) and having naturally very weak nerves, fell into an hysterical fit.

Charles, the moment he had procured proper assistance for her, returned with precipitation to his friend, and acquainted him with the situation in which he had left the mistress of his heart; encouraging him also to believe, while he alarmed him with his intelligence, that her love for him was excessive, and that his appearance before her would immediately, on her being sensible of it, extinguish all her resentment.

Morrison was very ready to fly to the woman he loved with the warmest affection, and whose unjust, injurious accusation, he sincerely pardoned. He flew to her; but there is no saying how he looked; there is no describing what he felt, when he found her in the agonies of death.

THE ART OF PLEASING,

In a Series of LETTERS from the Earl of CH—RE—D to
Master STANHOPE.

[Continued from Page 76.]

L E T T E R IV.

My dear little Boy,

Bath,

THE means of pleasing vary according to time, place, and person; but the general rule is the trite one, Endeavour to please, and you will infallibly please to a certain degree; constantly show a desire to please, and you will engage people's self-love in your interest; a most powerful advocate. This, as indeed almost every thing else, depends on attention, or more properly *les attentions*. Be, therefore, minutely attentive to the circumstances of time, place, and person, or you may happen to offend, where you intend to please; for people, in what touches themselves, make no allowances for slips or inadvertencies.

To be *distract* in company is unpardonable, and implies a contempt for it, and is not less ridiculous than offensive. There is little difference between a dead man, and a *distract*; what difference there is, is entirely to the advantage of the former, whose insensibility every body sees is not voluntary. Some people, most absurdly, affect distraction, as thinking that it implies deep thought and superior wisdom; but they are greatly mistaken, for every body knows, that, if natural, it is a great weakness of the mind, and an egregious folly affected. A wise man, instead of
not

not using the senses which he has, would wish them all to be multiplied, in order to see and hear, at once, whatever is said or done in company.

Be you then attentive to the most trifling thing that passes where you are ; have, as the vulgar phrase is, your eyes and your ears always about you. It is a very foolish thought, a very common saying, "I really did not mind it ;" or, "I was thinking of quite another thing at that time." The proper answer to such ingenious excuses, and which admits of no reply, is, Why did you not mind it, you was present when it was said or done ? Oh ! but you may say you was thinking of quite another thing ; if so, why was you not in quite another place proper for that important other thing, which you say you was thinking of ? But, you will say, perhaps, that the company was so silly that it did not deserve your attention : that, I am sure, is the saying of a silly man ; for a man of sense knows that there is no company so silly, that some use may not be made of by attention.

You should have (and it is to be had if you please) a versatility in attention, which you may instantaneously apply to different objects and persons, as they occur. Remember that, without these *attentions*, you will never be fit to live in good company, nor indeed any company at all ; and the best thing you can do will be to turn *Chartreux*. When you present yourself, or are presented for the first time in company, study to make the first impression you give of yourself as advantageous as possible. This you can only do at first, by what solid people commonly call trifles, which are *air*, *dress*, and *address*. Here invoke the assistance of the graces : even that silly article of dress is no trifle upon these occasions.

Never be the first nor the last in the fashion. Wear as fine clothes as men of your rank commonly do, and rather better than worse ; and when you are well dressed once a day, do not seem to know that you have any clothes on at all, but let your motions be as easy as they could be in your night gown. A fop values himself upon his dress ; but a man of sense will not neglect it in his youth at least. The greatest fop I ever saw, was at the same time the greatest sloven ; for it is an affected singularity of dress, be it of what sort it will, that constitutes a fop, and every body will prefer an over-dressed fop to a slovenly one. Let your address, when you first come into company, be modest, but without the least bashfulness or sheepishness ; steady, without impudence, and unembarrassed, as if you were in your own room. This is a difficult point to hit, and therefore deserves great attention ; nothing but a long usage in the world, and in the best company, can possibly give it.

A young man without knowledge of the world, when he first goes into a fashionable company, where most are his superiors, is commonly either annihilated by *mauvaise honte*, or, if he rouses and lashes himself up to what he only thinks a modest assurance, he runs into impudence and absurdity, and consequently offends, instead of pleasing. Have always, as much, as you can, that *air de douceur*, which never fails to make favourable impressions, provided it be equally free from an insipid smile, or a pert smirk.

L E T T E R V.

My dear little Boy,

Bath,

CAREFULLY avoid an argumentative and disputative turn, which too many people have, and some even value themselves upon, in company; and, when your opinion differs from others, maintain it only with modesty, calmness, and gentleness; but never be eager, loud, or clamorous; and, when you find your antagonist beginning to grow warm, put an end to the dispute by some genteel *badinage*. For, take it for granted, if the two best friends in the world dispute with eagerness upon the most trifling subject imaginable, they will, for the time, find a momentary alienation from each other. Disputes upon any subject are a sort of trial of the understanding, and must end in the mortification of one or other of the disputants. On the other hand, I am far from meaning that you should give an universal assent to all that you hear said in company; such an assent would be mean, and in some cases criminal; but blame with indulgence, and correct with *douceur*.

It is impossible for a man of sense not to have a contempt for fools, and for a man of honour not to have an abhorrence of knaves; but you must gain upon yourself, so as not to discover either in their full extent. They are, I fear, too great a majority to contend with; and their number makes them formidable, tho' not respectable. They commonly hang together, for the mutual use they make of each other. Shew them a reserved civility, and let them not exist with regard to you. Do not play off the fool, as is too commonly done by would-be wits, nor shock the knave unnecessarily, but have as little as possible to do with either; and remember always, that whoever contracts a friendship with a knave, or a fool, has something bad to do or to conceal. A young man, especially at his first entering into the world, is generally judged of by the company he keeps; and it is a very fair way of judging: and though you will not, at first, be able to make your way, perhaps, into the best company, it is always in your power to avoid bad. It may be that you will ask me, how I define *good* and *bad* company? and I will do it as well as I can; for it is of the greatest importance to know the difference.

Good

Good company consists of a number of people of a certain fashion, (I do not mean birth,) of whom the majority are reckoned to be people of sense, and of decent characters: in short, of those who are allowed universally to be, and are called good company. It is possible, nay probable, that a fool or two may sneak, or a knave or two intrude into such company; the former, in hopes of getting the reputation of a little common sense; and the latter, that of some common honesty. But, *ubi plura nitent*, like Horace, you must not be offended *paucis maculis*.

Bad company is, whatever is not generally allowed to be good company; but there are several gradations in this, as in the other: and it will be impossible for you, in the common course of life, not to fall sometimes into bad company; but get out of it as soon, and as well as you can. There are some companies so blasted and scandalous, that, to have been with them twice, would hurt your character both as to virtue and parts: such is the company of bullies, sharpers, jockies, and low debauchees either in wine or women, not to mention fools. On the other hand, do not, while young, declaim and preach against them like a Capuchin: you are not called upon to be a repairer of wrongs, or a reformer of manners. Let your own be pure, and leave others to the contempt or indignation they deserve.

There is a third sort of company, which, without being scandalous, is vilifying and degrading; I mean, what is called *low* company, which young men of birth and fashion, at their first appearance in the world, are too apt to like, from a degree of bashfulness, *mauvaise honte*, and laziness, which is not easily rubbed off. If you sink into this sort of company but for one year, you will never emerge from it, but remain as obscure and insignificant as they are themselves. Vanity is also a great inducement to keep low company; for a man of quality is sure to be the first man in it, and to be admired and flattered, though, perhaps, the greatest fool in it. Do not think I mean, by low company, people of no birth; for birth goes for nothing with me, nor, I hope, with you; but I mean, by low company, obscure, insignificant people, unknown and unseen in the polite part of the world, and distinguished by no one particular merit or talent, unless, perhaps, by soaking and sitting out their evenings; for drinking is generally the dull and indecent occupation of such company.

There is another sort of company which I wish you to avoid in general, though now and then (but seldom) there may be no harm in seeing it: I mean the company of wags, witlings, buffoons, mimics, and merry fellows, who are all of them commonly the dullest fellows in the world with the strongest animal spirits. If from mere curiosity you go into such company, do
not

not wear in it a severe, philosophical face of contempt of their illiberal mirth, but content yourself with acting a very inferior part in it : contract no familiarity with any of the performers, which would give them claims upon you, that you could not with decency either satisfy or reject : call none of them by their Christian names, as Jack, Frank, &c. but use rather a more ceremonious civility with them than with your equals ; for nothing keeps forward and petulant puppies at a proper distance so effectually as a little ceremony.

[*To be continued.*]

RIDDLES in REAL LIFE.

IS it not a riddle, that a man with a place of sixty pounds a year under the Government, can live like a gentleman who has a freehold of three hundred a year ?

Is it not a riddle, that a man who is a bankrupt, and has delivered up upon oath all his effects to his creditors, shall within a year, perhaps, be a greater man than ever, and may be ride in his coach ?

Is it not a riddle, how young people, at first setting out in life, without a halfpenny, (comparatively speaking) shall live as if they had ever so large a fortune, keep country-houses, horses, dogs, &c. ?

Is it not a riddle, how numbers of our Clergy can answer to their consciences to neglect their parishioners in the manner they do, whose souls are committed to their care, and for whom they must be answerable at the day of Judgement ?

Is it not a riddle, that when one man has injured another, it should be looked upon as a point of honour, and the way to retrieve his character, by sending him out of the world, or by making him his murderer ?

Is it not a riddle, how a man can bow and cringe to any great man, say, do, and swear any thing he bids him, right or wrong, and yet this man be looked upon as an honest man, and all to procure a place or a pension ?

Is it not a riddle, when a man who has been all his life the greatest villain, robbed, cheated, and lived the most debauched life, and at last executed ; yet a Clergyman shall very devoutly thank God for taking to himself the soul of our dear brother here departed, in sure and certain hope of a resurrection to eternal life ?

Is it not a riddle, that a man who will lye, swear, and commit every kind of wickedness, yet if another man should tell him he lyes,

lyes, (when he really does) he must run the risque of being run through the body ?

Is it not a riddle, that many of our ladies, who are modest, sober women, should admit into their company men of the vilest principles, and worst of characters, and should prefer the greatest rakes for husbands to men of virtue and sobriety ?

Is it not a riddle, that a man should live the most wicked and debauched life upon earth, and yet expect to go to Heaven when he dies ?

Is it not a riddle, that provisions of every kind should be so excessive dear, when Providence blesses us with plenty, and we have more than we can consume fairly and honestly ?

Is it not a riddle, that we should encourage foreign manufactories to the prejudice of our own, so as to oblige our poor to fly to distant parts for support ?

Is it not a riddle, that so many of our Clergy, who profess to be teachers and Disciples of the blessed Jesus, should live so contrary to his laws and precepts ?

Is it not a riddle, that in a late Middlesex election 200 and odd should be more than 1100 and odd ?

Is it not a riddle, that tradesmen who can give their daughters little or nothing, should breed them up at boarding-schools, where they learn nothing but insolence and extravagance of every kind, love of pleasure, dress and intrigue, and yet expect that honest young tradesmen should marry them, in expectation of having notable wives ?

To the P R I N T E R.

P I C T U R E S of the T I M E S.

— *Hominem pagina nostra sapit.* MART.

HAIR-DRESSERS, TAYLORS.

IF the *Romans* had a set of fabulous Gods amongst them, the *English* are not much behind them. But it is enough to make one laugh to think they worship Barbers and Taylors, though it is really fact. Those are the *deities* who make the *Gentleman* : and, my stars ! only think what a number of *their* making turn out of *London* every *Sunday* ! One may see *apprentices*, who have been all the week confined behind the counter, strutting forth in scarlet and gold, and a long sword, looking as big as a City Alderman on a Lord Mayor's day : and if you speak to any of 'em,

you have only this reply, — “Demme, Sir, if you affront a
“gemman, d’ye see, demme, I’ll run you through the body,
“by —”

Tempora mutantur, & nos mutamur in illis.

ATTORNIES CLERKS.

IN *London* these pretty creatures are seldom seen till the evening, when they fasten on their swords, place on their *cockaded hats*, and strut to the playhouse, or some other public place, where they discover their accomplishments in impudence, swearing, lying, and other similar polite qualities. In general they swear a tolerable *stick*, lye with a *good grace*, and at last put a *devilish bold face on the matter*. They ogle every woman they meet, talk of ladies of quality they are intimately acquainted with, and swear they have a dozen invitations to different Noblemen. These animals are very harmless, and do no manner of mischief but with their tongues. In *idea* they knock down watchmen, break lamps, kick up *confounded dusts*, lay waiters behind the fire, and play *bell* with every body they meet; but in every other respect they are as peaceable as lambs, and sit at the desk with the most philosophic ease imaginable. The *Country Gentlemen* are very different from the *Town*. Their *summum bonum* lies in drinking themselves *dead drunk*, swearing like *any mad*, playing *snoak* with the girls, hunting like *Devils*, and being *monstrous jolly fellows*. These are not quite so harmless as the others; their manners being more rough, their behaviours less engaging, and their affected airs so intolerable, that they are scarce bearable. But to leave them, and speak of the Disciples of

G A L E N.

THE Physical Gentry act more cautiously than any other profession, and seldom let any one understand them; though there are many of the young ones much better versed in Aristotle than Hippocrates, and know as little of physic as of any thing else. Their curious manner of talking puts me in mind of Cohen’s exhibition, where, for about six-pence, he gives you more than 500 technical terms of physic, and talks as familiarly of the thorax and abdomen, lobes of the lungs, the pericardium, the omentum, doubling of the ilia, vesica urinaria, uretera, and emulgentes, as if every body understood him. When I am able to comprehend them, (and I am now studying a Physical Dictionary,) I shall mention them more particularly.

B.

To

To the P R I N T E R.
S I R,

E D U C A T I O N is of so real importance, that I can't but imagine a speculation on it will be of universal use.

One might consider a human soul, (says an ingenious writer) without education, like marble in a quarry, which shews none of its inherent beauties, till the skill of the polisher fetches out the colours, spots, and veins, that run through the body of it. Education after the same manner, when it works on a noble mind, draws out every latent virtue to view, which otherwise would not make its appearance.

In childhood the foundation of knowledge is laid ; the education of a child should begin by times : for if we imbibe any false notion when young, it cleaves to us commonly when advanced in years, and it is very difficult to shake it ever off. The magisterial severity of some pedagogues frightens more learning out of children than ever they whip in. Lessons and precepts ought to be smooth and gentle at first, not frightened by an austere countenance, or smarting cane.

Correction in a moderate degree is always right ; but then those who have the care of youth should consider the unsteady and wanton ways young people are possessed off. I think it one of the most important things in the world, in having the care of youth ; for according to his education, he will be happy or miserable in the world to come. When a little more advanced in life, and he begins to enter upon a more busy scene, his natural disposition to any particular art, science, profession, or trade, should be considered. The chief design of learning is also to render a man an agreeable companion to himself, and teach him to support solitude with pleasure. Some think to dance, fence, talk French, &c. comprehend the Gentleman. I ask their pardon, if I tell them that to be prudent, honest, and good, are infinitely better accomplishments. Some of the poorer sort may say, we cannot if we would give our children a good education : I'll allow that ; but I appeal to any person, if it is not in their power to form their minds to the practice of virtue. How many Bibles are there distributed to those who cannot conveniently purchase them, by an honourable Society in London, for those very reasons ?--To conclude : There is no virtue which a lad might not be taught. Whether a man intends a life of business or pleasure, it is impossible to pursue either in an elegant manner without a good education.

E. L.

THE WEEKLY MUSEUM.
AN ODE to PATIENCE.

FROM the bright regions of eternal day,
Where, in inspired notes, glad cherubs sing,
In one enraptured never-ceasing lay,
To Nature's God, her Father, and her King.
Descend, meek Patience! Heaven's best, richest grant,
To man, whose stubborn, whose ungovern'd will
Can ev'ry blessing, every joy supplant,
And in their place set ev'ry poignant ill.
O come, surrounded with thy sober train
Of Meekness, Piety, and holy Hope,
Bless'd source of peace, bless'd cure for ev'ry pain!
Without whose aid the proudest spirits droop.
Kindly descend to those whose humble mind
Know no relief, but what from patience springs;
Whose grief's no cure, whose pangs no respite find:
On these descend! with healing in thy wings.
O! hover round the melancholy bed,
Where ling'ring sickness claims thy soft'ring care;
Thy influence rears the drooping sufferer's head,
And gives a ray of merit to his prayer.
'Tis thine to soothe the rugged hand of power,
To cheer the weak, to comfort those that faint;
From orphan cheeks to wipe the gushing shower,
And steal the anguish from the martyr'd saint.
So potent is thy salutary sway,
That want, oppression, sickness, grief, and care,
Stripp'd of their rigour, pass half felt away,
Or like the terrors of a dream appear.
'Tis guilt alone appalls the human heart,
Prompts the unpity'd sigh, the incessant tear,
That in such baleful poison dips the dart.
A wounded spirit who could ever bear?

March 2, 1774.

A. H.
P——s G——n.

AN ODE to APRIL.

SEE April now leads on the spring
With countenance serene;
Winter, at their approach, decamps
With all his magazine.
To Hyperbor'an climes he's fled,
From whence his force he drew;

To climes oppress'd with endless snow,
To climes explor'd by few.

No longer now those winds we hear
That bellow'd on the main ;
No more in torrents from the skies
Descends the rapid rain.

But Sol's mild beams, and gentle show'rs,
Alternate now preside ;
Unerring wisdom holds th' scales,
And does their time divide.

The early lark, at dawn of day,
Now up the welkin soars ;
And from his little warbling throat
A grateful matin pours.

With harmony the air is fill'd ;
The landscapes all are gay ;
While bursting buds, and blooming trees,
Their matchless tints display.

The sportive flocks we now behold
Spread o'er the flow'ry lawns,
And gamesome lambkins frisk and play
Beside their fleecy dams.

The hills, the vales, and pleasant plains,
Appear in verdant vest ;
The woods, the groves, and smiling meads,
In lovely green are drest.

The husbandman surveys with glee
His cultivated lands,
As on some pleasant eminence
He contemplative stands.

His breast with longing hope is fill'd ;
Already he begins
(Whate'er the present prospect is)
To count his future gains.

ANTONY.

R. B——R.

VERSES left on a Table at a Chop-House, not far from the
Royal-Exchange.

DEAR Betty, emblem of thy chop-house ware,
As broth reviving, and as French bread fair ;
As thy sweet eyes, no cruet half so bright,
Tho' of cut-glass, by a wax-taper's light ;

X 2

Thy

Thy hands, for softness, shame the sweet-bread's touch,
 Thy fingers all exceed the raddish much ;
 Blue veins appear upon thy lovely skin,
 Like dainty mould, or Cheshire-cheese so thin ;
 Thy breasts, all swelling o'er thy leathern stays,
 Seem like a pot just boiling twenty ways ;
 No Durham mustard, made the day before,
 Is half so quick as you, from Two 'till Four :
 Sharp as my knife, and piercing as my fork,
 Is thy dear wit ; and, Oh ! when country pork
 In season comes, how does thy comic voice
 Join in the feast, like that, and apple-sauce !
 As leaves of endive is thy curling hair,
 Thy forehead like a muffin, bak'd so fair ;
 And when I fain would paint thy gentle mind,
 I talk of pigeons, and of lambkins kind,
 E're the vile butcher, or the poulterer drew
 That knife which sent them to be drest by you.

O Bessy, could I turn and shift my love
 With the same art that you your steaks can move,
 My heart, thus cook'd, might prove a chop-house feast,
 And you alone should be the welcome guest.

But, dearest girl, the flames that you impart,
 Like chop on grid-iron broil my tender heart ;
 Which, if thy kindly helping hand be'n't nigh,
 Must, like an unturn'd chop, hiss, burn, and fry ;
 And must, at last, thou scorcher of my soul,
 Shrink, and become an undistinguish'd coal.

An Answer to the Question by Philotheorus, inserted March 19.

“ **T**HE first rule in the choice of a friend,” says a celebrated author, “ is not to love him before you know him ; and the next, which is not less important, is to chuse him from among the society of the good and virtuous.”

Almost at first sight we may know if a man be of quick or slow parts, if he be gay or serious, clownish or polite, talkative or reserved, witty or stupid : we see almost all this in his eyes, in his attitude, in his gestures, and in his discourse ; but we cannot so easily discover whether he has virtue and probity. It requires more time to be certain in respect to this last property ; and 'till we are as well assured of it, as it is possible for us to be,

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we ought not prodigally to bestow upon him, from equivocal appearances, the precious title of friend.

Some, for the trial of a friend, have had recourse to the chymical process of a bottle, and others to a fictitious distress. The first do not consider that a man deprived of reason is no longer a man; and the last do not reflect, that, on certain occasions, a man may want the power, though he wanted not the will, to relieve the distresses of his friend.

Would you have one infallible rule? From a man's domestic character alone, a perfect knowledge of him must be obtained. Such a father, master, brother, son, or husband, as he shall be found, such a friend will he be. It is moreover in the minute circumstances of his conduct that we are to enquire for his real character. In these he is under the influence of his natural disposition, and acts from himself, which in his more open and important actions, he may be drawn by public opinion, and many other external motives, from that bias which nature would have taken.

Were I to make choice of a friend, the first qualities I would look for in him should be *sincerity* and *sensibility*; for these are the foundation of almost all other virtues.

Yetminster-School.

J. L. junior.

An Answer, by R. C. of Whiddon, to the Question proposed by Master Willmott, of Mr. Stoke's School, Colyton, Devon, inserted April 16.

AN Answer to your's I briefly have set down,
Which is A 5, B 11, and C 13 crowns.

*** The like Answer has been sent by E. Boucher, of Kingston Academy, and J. Hefegood.

Answer, by the same, to the Question of W. H. jun. of Dean Prior, inserted April 16.

MY friend of Dean Prior, to your's an Answer I found,
And in the following lines it is expressly set down:

THE number of persons that at the tavern were,
I found to be twelve, and doth evidently appear
That if each of these twelve persons ten shillings pay down,
The reckoning, I find, must be exactly six pound;
And if two persons less than the twelve had been there,
They then must have paid two shillings each more;

But.

But had it have happen'd to be three persons more than twelve,
Then they might have paid two shillings less, and answer'd
as well.

*Answer, by M. B. a Girl of Menhenniot, to the Enigma of
Pupilus, inserted March 19.*

YOU have with art, upon my word,
Display'd the terrors of a SWORD.

Answer, by the same, to the Enigma of G. P. inserted April 16.

YOUR traveller, Sir, I will declare,
A MARINER's COMPASS doth appear.

*Answer, by Master Kettle, of Mr. Stokes's School, Colyton, to
a Question inserted April 16.*

TO the square of the perpendicular, or length of the tree,
70 feet, add the square of the base, or the breadth of the
moat, 17. The square root of that sum is the hypotenuse, or
length of the ladder, 72 feet and a little more.

* * E. Boucher says 72 0.34 feet, and J. Hofegood 72 0.347.

*Answer, by Master Rogers, of the same School, to J. J.'s Question,
inserted April 16.*

			<i>l.</i>	<i>s.</i>	<i>d.</i>
A. must pay	—	—	319	2	11
B.	—	—	2680	17	1
			3000	0	0
C.	—	—	3000	0	0
		Proof,	6000	0	0

* * * E. Boucher has answered the same, as has also J. Hofegood, of King's Brumpton.

*Answer, by the same, to M. Recorck's Question, inserted
April 16.*

IT is conceived that the effects or degrees of heat are reciprocally proportional to the squares of their distance; the square

square of 1 is 1, the square of 2 is 4; so the Cat received four times the heat the Dog had.

*** We have received the like Answer from E. Boucher, of Kingston Academy.

An ENIGMA, by Narcissa, of Sherborne.

MY gentle sex, to you these line I write;
 Reveal my name, if you in me delight:
 You I adorn with the most pleasing charm,
 And make you lovely as the rosy morn.
 With truth I am confess the best of friends;
 On me content and happiness depends.
 My intrinsic worth each virtuous fair one knows;
 Yet they'll acknowledge I've most cruel foes;
 Cruel indeed! me vile ingrates assay,
 To take my sweet tranquility away.
 But I for ever their false tales detest,
 And all their efforts on my happy breast.
 And yet severe my fate; I'm doom'd to know
 Vexatious censures, that from envy flow.
 But conscious ease is sure my better lot;
 And this I have, tho' in the meanest cot.
 Enough is said; ye readers, you may see
 Your future peace is center'd all in me.

An ENIGMA, by J. S.

IN various shapes I'm to be seen,
 And useful unto man I've been;
 In many houses I reside,
 And sometimes by the fire-side.
 On th' cold floor I'm often laid,
 And to my person no respect is paid.
 Your clothing oft does my assistance need;
 Then to my work I haste with utmost speed.
 When my task's finish'd, unnotic'd I'm laid by;
 In profound silence satisfied I lie.
 This ill usage peaceably I take;
 Noise and disturbance I ne'er was known to make.
 When thus I've run my tiresome slavish race,
 Then unrelenting flames I'm forc'd to embrace.
 From these few hints my name display;
 And I'll withdraw, and go my way.

QUERIES.

Q U E R I E S.

WHETHER poor tradesmen, who have nothing to depend upon but their hand labour, particularly Barbers and Hair-dressers, who are compelled either to lose their bread, or follow their calling the greatest part of the Sabbath-day, can be strictly said to incur the punishment due to the transgressors of the Divine Law; or whether they, who compel them to do it, are not more criminal than they?

Why the game laws, and other penal statutes, are so rigorously executed, whilst the laws against sabbath-breaking and profaneness are so shamefully neglected?

A QUESTION, *by A. B. of Truro.*

GIVEN the area of an equilateral triangle = 200.—Quere, the sides by the shortest theorem, without the assistance of algebra?

ANOTHER, *by the same.*

GIVEN the chord of the segment of a millstone = 51.6 inches, versed sine = 15 inches.—Quere, the area, also the diameter, of the whole stone and solid content, being 12.5 inches thick?

A QUESTION, *by John Toogood Hodges, Pupil to the Rev. Mr. Topham, of Yetminster.*

THREE brethren, viz. *A*, *B*, and *C*, discoursing together of their ages, *B* said his age was twice and 1-half the age of *A*; and *C* said he was thrice and 1-fifth the age of *B*, and that the sum of all their ages was 115 years.—I desire to know their ages respectively?

A Mathematical Question, *by A. O. of Buckfastleigh.*

THREE men, *A*, *B*, and *C*, in the latitude of 57 min. 30 deg. North, set out for travelling on the first of March, 1774. *A* travelled West, 30 miles a day. *B* travelled East, 25 miles a day. I demand what day of the month, what day of the week, and what hour of the day, that *A* and *B* shall meet, and how many miles they travelled each, and the latitude, longitude, and distance, that *C* was, when they met, from his first departure; and his course, distance, and difference of longitude, from *A* and *B*?

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An Account of, and Extracts from, a Work now publishing, entitled British Biography; or, an accurate and impartial Account of the Lives and Writings of eminent Persons in Great Britain and Ireland, from WICKLIFF, who began the Reformation by his Writings, to the present Time. Printed for BALDWIN.

THE Writers of the Monthly Review for March, speaking of this Work, observing that it has been said, that “ of the various kinds of narrative writing, Biography is that which is most eagerly read, and most easily applied to the purposes of life,” say, “ Perhaps this is true; but we use the half-assenting *perhaps*, because the writer of other branches of history may contest the point of popularity at least, if not of utility also, with the Biographer, notwithstanding the preference given to the latter by the ingenious Dr. Johnson.”

The Writers of the Review observe, that on a former occasion they recommended the chronological method to the compilers of Biographical Systems, and enumerated the many advantages which would give it a manifest superiority over the alphabetical form, if properly executed; and observe, that “ the Author of the British Biography has so far pursued their plan, as to prefer this method to that of a Dictionary; justly observing, that ‘ the lives of persons who were cotemporaries with each other, are best read together, as one frequently throws light on another;’—and with regard to the advantage claimed by the *alphabetical* order, from the facility of turning, at pleasure, to any particular life, that circumstance is easily supplied, as it is in the British Biography, by proper Indexes.

“ The materials for a work of this kind (the Reviewers observe) are obvious and ample: the *General Dictionary*, in ten volumes, folio; the *Biographia Britannica*, in seven volumes, folio; the *New General Biographical Dictionary*, in twelve volumes, 8vo.

Beside which, the Author assures us, that he hath had recourse to 'some hundred volumes of single lives, and historical and biographical collections; beside occasionally making use of manuscripts, particularly those in the British Museum, when he could meet with any that were adapted to his purpose.'

"Our Author has, in general, exercised his natural right of thinking and speaking for himself; in consequence of which, where the materials used in common, both by him and by his predecessors, are drawn from the same source, we frequently find the accounts to be circumstantially different; facts are exhibited in different lights, and many mistakes of former writers are corrected. There is, moreover, one merit assumed by the Author, as peculiar to this work, and which we are, indeed, convinced, that none of our more voluminous productions in the same branch of literature can boast, *viz.* that being wholly compiled by *one person*, 'it will therefore probably be found to have an uniformity of sentiment, with regard to persons and things, the want of which hath been complained of in some preceding works of the kind.'

The following particulars of the Life of William Penn, the Quaker, from this Work, we think will not be unacceptable to our Readers.

WILLIAM PENN was the son of Sir William Penn, an eminent English Admiral; and was born on the 14th of October, 1644, on Tower-hill, in the parish of St. Catharine's, London. He received the rudiments of his education at Chigwell in Essex, where he is represented to have received the first impressions of those religious sentiments, by which he was afterwards distinguished.

He afterwards went to a private school on Tower-hill, and had also the advantage of a private tutor, whom his father kept in the house. In 1660, he was entered a Gentleman-Commoner of Christ-church in Oxford; and matriculated in October, that year, as a Knight's son. Here he continued two years, and is said to have delighted much in manly sports at times of recreation. But, in the mean time, being influenced by the preaching of one Thomas Low, or Loc, a Quaker, he and some other students withdrew from the established worship, and held private meetings for the exercise of religion, wherein they preached and prayed among themselves. This giving great offence to the governors of the University, Mr. Penn was fined for non-conformity; and continuing still zealous in his religious exercises, was at length expelled his College.

Upon his return home, he was severely treated by his father on the same account. He says himself, that "he was whipped,
"beaten,

“beaten, and turned out of doors by him in 1662.” But his father’s anger abating afterwards, he sent him to travel into France in company with some persons of quality, where he continued two years or upwards, and returned well skilled in the French language, and much polished in his manners.

He was soon after entered of Lincoln’s-Inn, in order to study the law, where he remained till the plague began to rage in London. In 1666, his father committed to his care and management a considerable estate in Ireland, which occasioned his residence in that kingdom. He there betook himself to a serious and retired way of life; and Thomas Loe, who has been already mentioned, coming to Corke, and preaching there, Mr. Penn was prevailed upon to profess himself publicly a Quaker, and constantly to attend their meetings: in one of which he was apprehended, with many others, in November, 1667, and imprisoned; but upon his writing a letter to the Earl of Orrery, which was drawn up in a very sensible manner, he obtained his discharge.

When his father heard that he had openly embraced Quakerism, he sent for him to England; and finding him too much fixed to be brought to a general compliance with the fashions of the times, he seemed inclined to have borne with him in other respects, if he would have consented to be uncovered in the presence of the King, the Duke of York, and himself; but after fasting and supplication, as we are told, he refused to comply; whereupon his father turned him out of doors a second time. He still, however, retained so much fatherly affection for him, that when he was imprisoned for being at the Quakers meetings, he would privately use his interest to procure his release.

About the year 1668, Mr. Penn became a public preacher among the Quakers; and published his first piece, intitled, “Truth exalted;” as also, soon after, “The Guide mistaken;” and, “The sandy foundation shaken; or, those so generally believed and applauded doctrines, of one God, subsisting in three distinct and separate persons, the impossibility of God’s pardoning sinners without a plenary satisfaction, the justification of impure persons by an imputative Righteousness, refuted from the authority of Scripture testimonies, and right reason.”

The same year Mr. Penn being committed to the Tower of London for his opinions, wrote during his confinement several treatises, particularly his “No Cross, no Crown.” After seven months imprisonment, he was released; and went, in September, 1669, to Ireland, where he preached among the Quakers. He afterwards returned to England; but the Conventicle Act prohibiting the meetings of Dissenters under severe penalties, he was committed to Newgate in August, 1670, for preaching in Gracechurch-street.

Mr. Penn was brought to his trial, together with William Mead, in September following, at the Old Bailey. The indictment against them was as follows: "That William Penn, Gent. and William Mead, late of London, linen-draper, with divers other persons, to the number of three hundred, the 14th day of August, in the 22d year of the King, about Eleven of the clock in the forenoon, the same day, *with force and arms*, &c. in the parish of St. Bennet Gracechurch, in Bridge-ward, London, in the street called Gracechurch-street, unlawfully and tumultuously did assemble and congregate themselves together, to the disturbance of the peace of the said Lord the King: and the aforesaid William Penn, and William Mead, together with other persons unknown, then and there so assembled and congregated together, the aforesaid William Penn, by agreement between him and William Mead, before made; and by abetment of the aforesaid William Mead, then and there, in the open street, did take upon himself to preach and speak, and then and there did preach and speak unto the aforesaid William Mead, and other persons there, in the street aforesaid, being assembled and congregated together; by reason whereof, a great concourse and tumult of people, in the street aforesaid, then and there a long time did remain and continue, in contempt of the said Lord the King, and of his law, to the great disturbance of his peace, to the great terror and disturbance of many of his liege people and subjects, to the ill example of all others, in the like case offenders, and against the peace of the said Lord the King, his Crown and Dignity."

Mr. Penn desired the court to inform him, upon what law his indictment was grounded. The Recorder told him, it was grounded upon the common law. "Where (said Penn) is that common law?"—"You must not think (replied the Recorder) that I able to run up so many years, and over so many adjudged cases, which we call common law, to answer your curiosity."—"This answer (said Penn) is very short of my question; for if it be common, it should not be so hard to produce."—"Sir, (said the Recorder) will you plead to your indictment?"—"Shall I plead (answered Penn) to an indictment that hath no foundation in law? If it contains that law you say I have broken, why should you decline to produce that law, since it will be impossible for the Jury to determine, or agree to bring in their verdict, who have not the law produced, by which they should measure the truth of this indictment, and the guilt, or contrary, of my fact." This so much exasperated the Recorder, that he told Mr. Penn he was a saucy fellow, and bid him speak to the indictment. "It is my place (said Penn) to speak to matter of law; I am arraigned a prisoner; my

“ my liberty, which is next to life itself, is now concerned;
 “ you are many mouths and ears against me, and if I must not
 “ be allowed to make the best of my case, it is hard. I say
 “ again, unless you shew me, and the people, the law you ground
 “ your indictment upon, I shall take it for granted your proceed-
 “ ings are merely arbitrary.”—“ The question is, (said the Re-
 “ corder) whether you are guilty of this indictment ?”—“ No,
 “ (replied Penn) the question is not, whether I am guilty of this
 “ indictment, but whether this indictment be legal ? It is too
 “ general and imperfect an answer, to say it is the common law,
 “ unless we know both where, and what it is. For where there
 “ is no law, there is no transgression ; and that law which is not
 “ in being, is so far from being common, that it is no law at
 “ all.”—“ You are an impertinent fellow,” answered the Re-
 corder ; “ will you teach the court what law is ? It’s *Lex non*
 “ *scripta*, that which many have studied thirty or forty years to
 “ know ; and would you have me to tell you in a moment ?”
 “ Certainly, (said Penn) if the common law be so hard to un-
 “ derstand, it’s far from being very common : but if the Lord
 “ Coke, in his Institutes, be of any consideration, he tells us,
 “ That common law is common right, and that common right
 “ is the great charter privileges confirmed in the ninth year of
 “ Henry III. in the twenty-fifth of Edward I. and the second of
 “ Edward III.”

The Recorder, and the rest of the court, were extremely irri-
 tated at Penn’s spirited behaviour ; and the more so, because
 what he said was so just and sensible, that they were incapable of
 answering him. In order to silence him, therefore, they ordered
 him to be put into the Bale-dock ; and afterwards treated Mead
 in the same manner. Penn exclaimed loudly against the arbitrary
 behaviour of the court, but all his remonstrances were ineffectual.
 Witnesses being produced, who swore to the fact of Penn’s
 preaching in Gracechurch-street, and of Mead’s being present
 there at the time, a charge was given by the Recorder to the Jury,
 who were directed to find the prisoners guilty.

When the Jury had been out about two hours, they at length
 agreed upon the following verdict, That William Penn was
 “ guilty of speaking in Gracechurch-street.” The court being
 dissatisfied with this verdict, sent them out again ; and when they
 returned, they brought in their verdict in writing, that “ Wil-
 “ liam Penn was guilty of speaking or preaching to an assembly,
 “ met together in Gracechurch-street ; and that William Mead
 “ was not guilty.” This verdict so much provoked the Re-
 corder, that he said to the Jury, “ Gentlemen, you shall not be
 “ dismissed till we have a verdict that the court will accept ; and
 “ you shall be locked up, without meat, drink, fire, and tobacco ;

“ you

“ you shall not think thus to abuse the court ; we will have a
 “ verdict, by the help of GOD, or you shall starve for it.”
 Upon this Mr. Penn said, “ My Jury, who are my Judges, ought
 “ not to be thus menaced ; their verdict should be free, and not
 “ compelled ; the Bench ought to wait upon them, but not fore-
 “ stall them. I do desire that justice may be done me, and that
 “ the arbitrary resolves of the Bench may not be made the mea-
 “ sure of my Jury’s verdict.”

Notwithstanding Mr. Penn’s remonstrance against the beha-
 viour of the Recorder, the court ordered the Jury to go back
 again to consider of their verdict ; upon which Penn said, “ The
 “ agreement of twelve men is a verdict in law ; and such a one
 “ being given by the Jury, I require the Clerk of the Peace to
 “ record it, as he will answer it at his peril. And if the Jury
 “ bring in another verdict, contradictory to this, I affirm they
 “ are perjured men in law.” And looking upon the Jury, he
 said to them, “ You are Englishmen, mind your privileges, give
 “ not away your rights.” To which some of them answered,
 that they never would. However, the Jury were again sent back,
 and kept all night without meat, drink, fire, or any other accom-
 modation, the court having adjourned till Nine o’clock the next
 morning, which was Sunday ; at which time the Jury once
 more brought in their verdict, but in the same terms as before.

This steadiness of the Jury so much incensed the court, that
 Sir Samuel Starling, the Lord Mayor, and Howel, the Recorder,
 both threatened them, and gave them very ill language. In short,
 the court behaved in a most infamous manner : and Mr. Penn
 said to them, “ It is intolerable that my Jury should be thus me-
 “ naced : is this according to the fundamental laws ? Are not
 “ they my proper Judges by the great charter of England ?
 “ What hope is there of having justice done, when Juries are
 “ threatened, and their verdicts rejected ? I am concerned to see
 “ such arbitrary proceedings.—Unhappy are those Juries,
 “ who are threatened to be fined, and starved, and ruined, if
 “ they give not in verdicts contrary to their consciences.”

But no expostulations could prevail on the court to desist from
 their arbitrary behaviour ; they still persisted in requiring the Jury
 to go back, and find another verdict. They said, “ We ought
 “ not to be returned, having all agreed, and set our hands to the
 “ verdict.” To which the Recorder replied, “ Your verdict is
 “ nothing, you play upon the court ; I say you shall go toge-
 “ ther, and bring in another verdict, or you shall starve ; and
 “ I will have you carted about the city, as in Edward the Third’s
 “ time.” They were accordingly compelled to go back once
 more, and were again kept the remainder of that day, and all the
 night, without the least refreshment. On Monday morning the
 court

court sat again ; and the Jury then brought in their verdict, that William Penn and William Mead were both of them *not guilty* (*a*). This verdict was taken ; but the court laid a fine of forty marks on each of the Jury, and ordered them to be imprisoned till their fines were paid. Penn and Mead had also the same fine laid upon them, for contempt of court, in not pulling off their hats ; and they and the Jury were all sent to Newgate, for non-payment of their fines.

This imposition of fines upon the Jury, and imprisonment of them for non-payment, was a most daring attack upon the most important rights of the subject ; and accordingly Edward Bushel, one of the Jurors, who through the whole affair behaved with much spirit, instead of paying his fine, on the ninth of November following brought his Habeas Corpus in the court of Common Pleas. On which it was returned by the Sheriffs, that he and the other Jurors had been detained by an order of sessions, whereby a fine of forty marks had been laid upon each of them, for having acquitted Penn and Mead, “ against full and manifest evidence, and against the direction of the court in matter of law ;” and that Bushel’s not having paid the said fine was the cause of his caption and detention.

The case was solemnly argued before the court of Common Pleas, of which Sir John Vaughan was then Chief Justice, and by whom the case has been reported ; and the court determined in the strongest manner that the commitment was illegal. It was observed by the Judges, that what was alledged against the Jury, that they had found a verdict “ against full and manifest evidence,” was no just ground of commitment ; because, “ how manifest soever the evidence was, if it were not manifest to them, and that they believed it such, it was not a fineable fault, nor deserving imprisonment.” And the other part of the return, namely, “ that the Jury had acquitted those indicted, against the direction of the court in matter of law,” was also adjudged to be *naught*, and *unreasonable* ; and the fining Juries for their verdict in any case was determined to be illegal. Bushel, and the other Jurors, were, therefore, ordered to be discharged, and left to the common law for remedy and reparation of the damages sustained by their illegal imprisonment.

This was a very important adjudication, as it confirmed in the strongest manner the rights of Juries, and secured them from the attacks

(*a*) It is justly observed, in Sir John Hawles’s Dialogue on the rights of Juries, that “ though this Jury, for their excellent example of courage and constancy, deserve the commendation of every good Englishman ; yet, if they had been better advised, they might have brought the prisoners in *not guilty* at first, and saved themselves the trouble and inconvenience of these two nights restraint.”

attacks of arbitrary and unprincipled Judges. The privilege of trial by Jury, is, indeed, one of the greatest that the people of this country enjoy; and it is their interest, and their duty, to defend and preserve it with the utmost attention and solicitude. So many arts have been practised by time-serving Judges, and Crown Lawyers, to lessen the privileges of Juries, and of consequence the rights of the people at large, that the real friends to civil liberty should exert every effort in support of this excellent institution.

But the privilege of trial by Jury is sometimes rendered less valuable, by a practice which is become too prevalent, of persons in good circumstances, and who by their education and knowledge might be the best qualified, finding means to evade serving on Juries when called upon for that purpose. This is a very censurable practice; for it is a duty which every man owes his country, to serve an office of so much importance, when it comes to his turn. And any man who declines serving, and an act of injustice be done in his absence, which he might possibly have prevented, has great reason to reproach himself for his neglect. Nor does any man deserve the privileges of a freeman, who will not contribute his endeavours towards their support.

But to return to Mr. Penn. Having obtained his liberty, he had the misfortune about the same time to lose his father: but the Admiral being reconciled to him at the time of his death, he left him an estate of fifteen hundred pounds a year in England and Ireland. At the beginning of the year 1671, he was again committed to Newgate, for preaching at a meeting in Wheeler-street, London, and continued a prisoner six months; but then obtaining his discharge, he went into Holland and Germany.

In 1672, Mr. Penn married Gulielma-Maria, daughter of Sir William Springett, and then went and settled with his family at Rickmansworth in Hertfordshire. The same year he published a piece against Reeve and Muggleton. In 1677, he again travelled into Holland and Germany, in order to propagate Quakerism; and had frequent conferences with the Princess Elizabeth, daughter of the Queen of Bohemia, and sister to the Princess Sophia, mother to King George the First.

In 1681, King Charles II. in consideration of the services of Sir William Penn, and sundry debts due to him from the Crown at the time of his decease, granted Mr. Penn, and his heirs, by letters-patent, the province lying on the west-side of the river Delawar, in North America, and made them absolute Proprietors and Governors of that country. The name too was changed, in honour of Mr. Penn, from that of the New Netherlands to that of Pennsylvania, it having been a Sylva, or country overgrown with woods. The design was, to reduce the savage nations,

tions, by gentle and just manners, to the love of civil society, and the Christian religion ; and to establish an ample colony, towards enlarging the British Empire, and its trade.

Mr. Penn endeavoured to settle his new colony upon the most equitable principles, and took great pains to conciliate the good will of the natives of the country. He appointed commissioners to treat with them, entered into a treaty of peace with them, and purchased of them the land of the province, acknowledging them to be the original proprietors of it. As the land was of little value to them, he obtained his purchase at a moderate rate ; but, by his equitable conduct, he gave them so high an opinion of him, and by his kind and humane behaviour so much ingratiated himself with them, that the native Americans have ever since expressed a great veneration for his memory, and stiled the Governor of Pennsylvania *Onas*, which in their language signifies a *Pen*. And at the renewing of the treaties with Sir William Keith, the Governor, in 1722, they more than once stiled William Penn "a good man ;" and said to Sir William, as the highest compliment they could pay him, " We esteem and love you, as if you were *William Penn* himself."

The celebrated Voltaire observes, that " the first step taken by William Penn was to enter into an alliance with his American neighbours ; and this is the only treaty between those people and the Christians that was not ratified by an oath, and was never infringed. The new Sovereign was at the same time the Legislator of Pennsylvania, and enacted very wise and prudent laws, none of which have ever been changed since his time. The first is, to injure no person upon a religious account, and to consider as brethren all those who believe in one GOD.

" He had no sooner settled his government, but several American merchants came and peopled this colony. The natives of the country, instead of flying into the woods, cultivated by insensible degrees a friendship with the peaceable Quakers. They loved those foreigners as much as they detested the other Christians who had conquered and laid waste America. In a little time, a great number of these savages, (falsely so called) charmed with the mild and gentle disposition of their neighbours, came in crowds to William Penn, and besought him to admit them into the number of his vassals. 'Twas very rare and uncommon for a Sovereign to be *thee'd* and *thou'd* by the meanest of his subjects, who never took their hats off when they came into his presence ; and as singular for a Government to be without one Priest in it, and for a people to be without arms, either offensive or defensive ; for a body of citizens to be absolutely undistinguished but by the public employment,

“ ployments; and for neighbours not to entertain the least jealousy one against the other. William Penn might glory in having brought down upon earth the so much boasted golden age, which in all probability never existed but in Pennsylvania (b).”

It was in August, 1682; that Mr. Penn first embarked himself for Pennsylvania, when he was accompanied by many persons, especially Quakers; and, during his stay there; he took all proper measures for promoting the prosperity of his new colony. And his plan for peopling the province was much facilitated by the uneasiness of his brethren the Quakers in England; who refusing to pay tythes and other church dues, suffered a great deal from the spiritual courts. This, with their high opinion of a man who was an honour to their new sect, made them the more ready to follow him over the vast ocean, into a strange climate and country. Nor was he himself wanting in any thing that could encourage them; for he expended large sums in transporting and providing them with all necessaries; and not aiming at a sudden profit, disposed of his lands at a very low purchase. But what crowned the whole, was, the extensive degree in which civil and religious liberty was enjoyed, by all who put themselves under the protection of his laws.

Mr. Penn laid out his new town of Philadelphia; the capital of Pennsylvania, in the most elegant manner; so that in this respect it is supposed not to be excelled by any city in the world. It stands upon a neck of land, immediately at the confluence of two fine rivers, the Delawar and the Schuylkill. It is disposed in the form of an oblong, designed to extend two miles from river to river. This spot, according to the original design, is to be divided by eight parallel streets; each of two miles in length; and these intersected at right angles by sixteen others, each a mile long, and all of them very broad, spacious, and even; with proper spaces left for the churches, market-places, &c. In the centre is a square of ten acres, round which most of the public buildings are disposed. The two principal streets of the city are each one hundred feet wide, and most of the houses have a small

(b) Part of the first article of the fundamental constitutions of Pennsylvania, is as follows: “ In reverence to GOD, the Father of Light and Spirits, the Author as well as Object of all Divine Knowledge, Faith, and Worship, I do, for me and mine, declare and establish, for the first fundamental of the government of this country, that every person that doth or shall reside therein, shall have and enjoy the free possession of his or her faith and exercise of worship toward GOD, in such way and manner as every such person shall in conscience believe is most acceptable to GOD.”

small garden and orchard ; while several canals are cut from the river, equally pleasant and useful. The wharfs are spacious and well laid out ; the principal being two hundred feet wide, and to this a vessel of two hundred tons may lay her broadside. The ware-houses are large, numerous, and commodious, and the docks for building and repairing ships well adapted to their intentions. A great number of vessels have been built here, twenty having been upon the stocks at one time. There are now upwards of thirteen thousand inhabitants in Philadelphia ; and though the original plan of this city is far from being completed, yet, so far as it is built, it is carried on conformably to it, and is continually increasing in the number and beauty of its buildings. Nor is any part of British America in a more flourishing condition than the province of Pennsylvania ; which has increased so remarkably from the time of its first establishment, that the lands near Philadelphia are said to be lett at as high a rate as those in the neighbourhood of London. And in many places, at the distance of several miles from the city, land sells for twenty years purchase.

In November, 1681, Mr. Penn was elected a Fellow of the Royal Society. In August, 1684, he returned from Pennsylvania to England ; and King James II. coming to the Throne soon after, he was admitted into a great degree of favour with that Prince ; but this exposed him to the imputation of being a Papist in disguise, or at least of holding a correspondence with Jesuits at Rome. Among others, it appears that even Dr. Tillotson, then Dean of Canterbury, had entertained some suspicions of this kind, and thrown out intimations of it in conversation. This being reported to Mr. Penn, he wrote to Dr. Tillotson upon the subject, and several letters passed between them on the occasion ; in one of which Mr. Penn expresses himself in the following terms : “ For the Roman correspondence, I will
 “ freely come to confession : I have not only no such thing with
 “ any Jesuit at Rome, (though Protestants may have without
 “ offence,) but I hold none with any Jesuit, Priest, or Regular
 “ in the world, of that communion. And that the Doctor
 “ may see what a novice I am in that business, I know not one
 “ any where. And yet, when all this is said, I am a Catholic,
 “ though not a Roman. I have bowels for mankind, and dare
 “ not deny others what I crave for myself ; I mean, liberty for
 “ the exercise of my religion ; thinking Faith, Piety, and Pro-
 “ vidence, a better security than force ; and that, if truth can-
 “ not prevail with her own weapons, all others will fail her.
 “ Now, though I am not obliged to this defence, and that it can
 “ be no temporizing now to make it ; yet, that Dr. Tillotson
 “ may see how much I value his good opinion, and dare own the

“ truth and myself at all turns; let him be confident I am no
 “ Roman Catholic, but a Christian, whose Creed is the Scrip-
 “ ture, of the truth of which I hold a nobler evidence than the
 “ best church-authority in the world.” The result was, that
 Dr. Tillotson declared himself fully satisfied there was no just
 ground for the imputations against Mr. Penn, and begged his
 pardon for having himself entertained any such suspicions.

The reports to the prejudice of Mr. Penn were, however, so
 much propagated, that they were productive of great inconveni-
 ence to him after the Revolution; so that he concealed himself
 for two or three years. But at the end of 1693, through the in-
 terest of Lord Somers and others, he was admitted to appear be-
 fore the King and Council, when he represented his innocence so
 effectually, that he was entirely acquitted.

In 1697, there being a bill depending in the House of Lords
 against Blasphemy, Mr. Penn presented to the House, “ A cau-
 tion requisite in the consideration of that bill;” in which he ad-
 vised, that the word BLASPHEMY might be so explained, as that no
 ambiguous interpretation might give occasion to malicious per-
 sons to prosecute, under that name, whatever they should be
 pleased to call so: but the bill was dropped.

Upon the accession of Queen Anne to the Throne, he was in
 great favour with her, and often at Court; and, for his conve-
 niency, took lodgings at Kensington, from whence he removed
 to Knightsbridge, where he resided till 1706, when he went and
 lived with his family in a convenient house about a mile from
 Brentford. In 1707, he was involved in a law-suit with the ex-
 ecutors of a person who had been formerly his steward: but his
 cause, though many thought him aggrieved, was attended with
 such circumstances, that the Court of Chancery did not think
 proper to relieve him; upon which account he was obliged to
 live in the Old Bailey, within the rules of the Fleet, till the
 matter in dispute was accommodated: and it is supposed to have
 been about the same time that he mortgaged the province of
 Pennsylvania for 6600l.

Such were the difficulties in which Mr. Penn was involved, by
 the large sums that he had expended in the execution of designs
 equally great and benevolent! He had lived to see an extensive
 country called after his own name; he had lived to see it peopled
 by his own wisdom, the people free and flourishing, and the most
 opulent people in it of his own persuasion; he had laid the foun-
 dation of a splendid and wealthy city, and had lived to see it pro-
 mise every thing from the situation which he himself had chosen,
 and the encouragement which he himself had given it: he had
 lived to see all this, and yet was obliged to live for some time in a
 state of confinement within the rules of a prison! So true it is,

as has been justly observed with particular reference to him, that merit cannot always defend us from distress, nor wisdom from calamity.

How long Mr. Penn was obliged to continue within the rules of the Fleet, we are not informed; but it appears that in 1710, the air of London not agreeing with his declining constitution, he took a seat at Rushcombe, near Twyford in Buckinghamshire, where he spent the remainder of his life. In 1712, he was seized at different times with three several fits, supposed to be apoplectic; by the last of which his understanding and memory were greatly impaired.

His affairs appear still to have been much embarrassed; for, in 1713, he agreed to make over all his rights in Pennsylvania to the Crown, in consideration of twelve thousand pounds; but his infirmities hindered him from executing the instrument of surrender; which was a very fortunate circumstance for his family. He died on the 30th of July, 1718, in the seventy-fourth year of his age, and was interred at Jordan's in Buckinghamshire, where his first wife and several of his family had been buried.

Mr. Penn was a man of abilities and learning; but was much more distinguished by his virtues, by the probity of his life, and his diffusive benevolence. Whatever ideas may be entertained of his theological principles, or of his writings, all must do him the justice to acknowledge, that as a law-giver, and the founder of so flourishing a colony as that of Pennsylvania, he is entitled to the esteem and the applause of posterity.

It is easy to discern how much knowledge of many particulars, as well as entertainment, is to be reaped from the Lives of great men, written in such a manner.

To the P R I N T E R.

S I R,

HAVING received repeated instances of your friendly regard for me, I shall wave all apologies for troubling you with my present disagreeable situation; and flatter myself, thro' your kind recommendation, I shall once more get established in that station for which by nature I seem calculated.

In the former part of my life I was happy in the friendships of several noble families, equally great by their virtues as their titles: with them I was solicited to make my residence, whenever agreeable to my convenience or inclination. Thus happily I lived, esteemed by the elder part, and looked upon by the younger with veneration. I had the charge of several young ladies of distinction entrusted to me, who returned my care by the utmost
marks

marks of affection, and would never venture into any public place unless I attended them. In a course of years I had the satisfaction of seeing them the most happy and respected of wives ; but since death deprived me of those valuable friends, what a different reception have I experienced in the polite world ! I am looked upon as an austere Governess, where I wish to prove myself a sincere friend ; am confined chiefly to a nursery, and dismissed as soon as my pupils are thought of proper age to be introduced into life, when, I should imagine, I might be of the greatest service to them.

The last lady I lived with, I flattered myself felt a regard for me ; but I was soon undeceived, for her mother insisting on her taking me with her to Ranelagh, before she accomplished the second round she lost me in the crowd ; and though I made several efforts to rejoin her, was obliged to return by myself ; and, from that time, was never admitted again into her company.

The young people of this age seem to have taken an unnatural disgust to me ; they call me vulgar, precise, and morose.

Though it is contrary to my nature to boast of my perfections, yet, as the public good is in some measure concerned, I will so far break through my natural reserve, as to assure the public in general, that in times past by the wise I have been valued ; and, far from being either precise or morose, I am naturally gay and chearful.

In case I should be so happy, by this declaration, to get reinstated in the good opinion of the polite world, in justice to myself and any lady who may possibly intend me the honour of making me a companion, I must observe that the growth of polite entertainments has so amazingly extended within these few years, that I should not chuse to engage myself to any lady who makes it a rule never to be absent from any. Plays, Operas, Almack's, Ranelagh, &c. I have no objection to, provided I may use them with moderation ; but a continual round of dissipation would not agree with my constitution, and I'm certain would soon give the final stroke to

Your humble servant,

M O D E S T Y.

ANECDOTE of DOGS being substituted to save the Lives of the Christians in the Turkish Dominions.

IN Turkey they call all the Christians *Christian Dogs*. Mahomet III. Emperor of the Turks, was so highly offended with the Christians, that he made a solemn oath he would have all the *Christian Dogs* throughout his Empire killed, not even excepting

the Ambassadors. His Grand Vizir foreseeing the consequences of so barbarous and impolitic an act of cruelty, both remonstrated and intreated that he would alter his resolution, but all in vain : he then had recourse to the Mufti ; who, after convincing the Emperor how impolitic a step it would be, he satisfied his conscience by telling him he might fulfill his oath, and yet spare the Christians, as his oath was to kill all the Christian Dogs.—All the dogs belonging to the Christians were accordingly executed with great parade and ceremony throughout his whole dominions.

ANECDOTE of a CORRUPT JUDGE.

A Certain Judge in the last century had passed sentence of death on a malefactor at an assize. The friends of the criminal having raised a purse, applied to one of the Judge's Advocates ; who, upon weighty consideration, promised his interest for the prisoner to the Judge. Next morning, as the Judge was dressing, *My Lord, (says he) I have had a very strange vision last night. What was it ?* says the Judge : *Methought (replied the Advocate) I saw a great company of Angels glittering with exceeding lustre ; who told me such a man, whom your Lordship condemned yesterday, should not be hanged.—How !* (said the Judge, seeming somewhat surprized,) *and prithee what number of them dost thou think there were ?—About six score,* said the other. *Very well,* said his Lordship ; *but unless one half of them at least appear to me, the man shall die for all that.*—The Angels appeared, and the man obtained a pardon by their mediation.

MODERATE AMBITION.

HOW happy should I be, had I but a few faithful friends, more good sense than learning, much Christianity, which is the truest Philosophy, a clean and convenient house, a moderate, but a certain income, employment enough never to be idle, leisure enough not to be too much employed, no matter, and very few servants, neither ambition nor law suits, neither envy nor avarice : could I preserve my health, rather by temperance and tranquility of mind, than by the help of physic, I would only hate and love that which deserves it. Let that time pass with ease, which cannot always last ; and with resignation wait for that which will last for ever.

MORAL PROVERBS of CONFUCIUS, the Chinese Philosopher.

1. **E**NDEAVOUR to imitate the wise, and never faint in doing good, however laborious it may be. If thou canst arrive

arrive at thine end, the pleasure you will enjoy shall recompense all thy labour.

2. When thou labourest for others, do it with the same zeal as if it were for thyself.

3. Virtue, which is not supported by gravity, gains no repute amongst men.

4. Always remember thou art a man ; that human nature is frail, and that thou mayest fall, and then thou shalt never fall. But, if happening to forget what thou art, thou chancest to fall, be not discouraged ; remember that thou mayest rise again, that it is in thy power to break the bands which join thee to thine offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

5. Eat not for the pleasure thou mayest find therein. Eat to increase thy strength. Eat also to preserve that life which thou hast received from Heaven.

6. Do thy diligence to purify thy thoughts ; if thy thoughts are not evil, neither will thy actions be evil.

7. The wise man hath an infinity of pleasure ; for virtue has its delights in the midst of crosses and persecutions.

8. Labour, but slight not meditation ; meditate, but slight not labour.

9. A Prince ought to punish vice, lest he seem to favour it ; yet he ought to rule his people, and make them do their duty rather by the effect of clemency, than by menaces and punishments.

10. Never slacken fidelity to thy Prince ; conceal nothing from him which it is his interest to know ; and think nothing difficult, when it tends to obey him.

11. Poverty and human miseries are evils in themselves, but the wicked only resent them. 'Tis burthen under which they groan, and which makes them at last sink. They ever distaste the best fortune.—'Tis the wise man only who is always pleased ; virtue renders his spirit quiet ; nothing troubles him, nothing disquiets him, because he does not practice virtue for a reward. The practice of virtue is the only recompence he expects.

12. It is only the good man who can make a right choice ; who can either love or hate with reason, or as need requires.

13. He that applies himself to virtue, and strongly addict himself thereunto, never commits any thing unbecoming a man, nor contrary to right reason.

14. It is not credible that he who uses his utmost endeavours to acquire virtue, should not obtain it at last, although he should labour but one single day. I never yet saw a man that wanted strength for this purpose.

15. He that in the morning hath heard the voice of virtue, may die at night : this man will not repent of living, and death will not be any pain to him.

VIRTUOUS

VIRTUOUS CHARACTERS *exist in every Nation.*

IT may increase our benevolence, at least render it more diffusive, to be convinced that virtue, or amiable and good qualities, exist in men of every nation upon earth.—The following account of two black Slaves in Maryland, written by a person there to his friend in Philadelphia, may conduce to this purpose.

“ I am so happy as to think as you do, with regard to trading in man, or keeping him a slave. The custom is most wicked and iniquitous, neither consistent with reason, to the laws of God or man. Poor unhappy slaves, particularly those forced from their places of nativity, are most certainly deplorable objects of commiseration. I never bought more than two during twenty years residence here. One proved to be the son of an African Prince; he was a most comely youth. Having observed his uncommon good parts, I sent him to school, and used him like a free man during his stay with me. The Directors of the African Company having enquired, and offered a reward for him, I by a public act presented the poor creature with his freedom, gave him an order for the reward aforesaid, and sent him to London; from whence, the following year, he remitted me the same sum he cost me, and sundry rich goods, to the amount of three hundred pounds and upwards, and therewith a letter in his own native language, translated by Dr. Desaguillier, of Cambridge. The next I purchased was an unhappy lad, kidnapped from his free parents at the taking of Guadaloupe. During his stay with me he decayed or pined so much, and expressed so sensible a sorrow of cruel separation from his aged parents, relations, and countrymen, that, actuated by the unerring good Providence which directs us in all our good deeds, I likewise set this poor creature free, and sent him to his native place. Providence again would not excuse my further being rewarded, for performing this my duty as a Christian. The truly honest father, from the produce of his plantations, has made me presents to the amount of fifty pounds sterling, with direction to draw upon him for the full cost of the poor youth; which I do never intend, being more than paid by presents.

“ I write this to convince you that the inhabitants of Africa are not such senseless, brutish creatures, as thoughtless authors represent them to be; they undoubtedly are capable of receiving instruction, and far out-do Christians in many commenable virtues. Poor creatures! their greatest unhappiness is being acquainted with Christians.

“ The following is the letter I received from the Negro Prince some time after he arrived at London, transcribed by Dr. Desaguillier, of Cambridge :

From the Great City, 3d Moon after my Release.

“ O my kind merciful master, my good white brother, too good, a very good son of a good woman, and of a very good old man, created good old people by the Great Spirit, who made my country, thy poor (I should say heretofore poor) most grateful black prisoner, now rendered rich by thy goodness and mercy, is now most dead, most drunk, most mad with joy ! Why is he so ? because he is going to his good warm country, to his good old mother, to his good old father, to his little sister and his brother, in my good warm country. All things are good, except the white people who live there, and come in flying houses to take away poor black prisoners from their mothers, their fathers, their sisters and brothers, to kill them with hunger and filth, in the cellars of their flying houses, wherein if they do not die fast enough, and poor prisoners talk for bread and water, and want to feel the wind, and to see the Great Spirit, to complain to him, to tell him all, or to see the trees of his good warm country once more for the last time, the King of the white people (probably the Negro meant the Captain) orders the Officer called Jack to kill many of the black prisoners with whips, with ropes, knives, axes and salt. The Governor of thy flying house has been to shew that which is to carry me and him to my good warm country ; and I am glad, very glad indeed, he goes there with wine, should he be sick, which white people seldom escape being so there ; because of thee my kind merciful master, and good white brother, and because he has been good to me, and is a very good white man too, I will nurse him myself ; my mother, my father, my little sister, and my brother, shall be his brother, his mother, his father, and his sister too ; he shall have one large heap of elephants teeth and gold for thee my kind merciful master, and kind brother, and one for himself also, (but smaller). He at present is my father ; I eat at his house, and lie there too upon the bed thou presented me with. His woman is my mother, and kindly nurses me, being very sick of the sea and fire made of black stones. I have received a great quantity of gold, besides what thou did present me with by means of thy hand-writing, to the people who are to send me to my country, some part whereof I have given to the Governor of thy swimming house, to be sent to thee : had I an houseful, should send the whole with equal pleasure ; however, thou shalt see hereafter, that black people are not beasts, and do know how to be grateful. After thou, my kind merciful master and good white brother, left me in thy swimming house, we, thy white people, and we thy grateful black prisoners, were by the Great Spirit, who was angry with us, sent by the wind into an immense great river, where we had like to have been drowned, and where we could see neither sun nor moon for six days and

nights. I was dying during one whole moon ; the Governor was my father, and gave me those good things thou presented me with on my bed ; he lodged me in the little room thy carpenter built for me. Thou gave me more clothes than I could carry, yet I was very cold ; nothing availed with poor black prisoner, till at last having the Great Spirit to send me safe to thy house on shore, I thought I was carried there, (this appears to have been a dream) where thou my good white brother did use me with wonted goodness, spake to the Great Spirit and to his son that I might keep so during the voyage and afterwards, which they have done for thy sake ; they will always do me good because of thee my good white brother ; therefore my kind merciful master, do not forget thy poor black prisoner. When thou dost speak to the Great Spirit and to his son, I do know he will hear thee ; I shall never be sick more, for which I shall be thankful. Pray speak for my good old mother, my good father, my little sister, and my brother ; I wish they may be healthy, to many very many moons, as many as the hairs on thy head ; I love them all much, yet I think not so much as I do thee. I could die in my country for thee, could I do thee any kindness. Indeed the Great Spirit well knows I mean no lie, shall always speak to him for thy good ; believe me my good white brother, thy poor black prisoner is not a liar.

Dgiagola, Son of Dgiagola, Prince of Foat, Africa.

To the P R I N T E R.

S I R,

THERE are a set of moralists in the world who maintain this maxim, " That Beauty ought rather to be despised than desired." If beauty is without sense, and the learning which is requisite for its accomplishment, in my opinion all men would readily allow this maxim to be true ; but when it is attended with all mental powers, accompanied with kindness and good nature, which greatly adorn the fair sex ; if these, I say, are attendants, certainly Beauty is to be preferred : but the misfortune is, that those two good qualifications are seldom met with in the same person. What man could, without emotions of love, and tenderness of virtuous friendship, behold a woman in whom these perfections are gloriously united ? The sweetness and good humour which is naturally diffused through her face, shews itself in every word and action ; when she smiles, it is as enlivening to the human soul as the sun is when it darts its rays thro' the clouds to the husbandman. Nature has formed in such a

woman as I've described, a complication of all the virtues which adorn humanity. "In her religion is founded on reason, "and enlivened by hope; does not break forth in irregular fits "and sallies of devotions, but in an uniform and consistent "tenor of actions; it is strict without severity, compassionate "without weakness; it is the perfection of that good humour "which proceeds from the understanding, not the effect of an "easy constitution."

By a sympathy in our nature, we feel ourselves disposed to assist injured innocence and beauty in distress; it is an object which would soften the most obdurate heart with the tenderest sensations of love and compassion, till at length it confesses it humanity, and bursts into tears. Beauty is extremely serviceable in the silent complaint of patient sufferance, the tender solicitude of friendship, and the glow of filial obedience, and in tears, whether of joy, of pity, or of grief, it is almost irresistible.

By what has been said, we may draw this conclusion; That beauty, accompanied with mental faculties, is certainly desirable. But let me start one proposition: Is not the woman, who is endued with a virtuous disposition, a good understanding, and an agreeable person, together with an easy fortune, more capable of making a good companion, than the beauty who is without these perfections, though with a very affluent fortune? Addison makes Juba speak with propriety concerning the britleness of a blooming complexion and features, ranged in the most exact symmetry, when he says,

" 'Tis not a set of features, or complexion,
 " The tincture of a skin, that I admire;
 " Beauty soon grows familiar to the lover,
 " Fades in his eye, and palls upon the sense.

I shall finish this with a short address to the female sex, taken from the writings of a late celebrated man, "Let it be remembered by you, that none can be Disciples of the graces, but in the school of Virtue; and that those who wish to be lovely, must learn early to be good."

EXETER, March, 1774.

PHILOCLES.

UNIVERSAL DISCONTENT.

'TIS wond'rous strange! and yet 'tis strictly true,
 Amongst so many thousands there are few
 Who like the way of life themselves had chose,
 Or by what will decreed, which none should e'er oppose.
 This shews that men are a fantastic race,
 Though they assume on earth the chiefest place,
 And

And make their boast that reason is their guide;
 A gift to ev'ry creature else deny'd.
 And yet it does not to our sense appear,
 That ass would be no ass, or bear no bear.

The man of learning, to be poor afraid,
 Extols the profits of the man of trade;
 Whene'er he finds he no preferment gains,
 To answer his great studies, charge, and pains:
 And grudging, envious of each other's fee,
 Doctors would lawyers, lawyers doctors be.
 O happy merchant-men! (the farmer says)
 Who are enrich'd so soon, with so much ease;
 While I, with labour and incessant care,
 Get a scant living thro' the tedious year.
 The merchant, of the faithless seas afraid,
 Turns farmer, which he thinks a safer trade;
 But quickly finds he is not there more free
 From cross events, than from a faithless sea.
 Some chuse a soldier's life, but one campaign
 Alters their thoughts, and then they chuse again.
 Capricious mortals! yet they all pursue
 Content: Ease is the game they have in view,
 But never catch'd, a fair delusive cheat;
 This life affords no happiness complete.
 The nearest to it is an humble mind,
 To all the ways of Providence resign'd;
 Then search no farther, but contented live,
 With what your choice, or wiser Heav'n shall give.

*Answers, by J. S. of Membury, to J. Jacob's Questions, inserted
 April 16.*

WHEN the Sun is in 17 deg. 12 min. of the sign Capricorn, his declination is 22 deg. 23 min. South; right ascension 288 deg. 39 min. and the time of his rising (in 50 deg. North latitude) is 57 min. 36 sec. after seven in the morning; and his time of setting 2 min. 24 sec. after four in the evening.

IF the difference of longitude of the two ports is 2 deg. 30 min. in the parallel of 50 deg. their distance (in that parallel) will be 96 miles and 41 hundredths; and because the one sailed S. W. and the other S. E. each making an angle with its meridian of 45 deg. consequently their place of meeting must be a right angle. Hence, the distance each ship sailed, is 68 miles and 18 hundredths.

An

An ENIGMA, by J. S. of Bridport.

IN London I receiv'd my birth,
 Where all my kindred dwell ;
 And, tho' I'm not three years of age,
 I all of them excell.
 In ev'ry science, ev'ry art,
 So wond'rous is my knowledge,
 That daily I'm in great request,
 In ev'ry hall and college.
 Religion too I study much,
 In philosophy deal ;
 And many latent mysteries
 To conjurers reveal.
 The am'rous youth, to sooth his heart,
 Does oft' to me repair ;
 In sympathy I lend my art,
 To melt the stubborn fair.
 A great Physician too I am,
 My goodness so extends,
 That once a month I travel round,
 And visit all my friends.
 I many other talents boast :
 But now I'll tell no more.
 Ye artist, now, 'tis my request
 You would my name explore.

An ENIGMA, by J. S. of Yeovil.

WHAT mighty disproportion do you see
 In Adam's glory, when compar'd with me :
 With greater latitude my patent ran ;
 Freely I rove o'er all the world of man :
 For what I am, alas ! you know full well,
 But whence my being is, you cannot tell :
 Nor is my empire meaner than my birth ;
 I am made of mold refin'd, not common earth.
 I to your hearts have nearer been,
 Than courage for your King or Queen.
 The sparkish General often dreads my fight
 More than the numerous foes he stands to fight ;
 And tho' his happy standards do prevail,
 E'er night to me he turns his tail.
 Nature refines what is by nature crude ;
 For me she cooks, and dresses human blood.

No wonder then that I, with those that fight,
 So much am seen, since both in blood delight.
 In these you may my wond'rous value see;
 The world was made for man, and man for me.

A R E B U S, *by* Matilda, *of* Ilfracombe.

THE man whom Hermes to a touch-stone turn'd;
 And a proud Chief whose heart with anger burn'd;
 A fish who to the keels of ships sticks fast;
 An isle by which the Grecian heroes pass;
 A beast that's bred in Crete, much like a hart;
 A brazil bird who oft eludes the dart;
 A German city for its baths renown'd;
 A famous river in Italy found;
 A beast whose spotted skin is much desired;
 A Trojan Prince for piety admired.
 The initials of these quickly declare
 The name of a town in the North of Devonshire,
 Much esteemed for its beauty, situation, and air. }

Q U E S T I O N S, *by* Woodman, *of* Beer.

WHAT number is that which, subtracted from its cube,
 will leave the number equal to that it will make, when
 added to its square?

WHAT number is that which, subtracted from its cube, will
 be double to the sum it will make, if added to its square?

WHAT number is that which, subtracted from its cube,
 will be treble to the sum it will make, if added to its square?

A QUESTION, *by* T. T. *of* Lydeard St. Lawrence.

JACK, who's a true good natur'd blade,
 Practis'd so long the tipling trade;
 'Till toper like, both free and willing,
 He spent his every crown and shilling.
 Yet is not of all help bereft,
 For now the lucky rogue had left
 A thousand pounds by an old grannum,
 To buy a hundred pounds per annum.
 Jack now does for the same engage,
 Until he's 60 years of age;
 Being at this time, as we are told,
 No more than twice a dozen old.

How

How long is it 'ere the time will come
 For Jack to have that yearly sum,
 If cash at compound interest lent
 Will bring exactly five per cent?

A QUESTION, *by J. Poole of Ilminster.*

A Gentleman had two horses of great value, and a saddle worth 50*l.* which set on the back of the first horse, makes his value double that of the second; but, if set on the back of the second, makes his value treble that of the first horse.—The price of each horse is demanded?

A QUESTION, *by J. Willis, of Bridport-School.*

A Gentleman a few days ago went to visit a Gentlewoman, who has five very agreeable daughters: he made his addresses to Miss Charlottee, the third daughter.—Now, on declaring his sentiments to the old Lady, she let him know that her husband, when he died, had made a very whimsical will, and, till it was unravelled, begged me to discontinue my visits; but that, on my penetrating the scheme, I might depend on her consent.—It runs thus, that the four first of her girls fortunes amounted to 25000*l.* the four last 33000*l.* the three last, with the first, 30000*l.* the three first with the last, 28000*l.* the two first and two last 32000*l.*—I desire your solution?

A QUESTION, *by a Youth of Mr. Langdon's School, Yetminster.*

LET a square pyramid, each side 22 inches, and the altitude 40 inches, be cut into three equal parts, parallel to the base from the vertex.—Required, the diameter of each part, and how many wine gallons each will hold?

A QUESTION, *by T. Wilkins.*

A Gentleman has a cistern whose form is a cube, each of its sides within being 12 feet; and has ordered another to be made in form of a parallelopipedon, that shall contain one third of the quantity of water that the former contains; and desires that its length may be half so much again as its breadth, and its height equal to the product of its length and breadth.—How much must its length, breadth, and height be?

THE WEEKLY MUSEUM.

May 11 1774

[Number 9.]

The IMPULSE of CONSCIENCE ought always to be attended to.

*Conscience distasteful Truths may tell,
But mark her sacred Lessons well;
With her whoever lives at Strife,
Loses his better Friend for Life.*

 T is an inestimable privilege and advantage, that whilst we live in a state wherein we are perpetually exposed to temptation, we have a monitor within, who is ever watchful to warn us, and make us sensible that we are entering on ill. Amidst the various paths of life, we should be often liable to mistake our way, and set our foot on the confines of vice, without our knowing it; but Conscience, like a faithful guide, will never suffer us to leave the right path, without telling us that we are going wrong: and we should never err, if we did but listen to her voice; but, on the contrary, it is an inviolable law that we shall always suffer when we neglect her admonitions.

*Who turns to her reluctant ears,
Shall shed a flood of future tears.*

There is among the Eastern nations a celebrated antient writing, which finely describes the nature and power of Conscience. It is called, *The Declaration of AMURATH, the Sultan of the East*; and is as follows :

“ Amurath, Sultan of the East, the Judge of nations, the Disciple of Adversity, records the wonders of his life : let those who presumptuously question the ways of Providence, blush in silence and be wise ; let the proud be humble, and obtain honour, and let the sensual reform and be happy.

The Angel of death closed the eyes of the Sultan Abradin, my father, and his Empire descended to me in the eighteenth year of

my age. At first my mind was awed to humility, and softened with grief: I was insensible to the splendor of dominion; I heard the addresses of flattery with disgust, and received the homage of dependent greatness with indifference. I had always regarded my father not only with love, but reverence; and I was now perpetually recollecting instances of his tenderness, and reviewing the solemn scene in which he recommended me to Heaven in imperfect language, and grasped my hand in the agonies of death.

One evening, after having concealed myself all day in his chamber, I visited his grave: I prostrated myself on his tomb; sorrow overflowed my eyes, and devotion kindled in my bosom. I felt myself suddenly smitten on the shoulder, as with a rod; and looking up, I perceived a man whose eyes were piercing as light, and his beard whiter than snow. "I am (said he) the Genius Syndarac, (a) the friend of thy father Abradin, who was the fear of his enemies, and the desire of his people; whose smile diffused gladness, like the lustre of the morning, and whose frown was dreadful as the gathering of a tempest: resign thyself to my influence, and thou shalt be like him." I bowed myself to the earth, in token of gratitude and obedience, and he put a ring on the middle finger of my left hand, in which I perceived a ruby of a deep colour and uncommon brightness. "This ring (said he) shall mark out to thee the boundaries of good and evil; that, without weighing remote consequences, thou mayest know the nature and tendency of every action. Be attentive, therefore, to the silent admonition; and when the circle of gold shall by a sudden contraction press thy finger, and the ruby shall grow pale, desist immediately from what thou shalt be doing, and mark down that action in thy memory as a transgression of the Rule of Right: keep my gift as a pledge of happiness and honour, and take it not off for a moment." I received the ring with a sense of obligation, which I strove to express, and an astonishment that compelled me to be silent. The Genius perceived my confusion, and turning from me with a smile of complacency, immediately disappeared.

During the first moon I was so cautious and circumspect, that the pleasure of reflecting that my ring had not once indicated a fault, was lessened by a doubt of its virtue. I applied myself to public business; my melancholy decreased as my mind was diverted to other objects; and, lest the youth of my court should think that recreation was too long suspended, I appointed to hunt the

(a) The Eastern nations believe that every man has a good Genius constantly attending him, to direct and preserve him, and that sometimes it appears visibly to them.

the lion. But though I went out to the sport rather to gratify others than myself, yet my usual ardour returned in the field ; I grew warm in the pursuit ; I continued the chase, which was unsuccessful, too long, and returned fatigued and disappointed.

As I entered the Seraglio, I was met by a little dog that had been my father's, who expressed his joy at my return by jumping round me, and endeavouring to reach my hand : but as I was not disposed to receive his caresses, I struck him in the fretfulness of my displeasure so severe a blow with my foot, that it left him scarce power to crawl away, and hide himself under a sofa in a corner of the apartment. At this moment I felt the ring press my finger ; and, looking upon the ruby, I perceived the glow of its colour abated.

I was at first struck with surprize and regret ; but surprize and regret quickly gave way to disdain. " Shall not the Sultan " Amurath, (said I) to whom a thousand Kings pay tribute, " and in whose hand is the life of nations, shall not Amurath " strike a dog that offends him, without being reproached for " having transgressed the Rule of Right ?" My ring again pressed my finger, and the ruby became more pale : immediately the Palace shook with a burst of thunder, and the Genius Syndarac again stood before me.

" Amurath, (said he) thou hast offended against thy brother " of the dust ; a being who, like thee, has received from the " Almighty a capacity of pleasure and pain : pleasure which " caprice is not allowed to suspend, and pain which justice only " has a right to inflict. If thou art justified by power, in afflicting inferior beings, I should be justified in afflicting thee : " but my power yet spares thee, because it is directed by the laws " of Sovereign Goodness, and because thou mayest yet be reclaimed by admonition. But yield not to the impulse of quick " resentment, nor indulge in cruelty the forwardness of disgust, " lest by the laws of goodness I be compelled to afflict thee ; for " he that scorns reproof, must be reformed by punishment, or " lost for ever."

At the presence of the Syndarac I was troubled, and his words covered me with confusion : I fell prostrate at his feet, and heard him pronounce with a milder accent, " Expect not henceforth " that I should answer the demands of arrogance, or gratify the " curiosity of speculation ; confide in my friendship, and trust " implicitly to thy ring."

As the chase had produced so much infelicity, I did not repeat it ; but invited my Nobles to a banquet, and entertained them with dancing and music. I had given leave that all ceremony should be suspended, and that the company should treat me not as a Sovereign, but an equal, because the conversation would other-

wife be encumbered or restrained; and I encouraged others to pleasure, by indulging the luxuriancy of my own imagination. But though I affected to throw off the trappings of Royalty, I had not sufficient magnanimity to despise them. I enjoyed the voluntary deference which was paid me, and was secretly offended at Alibeg, my Visier, who endeavoured to prevail upon the assembly to enjoy the liberty that had been given them, and was himself an example of the conduct that he recommended. I singled out as the subject of my raillery, the man who alone deserved my approbation; he believed my condescension to be sincere, and imagined that he was securing my favour by that behaviour which had incurred my displeasure: he was, therefore, grieved and confounded to perceive that I laboured to render him ridiculous and contemptible: I enjoyed his pain, and was elated at my success; but my attention was suddenly called to my ring, and I perceived the ruby change colour. I desisted for a moment; but some of my Courtiers having discovered and seconded my intention, I felt my vanity and my resentment gratified: I endeavoured to wash away the remembrance of my ring with wine; my satire became more bitter, and Alibeg discovered yet greater distress. My ring again reproached me, but I still persevered. The Visier was at length roused to his defence; probably he had discovered and despised my weakness: his replies were so poignant, that I became outrageous, and descended from raillery to invective: at length, disguising the anguish of his mind with a smile, "Amurath, (said he) if the Sultan should know, that after having invited your friends to festivity and merriment, you had assumed his authority, and insulted those who were not aware that you disdained to be treated with the familiarity of friendship, you would certainly fall under his displeasure." The severity of this sarcasm, which was extorted by long provocation from a man warmed with wine, stung me with intolerable rage: I started up, and, spurning him from the table, was about to draw my poignard; when my attention was again called to my ring; and I perceived, with some degree of regret, that the ruby had faded almost to a perfect white.

But instead of resolving to be more watchful against whatever might bring me under this silent reproof, I comforted myself that the Genius would no more alarm me with his presence. The irregularities of my conduct increased almost imperceptibly, and the intimations of my ring became proportionably more frequent, though less forcible, till at last they were so familiar, that I scarce remarked when they were given and when they were suspended.

It was soon discovered that I was pleased with servility: servility, therefore, was practised, and I rewarded it sometimes with a pension, and sometimes with a place. Thus the government of
my

my kingdoms was left to petty tyrants, who oppressed the people to enrich themselves. In the mean time I filled my Seraglio with women, among whom I abandoned myself to sensuality, without enjoying the pure delight of that love which arises from esteem. But I had not yet stained my hands with blood, nor dared to ridicule the laws which I neglected to fulfill.

My resentment against Alibeg, however unjust, was inflexible, and terminated in the most perfect hatred : I degraded him from his office ; but I still kept him at Court, that I might embitter his life by perpetual indignities, and practise against him new schemes of malevolence.

Selima, the daughter of this Prince, had been intended by my father for my wife, and the marriage had been delayed only by his death : but the pleasure and the dignity that Alibeg would derive from this alliance, had now changed my purpose : yet such was the beauty of Selima, that I gazed with desire ; and such was her wit, that I listened with delight. I therefore resolved that I would, if possible, seduce her to voluntary prostitution ; and that when her beauty should yield to the charm of variety, I would dismiss her with marks of disgrace. But in this attempt I could not succeed ; my solicitation was rejected, sometimes with tears, and sometimes with reproach. I became every day more wretched, by seeking to bring calamity upon others ; I considered my disappointment as the triumph of a slave, whom I wished but did not dare to destroy ; and I regarded his daughter as the instrument of my dishonour. Thus the tenderness, which before had often shaken my purpose, was weakened : my desire of beauty became as selfish and as sordid an appetite as my desire of food ; and as I had no hope of obtaining the compleat gratification of my lust and my revenge, I determined to enjoy Selima by force, as the only expedient to alleviate my torment.

She resided by my command in an apartment of the Seraglio, and I entered her chamber at midnight by a private door, of which I had a key ; but with inexpressible vexation I found it empty. To be thus disappointed in my last attempt, at the very moment in which I thought I had insured success, distracted me with rage ; and instead of returning to my chamber, and concealing my design, I called for her women. They ran in pale and trembling : I demanded the lady ; they gazed at me astonished and terrified ; and then looking upon each other, stood silent : I repeated my demand with fury and execration ; and, to enforce it, called aloud for the ministers of death : they then fell prostrate at my feet, and declared with one voice that they knew not where she was ; that they had left her, when they were dismissed for the night, sitting on a sofa pensive and alone ; and that

that no person had since, to their knowledge, passed in or out of her apartment.

In this account, however incredible, they persisted without variation; and having filled the Palace with alarm and confusion, I was obliged to retire without gaining any intelligence by what means I had been baffled, or on whom to turn my resentment. I reviewed the transactions of the night with anguish and regret, and bewildered myself among the innumerable possibilities that might have produced my disappointment. I remembered that the windows of Selima's apartment were open, and I imagined that she might that way have escaped into the gardens of the Seraglio. But why should she escape, who had never been confined? If she had designed to depart, she might have departed by day. Had she an assignation? and did she intend to return, without being known to have been absent? This supposition increased my torment; because, if it was true, Selima had granted to my slave that which she had refused to me. But as all these conjectures were uncertain, I determined to make her absence a pretence to destroy her father.

In the morning I gave orders that he should be seized, and brought before me; but while I was yet speaking, he entered; and, prostrating himself, thus anticipated my accusation: "May the Sultan Amurath, in whose wrath the Angel of death goes forth, rejoice for ever in the smile of Heaven! Let the wretched Alibeg perish; but let my Lord remember Selima with mercy; let him dismiss the slave in whom he ceases to delight." I heard no more; but cried out, "Darest thou to mock me with a request to dismiss the daughter whom thou hast stolen! Thou whose life, that has been so often forfeited, I have yet spared! Restore her within one hour, or affronted mercy shall give thee up." "Oh! (said he) let not the mighty Sovereign of the East sport with the misery of the weak: if thou hast doomed us to death, let us die together."

Though I was now convinced that Alibeg believed I had confined Selima, and decreed her death, yet I resolved to persist in requiring her at his hands; and therefore dismissed him with a repetition of my command, to produce her within an hour upon pain of death.

My ring, which, during the series of events, had given perpetual intimations of guilt, which were always disregarded, now pressed my finger so forcibly, that it gave me great pain, and compelled my notice. I immediately retired, and gave way to the discontent that swelled my bosom. "How wretched a slave is Amurath to an invisible tyrant! A Being, whose malevolence or envy has restrained me in the exercise of my authority as a Prince, and whose cunning has contrived perpetually
" to

“ to insult me, by intimating that every action of my life is a
 “ crime ! How long shall I groan under this intolerable oppres-
 “ sion ! This accursed ring is the badge and the instrument of
 “ my subjection and dishonour : he who gave it is now perhaps
 “ in some remote region of the air ; perhaps he rolls some plan-
 “ net in its orbit, agitates the southern ocean with a tempest, or
 “ shakes some distant region with an earthquake : but wherever
 “ he is, he has surely a more important employ than to watch my
 “ conduct. Perhaps he has contrived this talisman, only to re-
 “ strain me from the enjoyment of some good, which he wishes
 “ to withhold. I feel that my desires are controuled, and to gra-
 “ tify these desires is to be happy.”

As I pronounced these words, I drew off the ring, and threw it to the ground with disdain and indignation : immediately the air grew dark ; a cloud burst in thunder over my head, and the eye of the Genius Syndarac was upon me. I stood before him motionless and silent ; horror thrilled in my veins, and my hair stood upright. I had neither power to deprecate his anger, nor to confess my faults. In his countenance there was a calm severity, and I heard him pronounce these words : “ Thou hast now,
 “ as far as it is in thy own power, thrown off humanity, and de-
 “ graded thy being : thy form, therefore, shall no longer con-
 “ ceal thy nature, nor thy example render thy vices contagious.” He then touched me with his rod ; and, while the sound of his voice yet vibrated in my ears, I found myself in the midst of a desert, not in the form of a man, but of a monster, (a) with the fore parts of my body like a wolf, and the hinder parts like a goat. I was still conscious to every event of my life, and my intellectual powers were continued, though my passions were irritated to frenzy. I now rolled in the sand in an agony not to be described ; and now hastily traversed the desert, impelled only by the vain desire of flying from myself. I now bellowed with rage, and now howled in despair : this moment I breathed execrations against the Genius, and the next reproached myself for having forfeited his friendship.

By this violent agitation of mind and body, the powers of both were soon exhausted : I crawled into a den which I perceived near me, and immediately sunk down into a state of insensibility. I slept ; but sleep, instead of prolonging, put an end to this interval of quiet. The Genius still terrified me with his presence : I heard his sentence repeated, and felt again all the horrors of my transformation.

(a) The Eastern nations believe that the soul passes from one body into another, not only of men, but of beasts ; and that it enters into such kind of animal as is of the same disposition as the vices it has contracted.

transformation. When I awaked, I was not refreshed : calamity, though it is compelled to admit slumber, can yet exclude rest.

[*To be continued.*]

THE ART OF PLEASING,
In a Series of LETTERS from the Earl of CH—RF—D to
Master STANHOPE.

[*Continued from Page 158.*]

L E T T E R VI.

My dear little Boy,

Bath,

BAD company is much more easily defined than good : what is bad, must strike every body at first sight : folly, knavery, and profligacy, can never be mistaken for wit, honour, and decency. Bad company have * * * but in good, there are several gradations from good to the best ; merely good, is rather free from objections than deserving of praise. Aim at the best : but what is the best ? I take it to be those societies of men or women, or a mixture of both, where great politeness, good breeding and decency, though, perhaps, not always virtue, prevail.

Women of fashion and character, I do not mean absolutely unblemished, are a necessary ingredient in the composition of good company : the *attention* which they require, and which is always paid them by well-bred men, keeps up politeness, and gives a habit of good-breeding ; whereas men, when they live together without the lenitive of women in company, are apt to grow careless, negligent, and rough, among one another. In company, every woman is every man's superior, and must be addressed with respect ; nay more, with flattery, and you need not fear making it too strong : such flattery is not mean on your part, nor pernicious to them ; for it can never give them a greater opinion of their beauty, or their sense, than they had before : therefore make the dose strong ; it will be greedily swallowed.

Women stamp the character, fashionable or unfashionable, of all young men at their first appearance in the world. Bribe them with minute attentions, good breeding, and flattery : I have often known their proclamation give a value and currency to base coin enough ; and, consequently, it will add a lustre to the truest sterling. Women, though otherwise called sensible, have all of them, more or less, weakness, singularities, whims, and humours, especially vanity : study attentively all their failings, gratify them as far as you can ; nay, flatter them, and sacrifice your

own little humours for them. Young men are too apt to shew a dislike, not to say an aversion and contempt, for old and ugly women; which is both impolite and injudicious, for there is a respectful politeness due to the whole sex. Besides, the ugly and the old, having the least to do themselves, are jealous of being despised, and never forgive it; and I could suppose cases, in which you would desire their friendship, or at least their neutrality. Let it be a rule with you never to shew that contempt which very often you will have, and with reason, for a human creature; for it will never be forgiven. An injury is sooner pardoned than an insult.

L E T T E R VII.

My dear little Boy,

Bath,

IF you have not command enough over yourself to conquer your humours, as I hope you will, and as I am sure every rational creature may have, never go into company while the fit of ill humour is upon you. Instead of company's diverting you in those moments, you will displease, and probably shock them; and you will part worse friends than you met: but whenever you find in yourself a disposition to fullness, contradiction, or testiness, it will be in vain to seek for a cure abroad. Stay at home, let your humour ferment and work itself off. Cheerfulness and good humour are of all qualifications the most amiable in company; for, though they do not necessarily imply good nature and good breeding, they act them, at least, very well, and that is all that is required in mixed company.

I have indeed known some very ill natured people, who were very good humoured in company; but I never knew any body generally ill humoured in company, who was not essentially ill natured. When there is no malevolence in the heart, there is always a cheerfulness and ease in the countenance and manners. By good humour and cheerfulness, I am far from meaning noisy mirth, and loud peals of laughter, which are the distinguishing characteristics of the vulgar and of the ill bred, whose mirth is a kind of storm. Observe it, the vulgar often laugh, but never smile; whereas, well-bred people often smile, but seldom laugh. A witty thing never excited laughter; it pleases only the mind, and never distorts the countenance: a glaring absurdity, a blunder, a silly accident, and those things that are generally called comical, may excite a laugh, though never a loud nor a long one, among well bred people.

Sudden passion is called short-lived madness; it is a madness indeed; but the fits of it return so often in choleric people, that it may well be called a continual madness. Should you happen

to be of this unfortunate disposition, which God forbid, make it your constant study to subdue, or, at least, to check it : when you find your choler rising, resolve neither to speak to, nor answer the person who excites it ; but stay till you find it subsiding, and then speak deliberately. I have known many people, who, by the rapidity of their speech, have run away with themselves into a passion. I will mention to you a trifling, and perhaps, you will think, a ridiculous receipt, towards checking the excess of passion, of which I think that I have experienced the utility myself. Do every thing in minuet-time ; speak, think, and move always in that measure, equally free from the dullness of slow, or the hurry or huddle of quick time. This movement will moreover allow you some moments to think forwards, and the Graces to accompany what you say or do ; for they are never represented as either running or dozing. Observe a man in a passion ; see his eyes glaring, his face inflamed, his limbs trembling, and his tongue stammering and faltering with rage, and then ask yourself calmly, whether upon any account you would be that human wild beast. Such creatures are hated and dreaded in all companies, where they are let loose, as people do not chuse to be exposed to the disagreeable necessity of either knocking down those brutes, or being knocked down by them. Do you, on the contrary, endeavour to be cool and steady upon all occasions ; the advantages of such a steady calmness are innumerable, and would be too tedious to relate. It may be acquired by care and reflection ; if it could not, that reason which distinguishes men from brutes, would be given us to very little purpose : as a proof of this, I never saw, and scarcely ever heard of a Quaker in a passion. In truth, there is, in that sect, a decorum and decency, and an amiable simplicity, that I know in no other.

Having mentioned the Graces in this letter, I cannot end it, without recommending to you, most earnestly, the advice of the wisest of the antients, to sacrifice to them devoutly and daily : when they are propitious, they adorn every thing, and engage every body. But are they to be acquired ? Yes, to a certain degree, by attention, and observation, and assiduous worship. Nature, I admit, must first have made you capable of adopting them, and then observation and imitation will make them, in time, your own.

There are Graces of the mind, as well as of the body ; the former give an engaging turn to the thoughts and the expressions ; the latter to the motions, attitudes, and address. No man perhaps ever possessed them all : he would be too happy that did. But, if you will attentively observe those graceful and engaging manners which please you most in other people, you may easily correct what will please others in you, and engage the *majority* of
the

the Graces on your side ; insure the casting vote, and be returned *amiable*. There are people whom the *Precieuse* of Moliere very justly, though very affectedly, calls *les antipodes des graces* : if these unhappy people are formed by nature invincibly *maussades* and awkward, they are to be pitied, rather than blamed or ridiculed. But nature has disinherited few people to that degree.

[To be continued]

HISTORY of the REMARKABLE CASE of a SPANISH OFFICER who swallowed a FORK, as he was cleaning the Root of of his Tongue with the End of the Sheath.

[From Reid's Translation of *Le Dean's Consultations*, &c. in Surgery.]

THE person, Sir, who I informed you had last year swallowed a fork on Shrove Tuesday, discharged it by the anus the same year, (1715) on the 25th of June. The fork weighs but two ounces and two drachms, wanting a scruple, and had an impression on it for the chief part of its length resembling shagreen. I imagined that this extraneous substance, which was swallowed when the person was cleaning the root of his tongue with the end of the sheath, slipped from him at the instant, that rubbing too hard the inside of the mouth, might occasion the œsophagus suddenly to rise up and open ; and, upon recovering its former situation, laid hold of the fork, which by its own weight dropped down into the stomach, finding an easy passage by the elementary duct. It was in the stomach that he felt the first pains, accompanied by a weight, which he plainly distinguished in that part, that continued for three weeks or a month ; after which he complained of an inclination to vomit, and of a very sensible pain in the stomach, which must have been, according to our judgement, about the time that the fork presented itself at different times to pass into the duodenum ; which seems to be the truth, as the weight after the first complaint became less acute, more internally, and somewhat lower down. During all this time the patient was in terrible distress, offered up vows to all the Saints, had masses said every where, and enquired after physicians of all kinds, to know what would be the consequence of the situation he was in, looking upon himself already as a dead man.

At length his pain and uneasiness continued indiscriminately at times through all the lower belly, sometimes provoking a propensity to vomit, and at others gripings and inclinations to go to stool, followed by faintings. At last there came on a fixed and violent pain in the left iliac region, which continued for two

months with different symptoms, proceeding from the place where the fork was obstructed, which I judged to be the ileon. Among these symptoms, the most alarming were strings of blood which appeared in his stools, and gave me cause to apprehend (and all the rest of the profession who saw it as well as me) that the prongs of the fork were engaged in the coats of the intestines, and making a passage that way; but after these two months were passed, this extraneous substance changed its situation, and for some time gave no more pain than what was supportable, till at length (as I imagine) it stopped in the cæcum; judging so from the pain he felt in the greatest part of the right ileum, accompanied with the most melancholy symptoms, and such considerable evacuations of all sorts of matter and blood, without any medicine being able to stop them for a moment; till the patient, broke down and emaciated with a considerable fever and a weak pulse, was at the last extremity, and received the sacraments and extreme unction; the physicians attending him believing, as well as himself, that he had not above two hours to live. They even hurried me away from Padro, the Royal Palace, where I was, two leagues distant from Madrid, to be present the next day at the opening of the body, to see if it was true that this Officer had swallowed the fork, of which there was no one a witness but himself; because the greatest part of those who knew that it was said he had swallowed a fork, doubted whether such a thing was possible: but, to all appearance, those melancholy symptoms which preceded, were owing to nothing but the effort nature made to expel this extraneous body out of the cæcum; for being arrived at Madrid the next day, I found the patient a great deal better, with but very little pain about the right lumbar region, all the other symptoms being gone off, even the fever, tho' his pulse remained irregular and weak. The patient soon recovered his appetite, his flesh and corpulency, and found himself in his natural state of health, except a few slight wandering pains, which passed from the right side of the loins to the left. He went abroad, walked, eat and drank heartily for three months, rejoicing in himself, as he thought the fork was dissolved, which he had been made to believe several times, in order to comfort him, would happen. At last, on the 20th of June, he felt violent pains in the left groin, accompanied with gripings and evacuations of different kinds, glairy, bilious, and purulent, to the knowledge of several, which continued to the 25th; when the patient going to the close-stool, after violent straining, at length voided the above-mentioned fork, without feeling any, or but little pain at the time; and would not have known he had voided it, if he had not heard it fall into the basin, which made him call the people to examine what it could be; when they discovered
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the fork, covered with the excrements he had evacuated.—This is a short account of a pretty extraordinary case in the way of our profession, the greatest benefit of which was to the person who was perfectly cured ; but may be some consolation hereafter to any one who may have swallowed any thing of the like kind.

An original Letter from Sir Edward Hyde, afterwards Earl of Clarendon, taken from the second Volume of the Clarendon State Papers, lately published.

WHILST Sir Edward Hyde resided in Jersey, he apprehended at one time that his life was in great danger from an attempt which it was expected the Parliament would make upon the island. Under this apprehension he wrote letters to the King, the Prince of Wales, the Earl of Southampton, and Lady Hyde : and as letters written under such circumstances must be supposed to be the real effusions of the heart, and to testify the real sentiments of the mind, we shall, as a specimen of the rest, insert that to his Lady, as we imagine we shall thereby give a pleasure to our readers.

Sir EDWARD HYDE to the Lady HYDE.

“ *My dearest,*

“ THIS being not like to come to thee till I am dead, I cannot begin better to thee, than to charge and conjure thee to bear my death with that magnanimity and Christian patience, as becomes a woman, who hath no cause to be ashamed of the memory of her husband, and who hath such precious pawns left to her care, as thou hast, in our poor children ; which must be most completely miserable, if through thy passion thou shalt either shorten thy days, or impair thy health. And therefore, thou must remember, thou hast no other arguments to give of thy constant affection to me, than by doing that which thou knowest I only desire thou shouldest do. Be not troubled at the smallness or distraction of thy fortune, since it proceeds neither from my fault or folly, but by the immediate hand of God, who, I doubt not, will recompence thee some other way. He knows how entire my heart hath been to him, and that, if it had not been out of the conscience of duty to him, and the King, I might have left thee and thine a better portion in this world. But I am confident thou dost in thy soul abhor any wealth so gotten, and thinkest thyself and thy children happier in the memory of thy poor honest husband, than any addition of an ill gotten or ill kept estate could have made you. Continue the same thou hast been,

been, and God will requite and reward thee. I have in my other paper, which is parcel will, parcel declaration, such as I thought in these times necessary, said as much to thee of my estate and my children as I can think of. I doubt not thou wilt find some friends, who will remember and consider how just I would have been to their memory, if I had outlived them. My letters to the King, Prince, Duke of Richmond, and Earl of Southampton, thou mayest deliver or send as thou shalt be advised. Thy own father, mother, and brother, will, I am sure, never fail thee in any office of kindness, nor be unjust to the memory of him who always held them in singular esteem. From my friends I am confident thou wilt receive all possible kindness. Besides those I have mentioned in the other paper, I presume my Lord Seymour will be ready to do thee good offices, and my Lord Keeper and Sir Thomas Gardiner to assist thee; and I hope many more, that I think not necessary to name. I do from the bottom of my heart thank thee for all thy kindness and affection, which upon my faith I have always returned from my soul, having never committed the least fault against thee, but promised myself the only happiness and contentment, to live with thee in any condition. Since it has pleased God not to admit that, he will, I doubt not, bring us together in a most blessed state in a better world, when we shall never part. God bless thee and thine! Cherish thyself as thou lovest the memory of, My dearest, thy most faithful and affectionate husband,

Jersey, this 3d of April, 1647.

EDW. HYDE.

DIFFERENT CHARACTERS *contrasted.*

OF all the passions with which the mind of man is infested, none appears so unaccountable, and the pleasure arising from its gratification so little satisfactory, as the inordinate desire of Wealth: in other affections, possession of the object abates desire, and we rest satisfied with fruition; but in this, every acquisition is a spur to the passion itself; nor can we leave accumulating, till we are ourselves gathered into the grave.

What pleasure arises from avarice, the avaritious indeed only know, as they alone can feel it; but if a judgement is to be formed from appearances, they cannot but be miserable; they cannot but be blind to every real good, and dead to every rational enjoyment: it is even not uncommon for this disposition to push its unhappy votaries upon means destructive of the end proposed; and, when in the breast of one ignorant of men and things, is sometimes fatal.—As example is said to be more prevalent than precept, I shall give an instance of the truth of this last assertion in the character of Chremes, with regard to the disposal of an
only

only daughter; and, in order to shew the different effect of a generous principle, shall take the liberty to *contrast* it with that of Pamphilus, under the like circumstances.

Chremes having acquired an extensive fortune by all those means which avarice naturally suggests, and esteeming riches the only essential to the happiness of his child, sacrificed her to the arms of Philander; who, by the blameable indulgence of parents, and his own foolish confidence in the estate he was born to, neglected the improvement of his mind, and was, consequently, destitute of every truly valuable accomplishment, and had nothing but the largeness of his patrimony to recommend him, which was indeed a sufficient, and the only possible recommendation to Chremes. This young gentleman, from a thoughtlessness of temper, from the want of economy in the management of his domestic affairs, and common sense in the occurrences of life, was, in the course of a few years, reduced from affluence to want, and himself, his wife, and several children, are now dependent on Chremes, to his heart breaking anguish, for support.

Pamphilus, whose means were large as those of Chremes, but very differently acquired, took early notice of young Erastus, traced him through the progress he made with an inconsiderable beginning, to the possession of genteel circumstances: he knew his active mind, his natural and acquired abilities; and, judging from his careful management of a small fortune, his capacity of improving a larger, tendered him his daughter Miranda: the youth received the offer from his hands with rapture; nor has Pamphilus had the least reason to repent of an action founded on such principles: he sees his daughter blessed in an affectionate husband, the talent with which he had entrusted him greatly improved, and Erastus himself making a principal figure in the community to which he belongs.

Had Chremes met with a success equal to his warmest wishes, how *gross*, how *sordid*, must have been his greatest satisfaction! while the heart of Pamphilus is dilated with that noble, that exalted pleasure, which flows from a consciousness of well-doing, from a sense of having drawn merit from obscurity, and given to virtues a fair field for their exertion: he reads in every look of Erastus the grateful sensations of his heart, and thanks Providence for having given him the blessing of a son which nature had denied him.

The GOOD USE of RICHES only makes them estimable.

A Miser has riches, not blessings; his burthen is greater than his estate; he is richer in sorrows than in metals: for, if we look to no other world, what gain is it to be the keeper of the best earth? That which is the common coffer of all the rich mines,

mines, we do but tread upon, and account it vile, because it doth but hold and hide those treasures : whereas the skilful metalist that findeth and refineth those precious veins for public use, is rewarded, is honoured. The very basest element yields gold : the Savage Indian gets it, the servile apprentice works it, the unthrifty ruffian spends it. What are all these the better for it? Only *good use* gives praise of earthly possessions.

A D V I C E to G E N T L E M E N.

TOO long, my sweet Sirs, have you madly deny'd
A rational use of your eyes ;

And look'd on those actions with envy and pride,
Which reflection must hate and despise.

For once then to sense and good humour descend,
Nor if touch'd wax ill-natur'dly warm ;
But bear with the cordial advice of a friend,
Who can blush for himself and reform.

In praise of the fatal excesses of wine,
Disdain to be seen with a pen ;
Nor talk of being rais'd into something divine,
When debas'd greatly lower than men.

Where murder for honour is shamefully dress'd,
O never attempt to defend ;
Nor plant the fell sword, for a casual jest,
In the heart of your worthiest friend.

To a laugh never martyr an innocent name,
'Tis malice most cruelly cool ;
Nor plunge the white virgin in anguish and shame,
For the loudest applause of a fool.

When fatally fond the sweet victim is grown,
In pity, in justice, forbear ;
And think that a sister, or child of your own,
May be drawn to disgrace and despair.

Let merit, whene'er it may chance to engage,
Oblige you to praise and protect ;
And the silver-white ringlets of reverend age
Still meet with a decent respect.

Remember, in short, that each pleasure must fall,
From the practice of virtue alone ;
And then you will strive for the welfare of all,
Thro' a real regard for your own.

A Copy of a Letter sent by an eminent Quaker in London, to the Pope at Rome, transmitted thence by Cardinal Bromio, to a Person of Quality in England.

Friend,

I Am moved at this time, by the spirit, to speak to thee a few words, which plainly proceed from the light within, and may prove for thy edification and conversion ; I will not revile thee, nor call thee antichrist, the whore of *Babylon*, the scarlet whore, nor the beast, the dragon, or the serpent, titles frequently bestowed on thee, and which if thou deservest, thou best knowest. But I come to thee in the meekness, and the words of truth and light, to speak to thy soul, as thou art a man, and pretendest to have lordship and dominion over both the souls and bodies of men ; but by what authority dost thou usurp the title of *Papa*, father of the whole church of Christ ? Who was it first conferred that title on thee ? Was it from above, or from men ? *Jesus*, when he was on earth, commanded *Peter* to feed his sheep and as a servant, to administer to them ; he gave him no authority to slaughter them, or to fleece them, or to use any tyranny towards them. Thou pretendest to sit in *Peter's* seat ; have a care, I warn thee, that it be not Satan's chair ; for it is very doubtful if the man *Peter* was ever at *Rome*, and it is for certain he never had any authority there, and was neither Lord, Master, or Pope, but a servant to the servants of *Jesus Christ* ; which title thou also ownest in words, when in deeds thou art as proud as *Lucifer*, and wouldest set thy feet on the necks of Kings and Princes, and proudly trample on the people of God. Thou pretendest to the spirit, shew it by thy works ; to infallibility, but thou hast failed in thy doctrine, and in thy practices. I hold with thee, that the spirit is to be the guide of the saints, and that the spirit is infallible, and can never be mistaken ; but it is not to be confined to thee, and to thy Cardinals ; for, I tell thee, our Pope, *George Fox*, hath as much of the spirit as thou hast, and it is as infallible ; and therefore thou oughtest not to ingross it to thyself, since it is communicated to all the children of God, and to all the saints that observe and hearken to the light within. But thou hast done wickedly ; thou and all thy predecessors, for several hundreds of years, have been building a very *Babel* of confusion ; thou hast made religion the devil's stalking-horse, to drive souls into his snares ; thou hast set up the calves at *Dan*, and in the mount ; thou hast polluted religion with idolatry, and made of it a mere piece of art, policy, and legerdemain ; I tell thee plainly, thou hast set up a pompous outward religion, only full of gaudy outsidings, without any truth or sincerity ; and without the spirit,

the light, or the life of God. Look therefore, I advise thee, as a friend and brother, to the light within thee, which shineth in thy darkness, that will teach thee better things; thou canst not but see and know the vanity of thy religion, which thy sons and thy daughters follow; and thou thyself laughest at the ignorance and folly of most of thy adherents and followers, who zealously follow thy dictates, without sight or knowledge. Thou artest against thy own conscience and against knowledge, and against light, which is the sin against the Holy Spirit; and for this thou shalt be condemned, unless thou timely repent thee of, and reform thy errors. It is to maintain thy pride, thy lust, and thy covetousness, that thou strivest to kick against the pricks, and to establish thy abominations in the sight of the *Israel* of God; but the day will come, and is even at hand, that thou and thy *Ismaelites*, which are become the sons of the bond-woman of sin, shall be cast out into utter perdition. Thou, and thy gor-bellied Cardinals, that live like Princes, and fatten themselves up in their abominable lusts, against the day of slaughter, are very unlike the apostles and disciples of Christ, who taught and preached the word with pains, care, and travel, in meekness and poverty, from the true light and spirit shining within their souls; and, were the primitive Christians on the earth again, to see the shop of confusion thou and thy hierarchy have made out of their simple spun thread, they would not be able to know or believe this to be any part of the religion they taught or began, with so great labour, travel, pains, and martyrdom. Thus hast thou made all their labours of little or no effect; and still takest care to keep poor souls in the snares of sin, and in the bonds of ignorance. I tell thee plainly, thy conscience does witness against thee, and thou dost see these truths; but it is thy pride that makes thee, tyrant like, to exercise lordship and dominion over others; and to maintain this lordship and tyranny, thou art fain to exercise cunning arts and policies of the carnal man, leaving no stone unturned to maintain thy vanity, and to fulfil thy lusts. Thou knowest well enough there is no purgatory, such as thou hast invented to affright and delude poor ignorant people out of their money; but the execrable gain, which thou makest by indulgences, will not let thee reform that wicked and abominable error. Thou also knowest the vanity of praying to saints, and to carved idols, expressly against the word of God. Yet, because of the gain and reputation these bring to thee, and the means to delude the ignorant, by false miracles, and pretended reliques, thou still keepest it on foot, with all thy ridiculous shews, processions, jubilees, holy water, exorcisms, altars, copes, mitres, croziers, surplices, and other trinkets, invented by the vain mind of subtle man,

man, to draw the eyes and ears, but not the hearts of the calvish multitude, who bleat after these things, and understand them not. Thou knowest the unnaturalness and impossibility of thy broaden God's real presence, and yet, for the great respect it begets to thee and thy priests, with the rabble of monks, friars, nuns, hermits, and such like, thou still most stiffly, against religion, sense, and reason, maintainest that idle opinion. Think therefore, before it be too late, of repentance and reformation; do the work thoroughly. The light hath formerly shined with some glimmering, in the times of the *Albigenses* in *France*, and of *Wickliff* in *England*, and of *Jerome* and *Huss* in *Prague*, and afterwards of *Luther* in *Germany*; they caused some reformation from the grossest of thy superstition, and filthiness of idolatry; but yet too much of the dregs remain, and the carnal minded man yet retains much of thy pride, vanity, pomp, and shew, in their outward worship, and much of thy ambitious lordship and domineering spirit. We, by the people called in scorn quakers and shakers, from the strong actuating of the spirit within, have reformed ourselves to the pattern of the apostles, and primitive teachers and preachers, and, being filled with the spirit, speak from the light thereof; and from this light I plainly write to thee, being stirred up to warn thee of the wrath to come, and to tell thee, that unless thou makest a thorough reformation, according to our holy pattern, and come into the community of the saints on earth, thou shalt never have communion with those in heaven. I am to denounce judgment against thee, and thou shalt be overthrown; and thou shalt be scourged for thy abominable practices against the people of *England*, in the plottings, undermining murders, and wicked contrivances of thy ban-dogs, that call themselves *Jesuits*, but are *Judas*ses, that betray kingdoms, and worry the people. Thy time is but short, and thy reign of a few days; for either the King of *France*, if ever he gets the monarchy of the west, will unnest thee, and remove thy see to *Paris*, and have a Pope of his own; or else God will let loose the rage of the *Turk* against thee, and suffer him to plant his half-moons in *Rome*, as well as in *Jerusalem*, for a scourge and vengeance of all the filthiness and abominations acted in that place. Look to it, I give thee this friendly warning, take it to heart; for I tell it thee in plainness and sincerity, and from the light which shineth in thy friend, in the love, and in the truth.

ANECDOTE of Pope L E O the Tenth.

Pope Leo was fond of Poets. It is related of him, that one day a Poet presented to his Holiness some Latin verses in rhyme;

rhyme; on which his Holiness merrily returned an extempore flight, containing an equal number of verses, in the same rhyme. Upon this the Poet, vexed to see that Leo gave him nothing else, returned the following couplet:

Had fortune thus thy verse with verse repaid,
The tripple Crown had ne'er adorn'd thy head.

ANECDOTE of a ROMAN EMPEROR.

AN Emperor, willing to place the most worthy of his Courtiers in the most important offices, in order to try which were the most so, pretended that he would banish all those from his presence and Court, who did not renounce Christianity; upon which not a few readily renounced their religion.—The Prince then promoted those who were not to be intimidated out of their religion, and banished the others from his presence, saying, *They that were not true to their GOD, would not be faithful to their Prince.*

An EPITAPH in Falkstone Church-yard.

AN house he hath, 'tis made of such good fashion,
The tenant never shall pay for reparation;
Nor will his landlord ever raise his rent,
Nor turn him out of doors for non-payment.
From heavy taxes too this cell is free:
To such an house, who would not tenant be?

To the P R I N T E R.
S I R,

BY inserting the following, you will very much oblige
Your constant Reader,

J U V E N I S.

Doctrina sed vim promovet insitam;

Relique cultus pectora roborant.

HOR.

THE necessity of study is so very well known to men of sense, that it would appear ridiculous for an unskilful writer to attempt to shew what has been so successfully handled by many experienced men: but, as the pleasure of being profitable has been the sole motive of this paper, it is hoped it will be a sufficient excuse for the faults which will be found in it.—The following is only intended to remind young people that study is absolutely necessary both for accomplishing the gentleman, and making him an agreeable and useful member of society.

AS

AS young men must be convinced in their minds that their youthful years ought not to be spent in idleness and dissipation, but in acquiring knowledge and experience from the writings of great and learned men, How comes it to pass that so few have understood the use of following learning? or, that those who are convinced of the benefit of study, have not applied themselves with diligence to it? Some few have followed the tract of learning, and prospered: others, who have contented themselves only with a superficial idea of things, some of whom have passed their lives with apparent learning; but others have often been discovered, and passed their lives with shame and severe reflections of themselves, for not spending their youth in acquiring those perfections which now they find themselves incapable of surmounting.

Whatever station of life you are intended for, learning will be of great utility and pleasure to you in after-life. History will exhibit to you the patterns of noble and valuable men, who have flourished in the world, as pictures for you to paint after: it will shew you also the follies and vices in others which have proved their destruction. By duly considering the lives of both of those, you will be enabled to follow the one, and avoid the other.

But, my young friends, you are not to spend your days and nights in perpetual research and solitary meditation: if so, of what use would be your profound learning? Wherefore have you strived so much to acquire the sentiments and erudition of former generations, if this is the case? No; the use of study is to clear the errors of mankind, and to detail occasionally those arguments which you have acquired to the ignorant, and those who have less leisure and weaker abilities. If a man's learning is known only to himself, what honour or advantage can he possibly expect to reap from it? for the world cannot reward those qualities which are concealed from it.—A man who has accumulated knowledge, ought to think in what manner he may best diffuse it abroad, and agreeably impart it so as that it might prove of worth to mankind.

I did not write the foregoing to deter young people from following learned professions, by setting down their difficulties: no, so far from it, that what I meant by it, was only to let young men know that something more than a superficial idea of things is necessary for acquiring the summit of learning; that they ought to set to work with a fixed resolution to stagger at no difficulties, and not to waver in their search after learning, but to apply themselves diligently to comprehend the systems, and retain the reasonings of celebrated Authors. Though it is a difficult task, yet it is not unattainable by the studious.—The man who has spent the prime of life in acquiring wisdom and learning,
will

will find himself sufficiently recompenced by the pleasure he will reap from it afterwards.

In fine, men of learning will, in life, be esteemed as useful members of society ; and after death be regretted, by every man of sense, as a great loss to the world.

A QUESTION, by W. Hardy, a Youth of Abbotsbury School.

OUR Satellite, the Moon, is a globe in diameter 2170 miles. I require how many quarters of wheat she would contain if hallow, 2150.10-4ths solid inches being the bushel ; and how much yard-wide stuff would make her a waistcoat was she to be clothed ?

A QUESTION, by J. J. of Plymouth-Dock.

ON being demanded, what was the present hour of the day, answered, that the time then past from noon was equal to 1-5th of 3-8ths of the time remaining until midnight.—The Question is, what o'clock it was, supposing the time between noon and midnight to be divided into twelve equal parts or hours ?

A QUESTION, by J. Rawe of Luxullion, Cornwall.

UNTO what number will the increase of a ewe and her progeny amount to in twenty years, supposing her to have one ewe lamb every year, and all her progeny the same, each having a lamb when one year old ? And if they were to be sold for six shillings and eight-pence each, how much would they come to ?

A QUESTION, by W. W. of Aveton Gifford.

A Gentleman that had a house to pave,
Sent for me one day ;
And when I came, he said he'd have
Me pave his house straightway.
My house is eight feet square, said he,
Two stones I've only got ;
And those true square each stone must be
To pave my little cot.
Then I fell to't most dexterously,
And soon did I compleat my task.
How must these square stones placedb
To pave this little cot, I ask ?

A QUES-

A QUESTION, by R. C. of Ashburton.

A Ship in latitude 50 degrees North sails between the S. and E. at the rate of six miles an hour; another under the same meridian in latitude 48 deg 29 min. N. sails between the N. and E. at the rate of eight miles an hour, and they met in latitude 49 deg. 24 min.—The course and distance sailed by each ship is required?

A QUESTION, by S. W. Spry, of Plymouth.

OUT of an oak plank, whose content is sixty-four feet, I want to cut a piece equal in length to the former, and breadth twenty-four inches, whose value shall be 1l. 17s. 6d. rated at 12d. per foot.—Required, the length and breadth of the whole plank, and value of the remaining part?

A R E B U S.

PART of our service to the Lord that's due;
 A word in Scotch you next must view;
 What to the female oft doth cry;
 And what doth all men satisfy;
 What do produce three sorts of oil;
 Next a cordial drachm first made in Ireland's soil;
 A fish that's sweet and pleasant see;
 And next a term in cookery;
 Take likewise of the Royal line
 An Egyptian God, great in his time;
 A term in Heraldry. Join with the sum
 What is to children troublesome.
 The initials, when join'd, will shew very clear
 A neat market town that's in Devonshire,

A R E B U S, by Matilda, of Ilfracombe.

A Bird for love and constancy renown'd;
 And a huge beast that is in Asia found;
 A passion that among the Spaniards reign;
 A festive meeting on the rural plain;
 An actress esteem'd for dignity and ease,
 Whose shining qualities are sure to please.
 These name a lady form'd with winning grace,
 Who'll always make a friend in every place.

An

An ENIGMA, by Myrtilla.

FROM the womb of the earth I challenge my birth ;
 From the Ladies fair fingers my frame ;
 I vary as oft as the moon doth aloft,
 Yet I always continue the same.
 Flesh I must own, without any bone,
 And a tongue that ne'er spoke any treason ;
 I bear the best fruit, without any root,
 And always am best in my season.
 In summer I'm not, in winter I'm hot,
 Yet I find not no great alteration :
 The Indies do pay, by night and by day,
 The tribute that's due to my cavern.
 In an ale-house I'm poor, like a gallant I whore,
 But always am rich in a tavern ;
 As soon as I'm form'd, away I'm hurl'd,
 And into a dungeon am turn'd :
 There I always do weep, but never can sleep,
 For fear of my sides being burn'd.
 As soon as releas'd, away to a feast
 To drink some more wine, or I die ;
 Then I strait disappear, and come no more there.
 What a whimsical creature am I ?



AN ENIGMA.

THE records of antiquity inform us of a motley race, once in high esteem among the Egyptians, whom the antients employed to teach their descendants the period when Nilus overflowed its banks and fertilized the land ; the same of their Gods, the achievements of their heroes, and the burying places of their Kings ; but with the Egyptians and their stately edifices these also have almost sunk in oblivion. The Jews, when they went up from bondage, were expressly commanded to have no connection with them, yet St. John made use of them in writing the Revelations. They dwell among the stars, and are little known except by those that make celestial observations. The ruin of Thebes, the colossal statues and obelisks that have as yet outlived the destroying hand of Time, bring them to the remembrance of the adventurous traveller. Their form and size are vastly different ; they resemble the inhabitants of earth, of air and sea, hold the scales of justice and weapons of defence, appear terrible as the lion, or tame as our domestic animals ; significance and obscurity their grand characteristics,

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ON MAN'S MEMORY.

I MAGINATION is not the only help wherewith God was pleased to strengthen and adorn our reason. He added Memory to it; and has, by this new faculty, still better characterized the vocation of man, who is appointed to take notice of whatever passes upon the earth, and to keep a register of all, and is to apply every thing to its seasonable and proper use.

The animals are not without some kind of memory. Those who are to live independent, and provide every thing for themselves at a distance, and without requiring any assistance from us, easily distinguish the avenues of their respective haunts, and the marks of all things that concern them. Those who are to remain near man, and be perpetually at his command, know his habitation, features, and voice. They accustom themselves to whatever he requires of them, and are ever ready to execute his orders on the first signal. But their memory is limited within a very small compass of functions and reiterated signs, which are the same over and over. If you take them out of that, you no longer find any sensibility or reminiscence in them: but the memory of man is in a manner as extensive as nature itself. It is a vast repository, wherein he ranges the names and situations of the stars, and the successive displacings and critical returns of the celestial bodies, at such and such times and points. He finds again there the names, features, and professions, of several thousands of his fellow-citizens, exactly titled and registered. He will shew you there, if occasion requires, not only the streets of a large city, but all the habitations in the world, that have been famous by remarkable events, by desirable productions, or by a vast resort of traders of all kinds. His memory keeps for him, in the best order, the names, figures, and properties of animals and plants, and of whatever has a form, or is of constant use in nature. He sees there the names and services of the numberless

instruments that will help his hands to work the several riches of his abode. His memory is a faithful journal, wherein he sums up the whole series of his life, and runs over a croud of events he has been a witness to, in order to draw from them proper models for the regulation of his conduct. The amazing variety of the objects he collects in his memory, is so far from producing any confusion there, that his faculty of recalling to his mind the things he sees no more, is always stronger in proportion as he exercises it oftener. His memory may, if he pleases, embrace the several pieces that compose the life of mankind in general. It entertains him very agreeably with the particulars of all climates, and relates to him the good and evil that have been done from age to age. If it happens to deceive him, it is seldom for any other reason but because he suffers it to be idle. The more he exercises it, the more pliant and quick he finds it.

The monuments of the history of each nation have bounds ; but the memory of man has none. It will join one history to another. What it has once admitted into good order, (especially when it retains it with the strong ties of reasoning and pleasure) is a *depositum* it preserves for us all our lives.

But what is most wonderful, is the perspicuity that is maintained among these images, which no length of time, nor any luxuriancy, can possibly efface or embarrass. For instance : a person shews me the picture of a man, whom I have not seen for twenty years together : I immediately find a great many faults in it : I do not think it altogether unlike the original ; but the mouth is too wide ; the contour of the face is too much upon the round ; the eye is too full, and looks sad. Those who have lived with the man I speak of, find that I judge right of the picture. But, where is the rule that fixes my judgement ? Where is the voucher that can authorise my censure ? It is another faithful and indelible portrait, which the bare sight of that man has left in my memory ; and which a million of other pictures, placed by the side of it, cannot hinder me from distinguishing directly. Notwithstanding this amazing multitude of images, which man does not always see, but which he keeps in reserve, to make use of occasionally, he has table-books besides, wherein he now and then peruses the broken materials of his numerous readings, and consults pieces that are less connected, and more difficult to preserve ; such as the terms, idioms, phrases, and peculiar delicacies of three or four different languages. It is his memory that supplies him seasonably with the discoveries of the greatest geniusses of every age ; with the ravishing strokes of the greatest orators and poets ; with the reflections of men, whom a long experience has rendered perfect : in short, with whatever he
has

has been able to learn in consequence of his own remarks, or by means of the works of others.

When he is arrived at the knowledge of certain truths by reason, and has made himself sure of the acquisition of them by experience, he depends upon his memory for the keeping them : it is answerable for them to him : it lays them before him in proper time, not with every particular proof of them, but in a compendious manner, and by way of conclusion. One single maxim, or even a single word, which it recalls to his mind seasonably, spares him much study and needless repetitions. He finds there, at any time, the edict, or the table of the law, which is to be the rule of his conduct in every instant of his life.

How is it possible that one single head should range in order this amazing multitude of ideas, so very wide from each other, and not the least trifle be mislaid in that magazine, provided it is only reviewed now and then ? There, as well as every where else, it is the eye of the master that keeps every thing in proper order.

But he experiences, in his memory, a kind of conveniency, never met with in common magazines. It is a general custom in the latter, sometimes to displace and remove a great many things, in order to find what is looked for. You must at least read the labels, to know what you are to fix upon ; whereas it is the reverse in our memory. If man is desirous of making use of what he has seen or tried, that has a relation to the object that fills his mind, this single intention of his does the business at once ; for instead of being then obliged to run over and peruse the table-books, in order to find his ideas there, it is the ideas themselves that come and offer to him of their own accord : the others, at the same time, keep at a distance. That which immediately concerns him, after it has served him, disappears in its turn, though still ready to shew itself again upon every new command. What corner of the brain can serve them for a retreat ? Nay, what relation is there between ideas and a brain ? What vessels, or what streams of spirits, can possibly assist these ebbings and flowings of thought ? What is it can awake them from a long sleep, and immediately lull them into it again ? What can animate all those services with so much variety and expedition ? How can the brain contribute to operations of so fine and subtle a nature ? Are these things then only in the mind, in the purest intelligence ? Can ye let us into that secret, ye great Philosophers, who have studied and sifted man to the bottom ?

Let us frankly own that our memory, as well as our imagination, our intelligence, and all things within us, is a marvellous instrument, which we employ without knowing any thing about

it : an instrument the more useful, as it performs wonders without our being troubled, in the least, with the care of the execution.

The IMPULSE of CONSCIENCE ought always to be attended to.

[[Continued from Page 200.]]

I Was now roused by hunger ; for hunger, like sleep, is irresistible. I went out in search of prey ; and if I felt an alleviation of misery, besides the hope of satisfying my appetite, it was in the thought of tearing to pieces whatever I should meet, and inflicting some part of the evil which I endured ; for though I regretted my punishment, I did not repent of my crimes : and as I imagined Syndarac would now neither mitigate nor increase my sufferings, I was not restrained, either by hope or fear, from indulging my disposition to cruelty and revenge. But while I was thus meditating the destruction of others, I trembled, lest by some stronger savage I should be destroyed myself.

In the midst of this variety of torment, I heard the cry of dogs, the trampling of horses, and the shouts of the hunters : and such is the love of life, however wretched, that my heart shrunk within me at the sound. To hide myself was impossible, and I was too much enfeebled either to fly or resist. I stood still till they came up. At first they gazed at me with wonder, and doubted whether they should advance ; but at length a slave threw a net over me, and I was dragged to the city.

I now entered the metropolis of my Empire, amidst the noise and tumult of a rabble, who the day before would have hid themselves at my presence. I heard the sound of music at a distance : the Heralds approached, and Alibeg was proclaimed in my stead. I was now deserted by the multitude, whose curiosity was diverted by the pomp of the procession ; and was conducted to the place where other savages are kept, which custom has considered as part of the Regalia.

My keeper was a black slave, whom I did not remember ever to have seen, and in whom it would indeed have been a fatal presumption to have stood before me. After he had given me food, and the vigour of nature was restored, he discovered in me such tokens of ferocity, that he suffered me to fast many hours before I was again fed. I was so enraged at this delay, that, forgetting my dependence, I roared horribly when he again approached me ; so that he found it necessary to add blows to hunger, that he might gain such an ascendancy over me as was suitable to his office. By this slave, therefore, I was alternately beaten and famished, till the

the fierceness of my disposition being suppressed by fear and languor, a milder temper insensibly stole upon me; and a demeanour that was begun by constraint, was continued by habit.

I was now treated with less severity, and strove to express something like gratitude, that might encourage my keeper to yet greater kindness. His vanity was flattered by my submission; and, to shew as well his courage as the success of his discipline, he ventured sometimes to caress me in the presence of those whose curiosity brought them to see me. A kind of friendship thus imperceptibly grew between us, and I felt some degree of the affection that I had feigned. It happened that a tyger, which had been lately taken, broke one day into my den, while my keeper was giving me my provision; and, leaping upon him, would instantly have torn him to pieces, if I had not seized the savage by the throat and dragged him to the ground: the slave presently dispatched him with his dagger, and turned about to caress his deliverer; but starting suddenly backward, he stood motionless with astonishment, perceiving I was no longer a monster, but a dog.

I was myself conscious of the change which had again passed upon me; and, leaping out of my den, escaped from my confinement. This transformation I considered as a reward of my fidelity, and was perhaps never more happy than in the first moments of my escape; for I reflected, that as a dog my liberty was not only restored, but insured; I was no longer suspected of qualities which rendered me unfit for society; I had some faint resemblance of human virtue, which is not found in other animals, and therefore hoped to be more generally caressed. But it was not long before this joy subsided in the remembrance of that dignity from which I had fallen, and from which I was still at an immeasurable distance: yet I lifted up my heart in gratitude to the Power who had once more brought me within the circle of nature. As a brute, I was more thankful for a mitigation of punishment, than as a King I had been for offers of the highest happiness and honour. And who, that is not taught by affliction, can justly estimate the bounties of Heaven?

As soon as the first tumult of my mind was past, I felt an irresistible inclination once more to visit the apartments of my Seraglio. I placed myself behind an Emir, whom I knew to have been the friend of Alibeg, and was permitted to follow him into the presence. The persons and the place, the retrospection of my life which they produced, and the comparison of what I was with what I had been, almost overwhelmed me. I went unobserved into the garden, and lay down under the shade of an almond tree, that I might indulge those reflections, which, though they oppressed me with melancholy, I did not wish to lose.

I had

I had not been long in this place, before a little dog, which I knew to be the same that I spurned from me when he caressed me at my return from hunting, came and fawned at my feet. My heart now smote me, and I said to myself, "Dost thou know me under this disguise? Is thy fidelity to thy Lord unshaken? Cut off as I am from the converse of mankind, hast thou preserved for me an affection which I once so lightly esteemed, and requited with evil? This forgetfulness of injury, and this steady friendship, are they less than human, or are they more?" I was not prevented by these reflections from returning the caresses that I received; and Alibeg, who just then entered the garden, took notice of me, and ordered that I should not be turned out.

In the Seraglio I soon learned that a body, which was thought to be mine, was found dead in the chamber, and that Alibeg had been chosen to succeed me by the unanimous voice of the people: but I gained no intelligence of Selima, whose apartment I found in the possession of another, and for whom I had searched every part of the Palace in vain. I became restless; every place was irksome; a desire to wander prevailed; and one evening I went out at the garden gate, and, travelling till midnight, I lay down at the foot of a sycamore tree and slept.

In the morning I beheld, with surprize, a wall of marble that seemed to reach to Heaven, and gates that were sculptured with every emblem of delight. Over the gate was inscribed, in letters of gold, "Within this wall liberty is unbounded, and felicity compleat: nature is not oppressed by the tyranny of religion, nor is pleasure awed by the frown of virtue. The gate is obedient to thy wish, whosoever thou art; enter, therefore, and be happy."

When I read this inscription, my bosom throbbed with tumultuous expectation: but my desire to enter was repressed by the reflection that I had lost the form in which alone I could gratify the appetites of a man. Desire and curiosity were notwithstanding predominant: the door immediately opened inward; I entered, and it closed after me.

But my ears were now stunned with the dissonance of riot, and my eye sickened at the contortions of misery: disease was visible in every countenance, however otherwise impressed with the character of rage, of drunkenness, or of lust. Rape and murder, revelling and strife, filled every street and every dwelling.

As my retreat was cut off, I went forward with timidity and circumspection; for I imagined that I could no otherwise escape injury, than by eluding the notice of wretches, whose propensity to ill was restrained by no law; and I perceived, too late, that to punish vice, is to promote happiness.

It

It was now evening ; and, that I might pass the night in greater security, I quitted the public way, and perceiving a house that was incircled by a mote, I swam over to it, and chose an obscure corner of the area for my asylum. I heard from within the sound of dancing and music ; but, after a short interval, was alarmed with the menaces of rage, the shrieks of terror, and the wailings of distress. The window of the banqueting room flew open, and some venison was thrown out, which fell just at my feet. As I had eaten nothing since my departure from the Seraglio, I regarded this as a fortunate accident ; and after the pleasure of an unexpected repast, I again lay down, in expectation of the morning, with hope and fear : but in a short time many persons rushed from the house with lights, and seemed solicitous to gather up the venison which had been thrown out ; but not being able to find it, and at the same time perceiving me, they judged that I had devoured it. I was immediately seized, and led into the house : but as I could not discover that I was the object either of malignity or kindness, I was in doubt what would be the issue of the event. It was not long before this doubt was resolved ; for I soon learned from the discourse of those about me, that I was suspected of eating poison which had been intended for another, and was secured, that the effect might either remove or confirm the suspicion. As it was not expected that the poison would immediately operate, I was locked up in a room by myself, where I reflected upon the cause and the event of my confinement with inexpressible anguish, anxiety, and terror.

In this gloomy interval, a sudden light shone round me, and I found myself once more in the presence of the Genius. I crawled towards him trembling and confounded, but not utterly without hope. “ Yet a few moments, (said he) and the Angel of Death shall teach thee that the wants of nature cannot be supplied with safety, where the inordinate appetites of vice are not restrained. Thy hunger required food, but the lust and revenge of others have given thee poison.” My blood grew chill as he spake : I discovered and abhorred my folly ; but while I wished to express my contrition, I fell down in an agony ; my eyes failed me ; I shivered, was convulsed, and expired.

That spark of immaterial fire which no violence can quench, rose up from the dust which had thus been restored to the earth, and now animated the form of a dove. On this new state of existence I entered with inexpressible delight : I imagined that my wings were not only a pledge of safety, but of the favour of Syndarac, whom I was now more than ever solicitous to please. I flew immediately from the window, and, turning towards the wall through which I had entered, I endeavoured to rise above it, that I might quit for ever a place in which guilt and wretchedness

were

were complicated in every object, and which I now detested as much as before I had desired. But over this region a sulphureous vapour hovered like a thick cloud; which I had no sooner entered, than I fell down panting for breath, and had scarce strength to keep my wings sufficiently extended to break my fall. It was now midnight, and I alighted near the mouth of a cave, in which I thought there appeared some faint glimmerings of light. Into this place I entered without much apprehension, as it seemed rather to be the retreat of penitence, than the recess of luxury: but lest the noise of my wings should discover me to any hateful or mischievous inhabitant of this gloomy solitude, I entered in silence, and upon my feet. As I went forward, the cave grew wider; and by the light of a lamp, which was suspended from the roof, I discovered a hermit listening to a young lady, who seemed to be greatly affected with the events which she was relating. Of the hermit I had no knowledge, but the lady I discerned to be Selima. I was struck with amazement at this discovery; I remembered with the deepest contrition my attempts upon her virtue, and I now secretly rejoiced that she had rendered them ineffectual. I watched her lips with the utmost impatience and curiosity, and she continued her narrative.

“ I was sitting on a sofa one evening, after I had been caressed
 “ by Amurath, and my imagination kindled as I mused. Why
 “ (said I aloud) should I give up the delights of love with the
 “ splendor of Royalty? Since the presumption of my father has
 “ prevented my marriage, why should I not accept the blessings
 “ that are still offered? Why is desire restrained by the dread of
 “ shame? And why is the pride of virtue offended by the soft-
 “ ness of nature? Immediately a thick cloud surrounded me; I
 “ felt myself lifted up, and conveyed through the air with in-
 “ credible rapidity. I descended, the cloud dissipated, and I
 “ found myself sitting in an alcove, by the side of a canal that
 “ incircled a stately edifice and a spacious garden. I saw many
 “ persons pass along; but discovered in all something either dis-
 “ solute or wretched, something that alarmed my fears, or ex-
 “ cited my pity. I suddenly perceived many men with their
 “ swords drawn, contending for a woman, who was forced along
 “ irresistibly by the crowd, which moved directly towards the
 “ place in which I was sitting. I was terrified, and looked
 “ round me with eagerness, to see where I could retreat for safety.
 “ A person richly dressed perceived my distress, and invited me
 “ into the house which the canal surrounded. Of this invita-
 “ tion I hastily accepted with gratitude and joy; but I soon re-
 “ marked several incidents, which filled me with new perplexity
 “ and apprehension. I was welcomed to a place, in which in-
 “ famy and honour were equally unknown; where every wish
 “ was

" was indulged without the violation of any law, and where the
 " will was therefore determined only by the appetite. I was
 " presently surrounded by women, whose behaviour covered me
 " with blushes; and though I rejected the caresses of the person
 " into whose power I was delivered, yet they became jealous of
 " the distinction with which he treated me. My expostulations
 " were not heard, and my tears were treated with merriment:
 " preparations were made for revelling and jollity; I was invited
 " to join the dance, and upon my refusal was entertained with
 " music. In this dreadful situation I sighed thus to myself:
 " How severe is that justice, which transports those who form li-
 " centious wishes, to a society in which they are indulged with-
 " out restraint! Who shall deliver me from the effects of my
 " own folly? Who shall defend me against the vices of others?
 " At this moment I was thus encouraged by the voice of some
 " invisible Being: *The friends of virtue are mighty; reject not*
 " *their protection, and thou art safe.* As I renounced the pre-
 " sumptuous wish which had once polluted my mind, I exulted
 " in this intimation with an assurance of relief; and when sup-
 " per was set before me, I suffered the principal lady to serve me
 " with some venison; but the friendly voice having warned me
 " that it was poisoned, I fell back in my seat and turned pale:
 " the lady enquired earnestly what had disordered me; but in-
 " stead of making a reply, I threw the venison from the win-
 " dow, and declared that she had intended my death. The
 " master of the table, who perceived the lady to whom I spoke
 " change countenance, was at once convinced that she had in-
 " deed attempted to poison me, to preserve that interest which as
 " a rival she feared I should subvert. He rose up in a rage, and
 " commanded the venison to be produced: a dog that was sup-
 " posed to have eaten it, was brought in; but before the event
 " could be known, the tumult was become general; and my ri-
 " val, after having suddenly stabbed her patron, plunged the
 " same poignard into her own bosom.

" In the midst of this confusion I found means to escape, and
 " wandered through the city in search of some obscure recess;
 " where, if I received not the assistance which I hoped, death at
 " least might secure my person from violation, and close my eyes
 " on those scenes, which, wherever I turned, filled me not only
 " with disgust, but with horror. By that *benevolent Power*, who,
 " as a preservative from misery, has placed in us a secret and ir-
 " resistible disapprobation of vice, my feet have been directed to
 " thee, whose virtue has participated in my distress, and whose
 " wisdom may effect my deliverance."

I gazed upon Selima, while I thus learned the ardour of that
 affection which I had abused, with sentiments that can never be

conceived but when they are felt. I was touched with the most bitter remorse, for having produced one wish that could stain so amiable a mind ; and abhorred myself for having used the power which I derived from her tenderness, to effect her destruction. My fondness was not less ardent, but it was more chaste and tender. desire was not extinguished, but it was almost absorbed in esteem. I felt a passion, to which, till now, I had been a stranger ; and the moment *Love* was kindled in my breast, I resumed the form proper to the nature in which alone it can subsist ; and Selima beheld Amurath at her feet. At my sudden and unexpected appearance, the colour faded from her cheeks, the powers of life were suspended, and she sunk into my arms. I clasped her to my breast ; and looking towards the hermit for his assistance, I beheld in his stead the friendly Genius, who had taught me happiness by affliction. At the same instant Selima recovered. " Arise, (said Syndarac,) and look round." We looked round ; the darkness was suddenly dissipated, and we perceived ourselves in the road to Golconda, and the spires of the city sparkled before us. " Go (said he) Amurath, henceforth the husband of " Selima, and the father of thy people ! I have revealed thy " story to Alibeg in a vision ; he expects thy return, and the " chariots are come out to meet thee. Go, and I will proclaim " before thee, Amurath, the Sultan of the East, the Judge of " nations, the Taught of Heaven : Amurath, whose ring is " equal to the ring of Solomon, returns to reign with wisdom, " and diffuse felicity." I now lifted up my eyes, and beheld the chariots coming forward. We were received by Alibeg with sentiments which could not be uttered, and by the people with the loudest acclamations. Syndarac proclaimed our return, in thunder that was heard through all the nations of my Empire, and has prolonged my reign in prosperity and peace.

For the world I have written, and by the world let what I write be remembered ; for to none who hear of the ring of Amurath, shall its influence be wanting. Of this, is not thy heart a witness ; thou, whose eye drinks instruction from my pen ? Hast thou not a monitor who reproaches thee in secret, when thy foot deviates from the path of virtue ? Neglect not the first whispers of this friend to thy soul : it is the voice of a greater than Syndarac ; to resist whose influence, is to invite destruction.

A CURIOUS ANECDOTE relative to OLIVER CROMWELL.

From Lord Orrery's State Papers.

IN the year 1657, Oliver entered into a league, offensive and defensive, with France against Spain, in which he would not allow

allow the French King to call himself King of France, but only of the French, and took to himself the title of Protector, not only of England, Scotland, and Ireland alone, but of France also. And in the instrument of the treaty he insisted, that his, the Protector's name, should be put before that of the French Monarch; and it was done so accordingly. In short, I know of no Prince that bore his character so high as Oliver did in his treaties with Crowned Heads.

In the same year, during the time of the heats about Oliver's acceptance of the Crown and title of King, which were proposed to him by the Parliament, there was a private negociation for a marriage between the Protector's youngest daughter, Frances, and King Charles II. then in exile, and destitute of all hopes of recovering his kingdom. It was concerted by the Lord Broghill, afterwards Earl of Orrery, who was not only very high in Cromwell's confidence, but actually had address enough to procure the young King's consent to such a treaty, and received his Majesty's orders to do whatever lay in his power towards promoting it. Thus, having the King's leave, he took a fit opportunity to open the affair to Cromwell, which he did in the following manner: he first acquainted Cromwell's wife and daughter with his design, and then caused the rumour of it to be spread abroad in the town. Coming out of the city one day, and going to Cromwell, the Protector, as they were alone, asked him where he had been? Lord Broghill answered, In the city. Cromwell asked, What news there? The former replied, Very strange news. Cromwell earnestly enquiring, What? his Lordship detained him awhile, only by repeating, it was strange news, and smiling at the same time. Cromwell, by his delay, became the more earnest to know what it was: at last Lord Broghill replied, Perhaps he would be offended to hear it.

Cromwell, being unable to endure any longer delay, assured him he would not; and therefore conjured him to disclose the thing immediately. Upon that his Lordship, in a jocular way, told him, all the news in the city was, that he was going to marry his daughter Frances to the King, who was to be restored upon conditions. Cromwell then, with a merry countenance, asked him, "And what do the fools think of it?" My Lord replied, All liked it, and thought it the wisest thing he could do, if he could accomplish it. The Protector made a stand; and looking stedfastly in Lord Broghill's face, asked him, "And do you believe so too?" His Lordship seeing him a little moved, said, he did believe it was the best thing he could do to secure himself. Cromwell then walked up and down the room, with his hands behind him, in a very thoughtful manner: at length he asked Lord Broghill, what reason he had to be of that belief?

His Lordship represented to him, how little he could confide in those of his own party, who were on every occasion subject to murmur and repine; how unlikely it was for him to continue long in that grandeur, the very same persons who set him up being willing to pull him down; and, on the other hand, the King in his great exigencies would be ready enough to hearken to any propositions, rather than live in exile; so that the Protector might make his own terms with him, and be the General of all the forces during life; that the loyal party would readily join with him in the work; and if his daughter had children by the King, which was likely enough, he would by that means be endeared to King and country, and would have such interest in the Crown, that no body could ever attempt any thing against him, having a King his son-in-law, a Prince of Wales his grandson, and the whole power of the nation in his own hands; by all which, his greatness would be for ever established: whereas, if he neglected these means, he could not expect to transmit his greatness to his next heir, and perhaps would hardly be able to preserve it during his own life.

Cromwell gave great attention to these reasons; but, walking two or three turns, and pondering within himself, he told Lord Broghill, the King would never forgive his father's blood. His Lordship desired him to employ some body to sound the King in this matter, to see how he would take it, and offered himself to mediate in it for him; adding, that the Protector was one out of many that were concerned in the late King's death, but would be alone in the merit of restoring him. But Cromwell would not consent, and again repeated, "Charles Stuart cannot, and will not forgive the death of his father; besides, he is so damnably debauched, he will undo us all." The Protector then left Lord Broghill, who durst not tell him he had already dealt with his Majesty on that affair. Upon this my Lord withdrew; and meeting Cromwell's wife and daughter, they enquired how he had succeeded; of which having given them an account, he added, they must try their own interest with him: but none could ever prevail; guilt lay so heavy upon him, that he thought there could be no reconciliation: so this business broke off.

This Anecdote is not mentioned by the great Earl of Clarendon; who, for the honour of the King his master, might be induced to pass it over in silence; but it is an indisputable fact, being mentioned not only by Bishop Burnet, who had it from Lord Broghill's own mouth, but is very circumstantially related by his Lordship's Chaplain, Mr. Morrice, in the collection of the Earl of Orrery's State Papers; from which two authorities we have compiled the above account.—This daughter of the Protector

Protector was afterwards married to the Hon. Robert Rich, son of Lord Rich, and grandson to the Earl of Warwick.

To the P R I N T E R.

AS the nature of oaths, and subscription to articles of faith, has employed the attention of the candid and ingenious, it may not be improper to enquire into the origin of them. The first religious oath was anno 489. Euphemius, Patriarch of Constantinople, refused crowning Anastatius, the Greek Emperor, till he had promised, in writing and upon oath, to protect the degree of the Council of Chalcedon. The Emperor swore according to his prescription; but he was no sooner warm on the Throne, than he sent Euphemius into exile; and, notwithstanding his oath, openly sided with the sect of the Acephali. From this spring flow all the oaths which to this day are taken by Princes at their coronation; and at the instigation of this Patriarch, the Emperor made a law that all Bishops should be sworn; whereas, before, a confession of faith sufficed for their enthronement. In the 8th century, Prelates were obliged to take this oath; but Gregory the 2d thought proper to add, *to preserving the faith*, this very significant clause, *likewise fidelity and obedience*; and Boniface, the German Apostle, was the first who took this oath. Baron Annal. ad annum 723. This oath Gregory the 7th drew up with such circumspection, that little mention is made of the Catholic faith: the sum of all the duties is a quiet obedience to the Romish See, without troubling one's self with any thing farther. At length this servile oath came to be imposed on the Laity in 1129; but at a time of such deplorable ignorance, that few could say the Lord's Prayer or Creed.

H E R P O R T.

To the P R I N T E R.

S I R,

The following celebrated and admirable character of the Emperor ANTONINUS PIUS, I hope will be acceptable to your various Readers.

B. G.

AMONG the most excellent gifts with which nature had endued Antoninus Pius, were sweetness of temper, and an inclination to clemency, which above all adorned his character: these were remarkable in him whilst in a private life; but they became more conspicuous to the eye of the world by the conduct he observed, when Emperor, in governing the Roman State, and for

for which he obtained from the Senate the name of Pius, as a mark of his superior merit ; a name more glorious for a Prince than all the titles that vanity, pride or flattery, can possibly bestow upon him : but though clemency was his predominant virtue, yet he never suffered it to take place of justice. He understood too well both the end of government, and the necessary means to obtain it, not to know that to do justice is the chief duty of a Prince ; and that clemency ought to be directed by prudence, and not by a weakness of mind, too sensible of another man's suffering, without reflecting on the cause of it. Antoninus was clement without offending justice : he loved them both equally, and dispensed them according as prudence directed. No consideration prevailed with him so far as not to reward merit, or punish vice ; but he distributed with an impartial hand to every one what was his due : so that the splendour of his justice was not obscured by the brightness of his clemency, both of them shining in their proper spheres through all his actions.

Of confining our D E S I R E S.

HE who has the smallest number of wants, is much richer without a single guinea in his pocket, than he who boasts the most extensive rent-roll, and yet is continually panting in the chace of new gratifications.

In reality, however mankind presumptuously arraign the bounty of Providence, the beneficent Father of the universe has bestowed upon the poorest of us as much of the world's good things as are really necessary for our happiness ; but the depravity of our dispositions is so great, that we are continually miserable if we have not wherewithal to promote the very demands of our vices : the relief of our real necessities by no means contents us ; we want an increase of fortune to indulge our vanity, and to gratify our licentiousness : in fact, we repine because we are not rich enough to be as profligate as we please, and blasphemously murmur against the Almighty Hand to whom we owe every blessing we enjoy, because he does not give us a more ample opportunity to violate the most sacred of his own laws.

It may justly be asked, in what manner the generality of us dispose of the wealth which Providence at present has favoured us with, since we are so greatly offended with our Creator for not giving us more ? Do we in general lay it out in those pursuits which are really most conducive to our happiness, most creditable to our judgement, and most consistent with our humanity ? Do we expend it in preserving our health, in improving our minds, or relieving the unfortunate ? Alas ! the principal use we make
of

of wealth, is to destroy our vigour, to disgrace our reason, and to increase the number of the miserable. The very first objects in the formation of fashionable felicity, are women and wine to extravagance; and so essential do we consider these articles to the enjoyment of life, that we make it meritorious to cheat every unsuspecting innocent we meet with out of her honour, and look with contempt upon every man in the circle of our acquaintance, who is not constantly ready to plunge into all the excesses of intoxication. These are pleasures which we may riot in, without any fear of reproach; yet in what do they ever terminate, but a vicious mind and a shattered constitution. So far from yielding a lasting satisfaction, they are incessantly attended with diseases and regret; and so far from making us either wiser or better, they always make us more ridiculous, and more profligate.

If then the riches that Providence has so sparingly given, as we complain, are constantly employed to defeat the very happiness for which we are solicitors, must it not naturally follow that an increase of wealth would be rather a punishment, than a kindness? rather a mark of the Deity's indignation, than a proof of his favour? He has already obliged us, and highly obliged us; he has called us from nothing into existence; he has given us a beautiful world to enjoy, and promises another infinitely superior, if we only take a proper concern to promote our own felicity; but what returns do we make for these inestimable benefits? Why, we pervert the beneficent intentions of the Almighty Donor; we turn every thing which he has bestowed upon us, as a means of happiness, into an instrument of destruction; and when our own vices have justly rendered us miserable, then we murmur at his dispensations, and exclaim that he will not allow us the possession of those blessings, which we ourselves have shamefully squandered with so prodigal a hand. Let us, however, consider what we are, and then think on what he is; let us shew ourselves worthy of the bounty which he has already showered upon us, before we cry out for new obligations; and let us, before we ask him for an addition to our enjoyments, first of all ask our own hearts if we really deserve to live.

Remarkable Sagacity of the SEA CRAB.

WHEN a sea crab wants to devour an oyster, he draws him from his bed to the sun, which soon makes the oyster open its shell to enjoy its heat; then the crab throws a stone between the shells, which hinders their closing, and by that artifice devours the oyster.

ANECDOTE

ANECDOTE of PHILIP, *King of MACEDON.*

ON a time when the Athenians were in want of corn, Philip made them a present of five thousand gallons of wheat, accompanying his present with an harangue. As he was delivering it, an Athenian took the liberty to correct an impropriety of speech ; at which he was so far from being angry, that he added to his present five thousand gallons more of wheat.

A FABLE of PLATO's *Paraphras'd.*

THE Gods one time, as Poets feign,
Would pleasure intermix with pain ;
And perfectly incorp'rate so,
As one from t'other none might know ;
That mortals might alike partake
The good or evil which they make.

In mighty bowl they put these twain,
And stirr'd, and stirr'd, but all in vain :
Pleasure would sometimes float aloft,
And pain keep pleasure down as oft ;
Yet still from one another fly,
Detesting either's company.

The Gods, who saw they sooner might
Mix fire and water day and night,
Unanimously then decreed
They shou'd alternately succeed :
Each other's motions still pursue,
And a perpetual round renew ;
Yet still divided should remain,
Tho' link'd together with a chain.

Thence comes it, that we never see
Or perfect bliss, or misery :
Each happiness has some alloy,
And grief succeeded is by joy.
The happiest mortal can't but own
He has a time of sorrow known ;
Nor can the poorest wretch deny,
But in his life he has felt a joy.

The worst on't is, that in this chace
They do not keep an equal pace :
Pleasure by minutes does appear,
But pain still loiters by the year.

A DOCUMENT of FILIAL DUTY. An Oriental Tale.

WHY should moral documents, intended for mankind, be always sought for among the most eminent, when necessary in all ranks? Locman and Pilpay have successfully taken some from the brute creation. Philosophy comprehends all the human species; inequality vanishes before its eye; it divests the monarch of the ornaments and ensigns of sovereignty, and overlooks the spade in the labourer's hand. Its just estimate, penetrating beyond externals, makes them only two men of the like nature.

In those countries which know only two ranks, the despot and his slaves, where distinctions are personal, where the son does not of course succeed to his ancestor's dignities, where the Vizer is often taken from the plough, and the reigns of administration put into his hand, there wealth is the only mark of inequality.

Mehemet having received his birth amidst the most abject poverty, the most laborious industry in his mean calling scarce afforded him even a scanty subsistence for himself; an aged father likewise lay upon him.

Stimulated, however, by the universal passion, he ventured to take a female help-mate. To her he committed the care of his father, and of the hut which sheltered them. Every evening at the conclusion of his labour, he used to return strait home, and, with a kiss, put his earnings into her lap. Fatima, the name of his consort, soon brought him a son. In the midst of the joy this birth gave him, the hardships and distresses which this child was, in the common course of things, to undergo, rose in the mind of Mehemet, accompanied with a most pungent anxiety. He had, till then, known nothing of ambition; now he is ardently desirous of procuring him a more happy situation. To this, some wealth, as the means of ease, was requisite; but of that, with such slender earnings as his, there was no manner of prospect.

While he was taken up with these distracting ideas, his eyes happened to fall on his father, now, through age, unable to furnish his contingent towards the family expences.—Then it was Mehemet, for the first time, perceived that he was a burthen to him, which laid him under an utter impossibility of making any savings; he now looked upon him only as a peevish, infirm old man, continually murmuring, and requiring the most diligent attendance.

He forgot his great right to require it; and being a father, he no longer remembered that he was likewise a son.

The munificence and devotion of the Sultans had founded public asylums for the relief of indigent senility. The opulence of these hospitable receptacles was publicly known, but little be-

nefit did the poor reap from it. The treasures appropriated to charity, avarice had diverted to very different objects. It was with despair and trembling that any wretch, reduced to make these abodes his refuge, went to them, having nothing before his eyes for the remainder of his melancholy days, but distress, hardship, and insult, which would naturally abridge them.

Mehemet, who amidst his meanness and poverty, would shudder at the sight of those mansions, now recollected that his father was a proper object for admittance. Thus eager to rid himself of trouble and expence, and possibly soured by some of the caprices usual to longevity, and that peevishness which sticks so close to disquietude and infirmities, he flatly told his father that he must seek him another dwelling.

The hoary father answered only with tears and sighs. Mehemet, knowing him unable to follow him, took him on his shoulders, and set out towards the receptacle of decrepid poverty. The way being long and fatiguing, he was, with all his vigour, obliged to rest; and depositing his burden at the corner of a street, he sat down by his side.

The old man, on being carried out of the house, burst into a flood of tears, accompanied with violent sobs and groanings; but here all his convulsions suddenly ceased. He appeared for some moments wrapped up in pensiveness, till leaning towards his son, and clasping him in his arms, I forgive you, said he, this treatment of your's is no more than I deserve: I receive it with a resigned acknowledgment of its justice: God sees to the very bottom of our hearts; to him are our most secret motions known; he keeps an exact register of all our actions; and in time (his time is ever the best) rewards or punishes them. Forty-five years ago, and in this very month, added he, did I carry your grandfather to this very same abode, whither you now are carrying me. I was ungrateful, you are so; your son, perhaps, may prove so.—God is righteous, blessed be his holy name!—At these words he prostrated himself on the ground; and kissing it with fervent devotion, humbled himself before the Being of Beings, so adorable in the depths of his dispensations.

Mehemet listened with increasing astonishment. A beam of light darted into his soul. He was unable to answer. But taking his aged father again on his back, he returned home with him, scarce sensible of any weight. Now stricken with horror at the design to which his avarice had prompted him, he expressed his repentance by overflowing tenderness, and most assiduous care. His father was now no longer any burthen or vexation to him: he became more alert in business; his gains increased, and every thing prospered with him; which, with time and good management,

ment, procured him the easy station on which his heart had been so studiously fixed, and he remarkably experienced that Heaven never fails of rewarding filial affection.

Of the Rise, Progress, and Usefulness of the MATHEMATICS.

THE various studies about which the sons of men busy themselves, are either Divine, Natural, or Artificial. To the first of these is reducible not only the speculation of theological truths, but the practice of those virtues which advantage our minds, in the enquiry after true happiness. To the second belongs all that knowledge which concerns the frame of this great universe : and to the third belong those inventions, whereby nature is quickened or advanced in her defects. These two latter are assisted principally by the Mathematics, which are sciences founded on certain innate principles, and teach to explicate occult and intricate properties of quantity : for the strictness of their reasonings, they may be justly esteemed necessary preparatives to other parts of knowledge ; and, for their great uses, superior to all other sciences.

Josephus, Pliny, and Cicero, were of opinion that the Assyrians and Chaldeans were the first inventors of these sciences, and that from them it was brought into Egypt by Abraham the Patriarch : from Egypt it was brought into Greece by Thales, the Milesian ; who was succeeded by Pythagorus, Anaxagorus, Democritus, Plato, and others. These were followed by Leodamus, Thæteus, Orchytas, Xenocrates, Aristotle, and many others, till Euclid of Alexandria ; who compiled the inventions of his predecessors, and left them to posterity as a foundation for the mathematical sciences : he flourished *Anno Mundi* 3070. After him came Eratosthenes, Archimedes, Apollonius, Hipparchus, Manilius, Theodosius, Claudius, Ptolomy, Proclus, Pappus, and that great discoverer and restorer of our modern Algebra, Vieta. These were followed by many other excellent persons, home to the last age ; when arose *Newton*, the Prince of Mathematicians and Philosophers, antient and modern.

This great man surprizingly surpassed all that had been before him : he invented that noblest and sublimest branch, the Doctrine of Fluxions, by a few hints from the sagacious Kepler ; discovered and settled the true system of the world ; and discovered many other things in Mathematics and Philosophy ; which, together, will be sufficient memoirs of his excellency to latest ages. These are a few of the many that have laboured in the Mathematics ; which, being useful and commendable, have in all ages been patronized by Princes and persons of quality. One great use of them appears in the art of Navigation : how much

the safety, glory, wealth, grandeur, and magnificence of the British nation depends thereon, is well known; with which, if we consider their uses in our mechanical arts and commerce, they may be justly esteemed the universal band of society: their speculative parts have been esteemed by the best men in all ages, as the necessary means to enlighten the mind, quicken the understanding, strengthen and extend the imagination, improve and refine the reasoning faculties, and proper amusements for a virtuous and intelligent mind.—How noble is the heavenly science Astronomy! By this, man as it were assumes an angelic nature, soars into the celestial regions, and there views the astonishing and admirable works of his Creator: there he sees all things are disposed according to number, weight, and measure, and act precisely according to their appointed laws. Thus he is led from effects to their first cause, and hence is filled with the most profound reverence for the Divine Being.

A droll ANECDOTE of a DIVINE's procuring a LIVING.

A Nobleman, before a numerous assembly, told a worthy Divine, who was soliciting him for a Living then vacant, and in his Lordship's disposal; "No, no, Doctor, talk no more of it; but prithee, man, learn to dance." The Doctor, not at all abashed, smilingly replied, "He should be incorrigible not to improve with his Lordship for an instructor, who had long taught him to dance attendance. Have I so, Doctor, says the Earl? then even take the Living, and my daughter Sophy shall teach you to turn out your toes.—The company laughed, but the Doctor had most reason.

ON AMBITION.

AMBITION, so far as it is a natural affection of the soul, is not only lawful, but it is also very highly to be commended. That soul must certainly be very degenerate from its original, not deserving any pretension to a divine extract, which does not desire to arrive at perfection. And hence it is, that there is an honest emulation, a modest ambition, never to be condemned whilst it keeps within due bounds, and does not stretch beyond the length of its tether. If a watch be wound up too high, the whole machine is presently put into disorder and confusion; whereas, if it be regularly managed, with judgment and discretion, there is a harmony in the whole; the parts concur in the performance of their office; they go on smoothly, and truly answer the

the end for which they were at first designed. The appetites are just like the springs in that engine: They are good in their own nature, while moderate and employed on virtuous objects, but most pernicious when they become exorbitant, and have their tendency to things which ought not to be desired. The desire of excelling in any particular study or calling, is an emulation not at all to be condemned. 'Tis that, and that alone gives life to arts, and trains up ingenuity; it whets the wit, as well as the sword, and spirits up the soldier, equal with the scholar, to great and noble undertakings. To have no ambition, is to be sluggish and adolt; to be immoderate in it, is to make himself unhappy. Give a loose rein to desire, and it will always be in motion, mercurial, and never satisfied.

Princess ELIZABETH'S Answer to Bishop GARDENER when interrogated concerning her Faith in the Sacrament of the LORD'S SUPPER.

CHRIST was the word that spake it;
 He took the bread and brake it;
 And what the word did make it,
 I believe, and take it.

On a VIRTUOUS LIFE,

Being a general Answer to all the Enigmas inserted April 23, by M. Brown, a Girl of Menhenniot.

FRAIL mortals, ne'er from VIRTUE's ways depart, 1.
 Store up her golden precepts in thy heart,
 And guard each blestful hour of thy life,
 As with the sharpness of a tender KNIFE. 2.
 Let not the tempting snares of SIN take place, 3.
 And then thy pious soul will rest in peace.

Answer, by E. Boucher, of Kingston Academy, to J. Mead's Question, inserted April 23.

LET the two first three's represent 33, and the other two a fraction, viz. let one represent the numerator, and the other the denominator, which will be equal to one, (in value thus, $33\frac{3}{3}$) which, added to 33, makes 34.

† We have received like Answers from T. Mullet, J. S. of Bridport, and J. T. of Lydeard St. Lawrence.

Answer,

Answer, by J. A. of Sherborne, to the Question of T. Mullett, of Sturminster, inserted April 23.

As the sine of 56 deg. 15 min. (the angle contained between the opposite points of the first and second bearings of the headland) Co. Ar. 0.080154
 Is to the distance sailed 5 leagues, or 15 miles, Log. 1.176091
 So is the sine of 22 deg. 30 min. (the angle contained between the second bearing of the headland, and the opposite point of the ship's course) 9.532840

To the distance of the headland at first seeing it, 6.93 miles, — — 0.839085
 As the sine of 56 deg. 15 min. (as above) Co. Ar. 0.080154
 Is to the distance sailed (as above) 15 miles, Log. 1.176091
 So is the sine of 78 deg. 45 min. (the angle contained between the first bearing of the land, and the ship's first course) — — 9.991574

To the distance of the headland at second seeing it, 17.69 miles, — — 1.247819
 To find the bearing and distance of the headland at last seeing it, I have given the bearing and distance at second seeing it, W. by N. 17.69; the last course and distance of the ship, E. S. E. 12 miles; and the angle contained between them 168 deg. 45 min. consequently the sum of the two unknown angles will be 11 deg. 15 min. then it will be
 As the sum of the two sides 29.69 miles, Co. Ar. 8.527380
 Is to their difference 5.69 miles, Log. 0.755112
 So the tangent of half the sum of their opposite angles 5 deg. 37 min. — — 8.992750

To the tangent of half their difference 1 deg. 5 min. 8.275242
 The half difference 1 deg. 5 min. added to the half sum 5 deg. 37 min. gives the greater angle 6 deg. 42 min. which is the bearing of the headland at last seeing it, equal to W. by N. 4 deg. 33 min. notherly.
 As the sine of 6 deg. 42 min. — Co. Ar. 0.933038
 To the distance at the second seeing the land, 17.69 miles, 1.247819
 So is the sine of 168 deg. 45 min. — 9.290236

To the distance of the headland at last seeing it, 29.59 miles, — — 1.471093

* * We have received the like Answers from S. M. Penkevill, and J. S. of Membury.

Answer,

Answer, by T. Wilkins, to the Paradox inserted March 26

SUPPOSE one man to continue on the deck, and the other to remain in the cabin during the voyage, then (the earth being a globe) it is plain that he on the deck will sail farther than the other in the cabin, for he will describe a greater arch of a circle.

Answers, by the same, to the three Enigmas inserted March 26, addressed to Alicia, a fair Correspondent.

BLUSH not, sweet maid, to own the MAN you love; 2, 1.
May he, like you, a friend to LETTERS prove. 3.

Answer, by W. H. a Youth of Abbotsbury School, to J. S's Question of Stonehouse, inserted April 23.

THE cube of Hay of 40 feet square is 64.000 feet, and twice the cube of 20 feet square is 16.000 feet; so he had 48.000 solid feet more to pay, or three-fourths.

* * * We have received the like Answer from T. Mullet; J. P. of Beer; L. Farley, of Yeovil; and E. Boucher, of Kingston Academy.

Answer, by J. S. of Membury, to Y. Z's Question, inserted April 23.

ON the night between the 16th and 17th days of November, 1774, the Pleiades, or Seven Stars, will be on the meridian at midnight.

† * † We have received the like Answer from G. K. of Stockland, and H. Donn of Kingston Academy.

Answer, by H. Donn, of Kingston Academy, to G. K's Question, inserted April 16.

THIS may be solved on the terrestrial globe, by Prob. 14th, p. 57, Donn's Epitome of Philosophy, and Use of the Globes, by which it appears that when it is five o'clock in the evening at London, on the 7th of March, 1774, the Sun is on the meridian to all places in 75 degrees West longitude to part of Hudson's Bay, Virginia, Hispaniola, and part of South America: Rising to T. de los Tiburones, in the Great South Sea, the Sun is setting to Cape of Good Hope, Coast of Coasters, in

in Africa, Sicily, in the Mediterranean, part of Italy, Germany, Denmark, &c.

Answer, by the same, to J. Poole's Question, inserted April 23.

THE elder son's portion was 59049 Crowns. The whole estate was 175099 Crowns.

* * We have received the like Answer from T. Mullett, and J. D. K. of Beer; L. F. of Yeovil; and E. Boucher of Kingston Academy.

A QUESTION, by J. S. of Membury.

BEING desired to gauge an upright curvilineal cooler, I found it to be of an irregular form, viz. it was neither an Ellipsis, Parabola, or Hyperbola; but, on taking its dimensions very carefully, I found it to be as follows:—Mean depth 9 inches and 5-tenths; the transverse diameter, A B, 78 inches: I also took its breadth at thirteen different places, each 6 inches distant, and all at right angles with the transverse; and found the first (which was taken 3 inches from the end A, of the transverse,) to be 8 inches 1-tenth, the second 18 inches 4-tenths, the third 24 inches 6-tenths, the fourth 31 inches 5-tenths, the fifth 36 inches, the sixth 39 inches 3 tenths, the seventh 40 inches, the eighth 42 inches 2-tenths, the ninth 43 inches 7-tenths, the tenth 42 inches 8-tenths, the eleventh 39 inches 9-tenths, the twelfth 34 inches, the thirteenth 19 inches 3-tenths.—What is the content in ale gallons?

An ENIGMA, by J. G. of Dean Prior.

THE staff of life my parent was;
 Earth was my natural bed;
 By slow degrees my strength increas'd,
 'Till plenty crown'd my head.
 Of all that plenty early spoil'd,
 An useless length I lay;
 'Till art perceiv'd my virtuous power,
 And pav'd my fortune's way.
 Now honour'd by the lovely maid,
 Thro' sylvan scenes I rove;
 With her to purling streams I stray,
 With her to seek the grove.
 Her beauty's bloom 'tis I preserve,
 When grateful for her favour;
 Her temples I with joy surround,
 And from the sun-beams save her.

THE WEEKLY MUSEUM.

May 25 1774

[Number 11.]

The Necessity of abstaining from the Appearance of EVIL.

*With heedless Feet on Fires you go,
That hid in treacherous Ashes glow.*

✠✠✠✠✠ O abstain from the Appearance of Evil, is a precept in that law which has every characteristic of
✠✠✠✠✠ T ✠✠✠✠✠ Divinity ; and it will be useful to enforce the practice of it, by an illustration of its excellence and
✠✠✠✠✠ importance.

Circumstances have been admitted as evidences of guilt, even when death has been the consequence of conviction : and a conduct by which evil is strongly implied, is little less pernicious than that by which it is expressed. With respect to society, as far as it can be influenced by example, the effect of both is the same ; for every man encourages the practice of that vice which he commits in appearance, though he avoids it in fact : and with respect to the individual, as the esteem of the world is a motive to virtue only less powerful than the approbation of conscience, he who knows that he is already degraded by the imputation of guilt, will find himself half disarmed when he is assailed by temptation ; and as he will have less to lose, he will indeed be less exposed to resist. Of the sex who is most likely to provoke censure, it is eminently true that the loss of character by imprudence, frequently induces the loss of virtue : the ladies, therefore, should be proportionably circumspect ; as to those in whom folly is most likely to terminate in guilt, it is certainly of most importance to be wise.

It is too evident that at this time a depravity of manners, a licentious extravagance of dress and behaviour, are become almost universal : virtue seems ambitious of a resemblance to vice, as vice glories in the deformities which she has been used to hide.

A decent timidity, and modest reserve, have been always considered as auxiliaries to beauty ; but an air of dissolute boldness is

now affected by all who would be thought graceful or polite. Chastity, which used to be discovered in every gesture and every look, is now retired to the breast, and is found only by those who intend its destruction; as a General, when the town is surrendered, retreats to the citadel, which is always less capable of defence when the outworks are possessed by the enemy.

There is now little apparent difference between the virgin and the prostitute; if they are not otherwise known, they may share the box and the drawing-room without distinction. The same fashion which takes away the veil of modesty, will necessarily conceal lewdness; and honour and shame will lose their influence, because they will no longer distinguish virtue from vice. General custom, perhaps, may be thought an effectual security against general censure; but it will not always lull the suspicions of jealousy; nor can it familiarize any beauty, without destroying its influence; or diminish the prerogatives of a husband, without weakening his attachment to his wife.

The excess of every mode may be declined without remarkable singularity; and the ladies, who should even dare to be singular in the present defection of taste, would proportionably increase their power, and secure their happiness.

We know that in the vanity and presumption of youth, it is common to alledge the consciousness of innocence as a reason for the contempt of censure; and a licence, not only for every freedom, but for every favour except the last. This confidence can, perhaps, only be repressed by a sense of danger: and as the persons whom we wish to warn, are most impatient of declamation, and most susceptible of pity, we shall address them in a story; and hope the events will not only illustrate, but impress the precept which they contain.

Flavilla, just as she had entered her fourteenth year, was left an orphan to the care of her mother, in such circumstances as disappointed all the hopes which her education had encouraged. Her father, who lived in great elegance upon the salary of a place at Court, died suddenly, without having made any provision for his family, except an annuity of one hundred pounds, which he had purchased for his wife with part of her marriage portion; nor was he possessed of any property except the furniture of a large house in one of the new squares, an equipage, a few jewels, and some plate.

The greater part of the furniture and the equipage were sold to pay his debts; the jewels, which were not of great value, and some useful pieces of plate, were reserved; and Flavilla removed with her mother into lodgings.

But notwithstanding this change in their circumstances, they did not immediately lose their rank. They were still visited by a
numerous

numerous and polite acquaintance ; and though some gratified their pride by assuming an appearance of pity, and rather insulted than alleviated their distress by the whine of condolance, and a minute comparison of what they had lost with what they possessed, yet from others they were continually receiving presents, which enabled them to live with a genteel frugality ; they were still considered as people of fashion, and treated by those of a lower class with distant respect.

Flavilla thus continued to move in a sphere to which she had no claim : she was perpetually surrounded with elegance and splendor ; which the caprice of others, like the rod of an enchanter, could dissipate in a moment, and leave her to regret the loss of enjoyments which she could neither hope to obtain, nor cease to desire. Of this, however, Flavilla had no dread : she was remarkably tall for her age, and was celebrated not only for her beauty, but her wit. These qualifications she considered not only as securing whatever she enjoyed by the favour of others, but as a pledge of possessing them in her own right by an advantageous marriage. Thus the vision that danced before her, derived stability from the very vanity which it flattered ; and she had as little apprehension of distress, as diffidence of her own power to please.

There was a fashionable levity in her carriage and discourse, which her mother, who knew the danger of her situation, laboured to restrain, sometimes with anger, and sometimes with tears, but always without success. Flavilla was ever ready to answer, that she neither did or said any thing of which she had reason to be ashamed ; and therefore did not know why she should be restrained, except in mere courtesy to envy, whom it was an honour to provoke ; or to slander, whom it was a disgrace to fear. In proportion as Flavilla was more flattered and caressed, the influence of her mother became less ; and though she always treated her with respect from a point of good breeding, yet she secretly despised her maxims, and applauded her own conduct.

Flavilla at eighteen was a celebrated toast ; and among other gay visitants who frequented her tea-table, was Clodio, a young Baronet, who had just taken possession of his title and estate. There were many particulars in Clodio's behaviour, which encouraged Flavilla to hope that she should obtain him for a husband : but she suffered his assiduities with such apparent pleasure, and his familiarities with so little reserve, that he soon ventured to disclose his intention, and make her what he thought a very genteel proposal of another kind : but whatever were the artifices with which it was introduced, or the terms in which it was made, Flavilla rejected it with the utmost indignation and

disdain. Clodio, who, notwithstanding his youth, had long known and often practised the arts of seduction, gave way to the storm, threw himself at her feet, imputed his offence to the phrenzy of his passion, flattered her pride by the most abject submission and extravagant praise, intreated her pardon, aggravated his crime, but made no mention of atonement by marriage. This particular, which Flavilla did not fail to remark, ought to have determined her to admit him no more : but her vanity and her ambition were still predominant ; she still hoped to succeed in her project : Clodio's offence was tacitly forgiven, his visits permitted ; his familiarities were again suffered, and his hopes revived. He had long entertained an opinion that she loved him ; in which, however, it is probable that his own vanity and her indiscretion concurred to deceive him : but this opinion, tho' it implied the strongest obligation to treat her with generosity and tenderness, only determined him again to attempt her ruin, as it encouraged him with a probability of success. Having therefore resolved to obtain her as a mistress, or at once to give her up, he thought he had little more to do than to convince her that he had taken such a resolution, justify it by some plausible sophistry, and give her some time to deliberate upon a final determination. With this view he went a short journey into the country, having put a letter into her hand at parting ; in which he acquainted her, “ That he often reflected, with inexpressible
 “ regret, upon her resentment of his conduct in a late instance ;
 “ but that the delicacy and the ardour of his affection were insuperable obstacles to his marriage : that where there was no
 “ liberty, there could be no happiness : that he should become
 “ indifferent to the endearments of love, when they could no
 “ longer be distinguished from the officiousness of duty : that
 “ while they were happy in the possession of each other, it would
 “ be absurd to suppose they would part ; and that if this happiness should cease, it would not only ensure, but aggravate their
 “ misery, to be inseparably united : that this event was less probable, in proportion as their cohabitation was voluntary ; but
 “ that he would make as much provision for her upon the contingency, as a wife would expect upon his death. He conjured her not to determine under the influence of prejudice
 “ and custom, but according to the laws of reason and nature.
 “ After mature deliberation, said he, remember that the whole
 “ value of my life depends upon your will. I do not request an
 “ explicit consent, with whatever transport I might behold the
 “ lovely confusion which it might produce. I shall attend you
 “ in a few days, with the anxiety, though not with the guilt of
 “ a criminal, who waits for the decision of his Judge. If my
 “ visit

“ visit is admitted, we will never part ; if it is rejected, I can see
“ you no more.”

Flavilla had too much understanding, as well as virtue, to deliberate a moment upon this proposal. She gave immediate orders that Clodio should be admitted no more. But his letter was a temptation to gratify her vanity, which she could not resist : she shewed it first to her mother, and then to the whole circle of her female acquaintance, with all the exultation of a hero who exposes a vanquished enemy at the wheels of his chariot in a triumph : she considered it as an indisputable evidence of her virtue, as a reproof of all who had dared to censure the levity of her conduct, and a license to continue it without apology or constraint.

It happened that Flavilla, soon after this accident, was seen in one of the boxes at the playhouse by Mercator, a young gentleman who had just returned from his first voyage as Captain of a large ship in the Levant trade, which had been purchased for him by his father, whose fortune enabled him to make a genteel provision for five sons, of whom Mercator was the youngest, and who expected to share his estate, which was personal, in equal proportions at his death.

Mercator was captivated with her beauty, but discouraged by the splendor of her appearance, and the rank of her company. He was urged rather by curiosity, than hope, to enquire who she was ; and he soon gained such a knowledge of her circumstances, as relieved him from despair.

As he knew not how to get admission to her company, and had no design upon her virtue, he wrote in the first ardour of his passion to her mother ; giving a faithful account of his fortune and dependence, and entreating that he might be permitted to visit Flavilla as a candidate for her affection. The old lady, after having made some enquiries, by which the account that Mercator had given her was confirmed, sent him an invitation, and received his first visit alone. She told him, that as Flavilla had no fortune, and as a considerable part of his own was dependent upon his father's will, it would be extremely imprudent to endanger the disappointment of his expectations, by a marriage which would make it more necessary that they should be fulfilled ; that he ought, therefore, to obtain his father's consent, before any other step was taken, lest he should be embarrassed by engagements which young persons almost insensibly contract, whose complacency in each other is continually gaining strength by frequent visits and conversation. To this counsel, so salutary and perplexing, Mercator was hesitating what to reply, when Flavilla came in, an accident which he was now only solicitous to improve. Flavilla was not displeased either with his person or
his

his address : the frankness and gaiety of her disposition soon made him forget that he was a stranger ; a conversation commenced, during which they became yet more pleased with each other ; and having thus surmounted the difficulty of a first visit, he thought no more of the old lady, as he believed her auspices were not necessary to his success.

His visits were often repeated, and he became every hour more impatient of delay : he pressed his suit with that contagious ardour which is caught at every glance, and produces the consent which it solicits. At the same time, indeed, a thought of his father would intervene ; but being determined to gratify his wishes at all events, he concluded with a sagacity almost universal on these occasions, that, of two evils, to marry without his consent was less than to marry against it : and one evening, after the lovers had spent the afternoon by themselves, they went out in a kind of frolick, which Mercator had proposed in the vehemence of his passion, and to which Flavilla had consented in the giddiness of her indiscretion, and were married at May Fair.

In the first interval of recollection after this precipitate step, Mercator considered that he ought to be the first who acquainted his father of the new alliance which had been made in his family : but as he had not fortitude enough to do it in person, he expressed it in the best terms he could conceive by a letter ; and after such an apology for his conduct as he had been used to make to himself, he requested that he might be permitted to present his wife for the parental benediction, which alone was wanting to compleat his felicity.

The old gentleman, whose character cannot be better expressed than in the fashionable phrase which has been contrived to palliate false principles and dissolute manners, had been a gay man, and was well acquainted with the town. He had often heard Flavilla toasted by rakes of quality, and had often seen her at public places. Her beauty and her dependence, the gaiety of her dress, the multitude of her admirers, the levity of her conduct, and all the circumstances of her situation, had concurred to render her character suspected ; and he was disposed to judge of it with yet less charity, when she had offended him by marrying his son, whom he considered as disgraced and impoverished, and whose misfortune, as it was irretrievable, he resolved not to alleviate, but increase ; a resolution, by which fathers, who have foolish and disobedient sons, usually display their own kindness and wisdom. As soon as he had read Mercator's letter, he cursed him for a fool, who had been gulled by the artifices of a strumpet, to screen her from public infamy by fathering her children, and securing her from a prison by appropriating her debts. In an answer to his letter, which he wrote only to gratify his resentment, he

he told him, that "if he had taken Flavilla into keeping, he would have overlooked it; and if her extravagance had distressed him, he would have satisfied his creditors; but that his marriage was not to be forgiven; that he should never have another shilling of his money, and that he was determined to see him no more." Mercator, who was more provoked by this outrage, than grieved at his loss, disdained to reply; and believing that he had now most reason to be offended, could not be persuaded to solicit a reconciliation.

He hired a genteel apartment for his wife of an upholsterer; who, with a view to lett lodgings, had taken and furnished a large house near Leicester-Fields, and in about two months left her to make another voyage.

He had received visits of congratulation from her numerous acquaintance, and had returned them as a pledge of his desire that they should be repeated: but a remembrance of the gay multitude, which, while he was at home, had flattered his vanity, as soon as he was absent alarmed his suspicion: he had, indeed, no particular cause of jealousy; but his anxiety arose merely from a sense of the temptation to which she was exposed, and the impossibility of his superintending her conduct.

In the mean time Flavilla continued to flutter round the same giddy circle in which she had shone so long: the number of her visitants was rather increased than diminished; the gentlemen attended with yet greater assiduity, and she continued to encourage their civilities by the same indiscreet familiarity. She was one night at the masquerade, and another at an opera; sometimes at a rout, and sometimes rambling with a party of pleasure in short excursions from town: she came home sometimes at midnight, sometimes in the morning, and sometimes she was absent several nights together.

This conduct was the cause of much speculation and uneasiness to the good man and woman of the house. At first they suspected that Flavilla was no better than a woman of pleasure; and that the person who had hired the lodgings for her as his wife, and had disappeared upon pretence of a voyage to sea, had been employed to impose upon them, by concealing her character, in order to obtain such accommodation for her as she could not so easily have procured if it had been known. But as these suspicions made them watchful and inquisitive, they soon discovered that many ladies by whom she was visited were of good character and fashion. Her conduct, however, supposing her to be a wife, was still inexcusable, and still endangered their credit and subsistence: hints were often dropped by the neighbours to the disadvantage of her character; and an elderly maiden lady, who lodged in the second floor, had given warning: the family were disturbed

disturbed at all hours in the night, and the door was crowded all day with messengers and visitants to Flavilla.

One day, therefore, the good woman took an opportunity to remonstrate, though in the most distant and respectful terms, and with the utmost diffidence and caution. She told Flavilla, "that she was a fine young lady, that her husband was abroad, that she kept a great deal of company, and that the world was censorious: she wished that less occasion for scandal was given, and hoped to be excused the liberty she had taken, as she might be ruined by those slanders which could have no influence upon the Great; and which, therefore, they were not solicitous to avoid." This address, however ambiguous, and however gentle, was easily understood, and fiercely resented. Flavilla, proud of her virtue, and impatient of controul, would have despised the counsel of a Philosopher, if it had implied an impeachment of her conduct: before a person so much her inferior, therefore, she was under no restraint; she answered with a mixture of contempt and indignation, that "those only who did not know her would dare to take any liberty with her character, and warned her to propagate no scandalous report at her peril." Flavilla immediately rose from her seat, and the woman departed without reply, though she was scarce less offended than her lodger; and from that moment she determined, when Mercator returned, to give him warning.

[*To be continued.*]

A MARRIAGE by BILL OF EXCHANGE.

A Merchant originally come from London, having acquired a great fortune in one of the English islands in America, concluded with himself he could not be happy in the enjoyment of it, unless he shared it with a woman of merit; and knowing none to his fancy, he resolved to write to a worthy correspondent of his at London. He knew no other stile than that he used in his trade; therefore, treating affairs of love as he did his business, after giving his friend in a letter several commissions, and reserving this for the last, he went on thus: "Item, seeing that I have taken a resolution to marry, and that I do not find a suitable match for me here, do not fail to send by next ship bound hither a young woman of the qualification and form following: As for a portion, I demand none; let her be of an honest family, between twenty and twenty-five years of age, of a middle stature, and well proportioned; her face agreeable, her temper mild, her character blameless, her health good, and her constitution strong enough to bear the change of the climate, that there may be no occasion

occasion to look out for a second through lack of the first, soon after she comes to hand ; which must be provided against as much as possible, considering the great distance, and the dangers of the sea. If she arrives, and conditioned as abovesaid, with the present letter indorsed by you, or, at least, an attested copy thereof, that there may be no mistake or imposition, I hereby oblige and engage myself to satisfy the said letter, by marrying the bearer at fifteen days sight. In witness whereof I subscribe this, &c."

The London correspondent read over and over the odd article, which put the future spouse on the same foot with the bales of goods he was to send to his friend ; and after admiring the prudent exactness of the American, and his laconic stile, in enumerating the qualifications which he insisted on, he endeavoured to serve him to his mind ; and, after many enquiries, he judged he had found a lady fit for his purpose, in a young person of a reputable family, but no fortune ; of good humour, and of a polite education ; well shaped, and more than tolerably handsome. He made the proposal to her as his friend had directed ; and the young gentlewoman, who had no subsistence but from a cross old aunt, who gave her a great deal of uneasiness, accepted it. A ship bound for that island was then fitting out at Bristol : the gentlewoman went on board the same, together with the bales of goods, being well provided with all necessaries, and particularly with a certificate in due form, and indorsed by the correspondent. She was also included in the invoice ; the last article of which ran thus : " Item, a maid of twenty-one years of age, of the quality, shape, and conditioned as per order ; as appears by the certificates she has to produce." Writings, which were thought necessary to so exact a man as the future husband, were an extract of the parish register ; a certificate of her character, signed by the Curate ; an attestation of her neighbours, setting forth that she had for the space of three years lived with an old aunt, who was intolerably peevish ; and that she had not, during all that time, given her said aunt the least occasion of complaint. And lastly, the goodness of her constitution was certified, after consultation, by four noted physicians. Before the gentlewoman's departure, the London correspondent sent several letters of advice by other ships to his friend ; whereby he informed him, that per such a ship he sent him a young woman of such an age, character, and condition, &c. in a word, such as he desired to marry. The letters of advice, the bales, and the gentlewoman, came safe to the port ; and our American, who happened to be one of the foremost on the pier at the lady's landing, was charm'd to see a handsome person ; who having heard him called by his name, told him, " Sir, I have a bill of exchange upon you, and

you know that it is not usual for people to carry a great deal of money about them in such a long voyage as I have now made ; I beg the favour you will be pleased to pay it." At the same time she gave him his correspondent's letter ; on the back of which was writ, " The bearer of this is the spouse you ordered me to send you." " Ha, Madam !" said the American, " I never yet suffered my bills to be protested, and I swear this shall not be the first : I shall reckon myself the most fortunate of all men, if you allow me to discharge it." " Yes, Sir," replied she, " and the more willingly, since I am apprized of your character. We had several persons of honour on board, who knew you very well, and who, during my passage, have answered all the questions I asked them concerning you in so advantageous a manner, that it has raised in me a perfect esteem for you." This first interview was in a few days after followed by the nuptials, which were very magnificent. The new married couple are satisfied with their happy union, made by a *Bill of Exchange*, which was the most fortunate that had happened in that island for many years.

Letter from a Chinese in London, to his Friend in China.

THE Princes of Europe have found out a manner of rewarding their subjects who have behaved well, by presenting them with about two yards of blue ribbon, which is worn about their shoulder. They who are honoured with this mark of distinction are called Knights, and the King himself is always the head of the order. This is a very frugal method of recompensing the most important services ; and it is very fortunate for Kings, that their subjects are satisfied with such trifling rewards. Should a Nobleman happen to lose his leg in battle, the King presents him with two yards of ribbon, and he is paid for the loss of his limb. Should an Ambassador spend all his paternal fortune in supporting the honour of his country abroad, the King presents him with two yards of ribbon, which is to be considered as an equivalent to his estate. In short, while an European King has a yard of blue or green ribbon left, he need be under no apprehensions of wanting Statesmen, Generals, or Soldiers.

I cannot sufficiently admire those kingdoms in which men with large patrimonial estates are willing thus to undergo real hardships for empty favours. A person already possessed of a competent fortune, who undertakes to enter the career of ambition, feels many real inconveniencies from his station, while it procures him no real happiness that he was not possessed of before. He
could

could eat, drink, and sleep, before he became a Courtier, as well, perhaps better, than when invested with his authority. He could command flatterers in a private station, as well as in his public capacity, and indulge at home every favourite inclination, uncensured and unseen by the people.

What real good then does an addition to a fortune already sufficient procure? Not any. Could the great man, by having his fortune increased, increase all his appetites, then precedence might be attended with real amusement.

Was he, by having his one thousand made two, thus enabled to enjoy two wives, or eat two dinners, then indeed he might be excused for undergoing some pain, in order to extend the sphere of his enjoyments: but, on the contrary, he finds his desire for pleasure often lessen, as he takes pains to be able to improve it; and his capacity of enjoyment diminishes as his fortune happens to increase.

Instead, therefore, of regarding the great with envy, I generally consider them with some share of compassion: I look upon them as a set of good natured, misguided people; who are indebted to us, and not to themselves, for all the happiness they enjoy: for our pleasure, and not their own, they sweat under a cumbersome heap of finery; for our pleasure the lacquied train, the slow parading pageant, with all the gravity of grandeur, moves in review: a single coat, or a single footman, answers all the purposes of the most indolent refinement as well; and those who have twenty, may be said to keep one for their own pleasure, and the other nineteen merely for our's. So true is the observation of Confucius, that we take greater pains to persuade others that we are happy, than in endeavouring to think so ourselves.

But though this desire of being seen, of being made the subject of discourse, and of supporting the dignities of an exalted station, be troublesome enough to the ambitious, yet it is well for society that there are men thus willing to exchange ease and safety for danger and a ribbon. We lose nothing by their vanity, and it would be unkind to endeavour to deprive a child of its rattle. If a Duke or a Dutchess are willing to carry a long train for our entertainment, so much the worse for themselves; if they chuse to exhibit in public with a hundred lacquies and mameluks in their equipage for our entertainment, still so much the worse for themselves: it is the spectators alone who give and receive the pleasure, they only the sweating figures that swell the pageant.

A Mandarin who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an old sly Bonze, who following him through several streets, and

bowing often to the ground, thanked him for his jewels. "What does the man mean?" cries the Mandarin: "Friend, I never gave thee any of my jewels." "No," replied the other; "but you have let me look at them, and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I don't much desire."

Some OBSERVATIONS *on* NOVELTY.

THERE is no passion more strongly ingrafted in our natures than the love of Novelty; which, from the beginning to the end of life, is that restless principle which keeps the mind in a continual gadding; and which, when not under the government of a sound judgement, is as much delighted with the newness of a trifling fashion, as with the most useful discovery in nature.

In every stage of life, a certain degree of this passion is highly necessary; but in no other part so intense or requisite as in our infancy. The fickleness in young minds, the continual shifting from one thing to another, the ardent longings after new play-things, which no sooner attained, but, grown familiar, are loathed and thrown aside, is all the effect of this passion, and stores the mind with that variety of ideas it so quickly acquires in the first years of life. These ideas would come in but slowly, were the likings of children steady, and were they not hurried by their curiosity from object to object.

I have often been amused in considering how the necessities of one stage of life are frequently the vices of another; and have been pleased to see a child fall out with its coral, and cry for a new play-thing; when I have blushed to see maturer years give indications of this giddiness of desires, which, however necessary in children to store the imagination, and to prevent too strong an attachment to particular things, yet, at the age of manhood, is the result of an untutored disposition. The acquisition of original ideas is the business of childhood; to compound and arrange them, the work of riper years: and that eagerness after novelty, and consequently fickleness, which at first served to enrich the fancy, now only disturbs the judgement.

Hence the passion for Novelty, although never entirely destroyed, yet naturally decays; or if in due time it does not abate, it becomes a foible in the character, and should be brought under proper discipline.

Whenever this busy principle so outlives its occasions as to remain vigorous in old age, it is generally confined to a certain set
of

of objects; and from hence arise the various tribes of Novel-hunters, with which society swarms; such as news-mongers, shell-gatherers, butterfly-catchers; in short, most of the busy enquirers into nature, without the abilities to arrange, or invention to investigate her laws.

When mere curiosity is the motive of a person's enquiries into the productions of nature, however he may be dignified by the specious name of a Naturalist, he is inquisitive to no purpose: his search is merely after Novelty, not after improvement; for not distinguishing the great and useful works of nature from the play she affects in varying the colour of a butterfly or a tulip, every discovery is of equal importance to him: and though he may be acquainted with the external appearance of all nature, he knows no one part of her intimately, but is as a traveller who rides post through a country.

The man who in this manner heaps up knowledge, if with the least degree of propriety it can be termed knowledge, is neither better nor wiser than he who, to an extreme old age, spent a life in purchasing furniture, which, no sooner bought than packed up into garrets, served neither for use nor ornament. Indeed the heads of these *children of a larger growth* may justly be deemed as lumber-rooms, where the refuse of understanding and knowledge are indiscriminately jumbled together, and where it soon loses its value, even to the possessor, as it loses its novelty.

To consider the ardour, vehemence, and toil that men employ in their pursuits, one would judge their enquiries to be of the greatest importance; but if we turn to the objects of these pursuits, we see them as they are, serious trifles, an insect, a mussel-shell, a weed, or a flower.

It is not long since I met with an oration, which, upon looking into, I imagined had been a panegyric upon Hercules or Theseus, or some such monster-killers of antiquity. The hero's traversing the globe from East to West, from North to South, through heats and colds, and storms, was emphatically described, and the dangers he was exposed to worked up in the highest colours; sometimes scorched on the burning plains of Africa, sometimes almost perished with the piercing cold of Lapland, sometimes impending from the brow of a steep rock, which nodded horrid over the swelling ocean, the winds and rains, and waves bursting upon him; sometimes in the deep caverns of the earth, dismal in gloom. Upon reading a little further, I found the hero was a Botanist, and his toils Simpling.

This Simpler, for aught I know, might be useful enough in his particular way, and stand the foremost amongst his own vegetable tribes; yet surely his panegyrist could not have taken a more effectual way to render both himself and his friend ridiculous.

lous. The toils and labour of a Botanist or Butterfly-catcher will hardly admit of oratory or panegyric ; so necessary is it in our actions, that the end should be of importance to render the means considerable ; and where newness merely is the end of our pursuits, the labour of the means only heightens the ridicule.

What is more ridiculous than to see a Florist, at four every morning, hanging over a tulip with as much anxiety as an Alchymist waits the happy moment of projection ? Why all this assiduity to catch the instant of its blowing, merely to observe whether it opens with a streak more or less than he had yet seen ? He who thus grows over a flower, leads a life of very little higher vegetation than the flower itself.

The contemplation of the relation each part of the universe bears to the whole ; how mere vegetation, through various degrees, rises almost to life, and seems of kindred to the lowest sensation ; the gradation, again, of sensitive beings, from the insect to man himself, and regarding every thing as part of an infinite scale, is undoubtedly worthy of a Philosopher. A flower, a worm, a butterfly, may afford matter of enquiry to the wisest man, if, enlarging his views, he does not rest there ; and if from the curious structure of a gnat he is carried to the contemplation of a Supreme Being, and an admiration of that Almighty Wisdom which, stretching itself from the smallest atom through infinite variety, actuates, impels, and orders the whole system of things. In this light he will see the uniform operations of nature, and that the cementing Power which keeps the great planets in their orbs, likewise combines the smallest particles of matter. His enquiries in this view will render him the wiser and the better man ; and from considering how each class of lower animals constantly operate in their proper sphere, he will learn, that to do good to his fellow-creatures, and to direct all his toil and study to the preservation of society, is the only way of answering the great end of Creation.

A P H O R I S M S.

LET that content thee that has been gotten honestly, that thou canst leave contentedly, canst use soberly, and distribute cheerfully in the time of thy life and health ; for that other, on thy sick or death-bed, seems rather a cheat than a charity, inasmuch as it is more distribution of other men's goods than thine own.

In doing business of concern, apply thy whole thought and mind seriously to it ; but do not too easily or passionately engage thy

thy affections in it, or promise thyself certain success. By this means thou wilt have thy understanding clear, and not be disturbed over-much if thou miscarriest, which thou must make account will often happen to thee.

Regard not so much what the world thinks of thee, as what thou thinkest of thyself. Yet the approbation of wise men, though it should not puff thee up, ought to encourage thee; and he that rejects all the testimony of others, doth not so much express the vile opinion he hath of himself, as the contempt wherein he holds his neighbours.

Think not that the sovereign stamp of human nature is imprinted on thee, and that from it all others must take their rule; and that all proceedings which are not like thine, are imprudent and faulty. Canst thou think all men were fools or knaves before thou wast born to give advice and example? Or dost thou believe all people are so now, that never heard of thee, and cannot have thy assistance?

Attempt the mortification of anger, first for a day, resolving, that day, not at all to be angry, let the provocation be what it will. To be watchful and observant one day, is no great trouble; but then, after one day's watchfulness, it will be as easy to watch two days, as at first it was to watch one, and so thou mayest increase till it becomes easy and habitual.

Be not magisterial in thy dictates, nor pertinaciously contentious in ordinary discourse for thy opinion, no not even a truth of small consequence. If thou thinkest good, declare thy reasons; if they be not accepted, be quiet, and let them alone. Thou art not bound to convert all the world to truth.

Endeavour to be patient in bearing with the defects and infirmities of others, for thou thyself hast many things which must be suffered by others. If thou canst not make thyself such a one as thou wouldest, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect, and yet we mend not ourselves.

Chusing implicitly approving; and if thou fixeest upon a person against whom the world hath given judgement, it is not so well natured as to believe thou art altogether averse to his ways, since they do not discourage thee from admitting him into thy kindness; and resemblance of inclination being thought none of the least inducements to friendship, thou wilt be looked upon at least as a well-wisher, if not a partner in his faults; for if thou canst forgive them in another, thou wilt not be less gentle to thyself.

TRUE CHARITY.

THERE is nothing so much mistaken as Charity. Some confine it to an ostentatious alms-giving, where the act pays itself.

itself. Some place it in giving all men a good character, which makes their good word of no value to any man, and which sometimes flows rather from an abject servility of spirit, than from any religious motive. To part with the superfluities of life, which we know not how otherwise to employ, or to blow off our praises to others, when they cost nothing, and are nothing worth, cannot deserve to wear the name of Charity. That virtue rises to a higher pitch; it streams with every bleeding wound, and sighs with every aching heart; is delighted to be employed, and places all its good in procuring happiness to others; and rather removes distress, than builds palaces; and says to the unhappy, *Mine is your misery, for you are my children.*

E N I G M A.

I Have no tongue, yet elegantly speak
 The noblest Latin, the sublimest Greek.
 I have no toes, and yet I have six feet;
 I move in measure, smooth, serene, and sweet.
 I'm pleasing, yet majestic; soft, yet strong;
 I'm white, and yet I'm black; I'm short, yet long.
 A fav'rite to Augustus's Court I came;
 He gave me laurels, and I gave him fame.
 I magnify'd the virtues of those times;
 Yet, with an equal boldness lash'd the crimes.
 Triumphant victors at my will I lead
 O'er prostrate Crowns, and mountains of the dead:
 At my command—they conquer, live, and reign. }
 If I a more disastrous fate ordain, }
 They lie inglorious, wounded, vanquish'd, slain. }
 'Twas I that made Alcmena's son so great, }
 And monsters, giants, tyrants, did create, }
 T' advance his trophies on their abject fate. }
 Tho' I have liv'd above two thousand years,
 In me no symptom of decay appears;
 My genius for devouring time's too strong,
 I ever flourish, lovely, gay, and young.
 My birth's preposterous, such (in times of old) }
 The fabulous Poets of Minerva told; }
 So she was form'd, and cast in such a mould, }
 In that same hour whence I my being drew,
 To absolute maturity I grew:
 No female was assisting at my birth,
 My Sire alone conceiv'd and brought me forth.

A LETTER

A LETTER from the late Bishop HERRING to Mr. DUNCOMBE.

DEAR SIR,

Kensington, Sept. 11, 1739.

I MET your letter here on my return from Wales. I bless God, I am come home quite well, after a very romantic, and upon looking back, I think it a most perilous journey. It was the year of my primary visitation, and I determined to see every part of my diocese; to which purpose, I mounted my horse, and rode intrepidly, but slowly, through North Wales to Shrewsbury. I am a little afraid, if I should be particular in my description, you would think I am playing the traveller upon you; but indeed I will stick religiously to truth; and because a little journal of my expedition may be some minutes amusement, I will take the liberty to give it you. I remember, on my last year's picture of North Wales, you complimented me with somewhat of a poetical fancy: that, I am confident, you will not now; for a man may as well expect poetical fire at Copenhagen, as amidst the dreary rocks of Merionethshire. You find, by this intimation, that my landscapes are like to be something different from what they were before, for I talk somewhat in the stile of Othello,

—"of antres vast, and desarts idle,

"Rough quarries, rocks, and hills whose heads touch heaven."

I set out upon this adventurous journey on a Monday morning, accompanied (as Bishops usually are) by my Chancellor, my Chaplain, Secretary, two or three friends, and our servants. The first part of our road lay across the foot of a ridge of rocks and over a dreary morass, with here and there a small dark cottage, a few sheep, and more goats in view, but not a bird to be seen, save now and then a solitary hern watching for frogs. At the end of four of their miles, we got to a small village, where the view of things mended a little, and the road and the time were beguiled by travelling for three miles along the side of a fine lake, full of fish, and transparent as glass. That pleasure over, our work became very arduous, for we were to mount a rock, and, in many places of the road, over natural stairs of stone. I submitted to this, which, they told me, was but a taste of the country, and to prepare me for worse things to come. However, worse things did not come that morning, for we dined, soon after, out of our own wallet, and though our inn stood in a place of most frightful solitude, and the best formed for the habitation of Monks (who once possessed it) in the world, yet we made a cheerful meal. The novelty of the thing gave me spirits, and the air gave me appetite keener than the knife I ate with. We had our music too, for there came in a harper, who soon drew about us a groupe of figures that Hogarth would give any price for. The harper was in his true place and attitude; a man and woman stood

before him, fing to his instrument wildly, but not disagreeably; a little dirty child was playing with the bottom of the harp; a woman, in a sick night-cap, hanging over the stairs; a boy with crutches, fixed in a staring attention; and a girl carding wool in the chimney, rocking a cradle with her naked feet, interrupted in her business by the charms of the music; all ragged and dirty, and all silently attentive. These figures gave a most entertaining picture, and would please you, or any man of observation: and one reflection gave me particular comfort, that the assembly before us demonstrated, that even here, the influential sun warmed poor mortals, and inspired them with love and music. When we had dispatched our meal, and had taken a view of an old church, very large for that country, we remounted; and my guide pointed to a narrow pass between two rocks, thro' which, he said, our road lay. It did so; and in a little time we came at it. The inhabitants call it, in their language, "the road of kindness." It was made by the Romans for the passage to Carnarvon. It is just broad enough for an horse, paved with large flat stones, and is not level, but rises and falls with the rock, at whose foot it lies. It is half a mile long. On the right hand, a vast rock hangs almost over you; on the left, close to the path, is a precipice, at the bottom of which rolls an impetuous torrent, bounded, on the other side, not by a shore, but by a rock, as bare, not so smooth as a whet-stone, which rises half a mile in perpendicular height. Here we all dismounted, not only from reasons of just fear, but that I might be at leisure to contemplate in pleasure, mixed with horror, this stupendous mark of the Creator's power. Having passed over a noble bridge of stone, we found ourselves upon a fine sand, then left by the sea, which here indents upon the country; and arrived in the evening, passing over more rough country, at our destined inn. The accommodations there were better than expected, for we had good beds and a friendly hostess, and I slept well, though, by the number of beds in the room, I could have fancied myself in an hospital. The next morning I confirmed at the church, and after dinner set out for the metropolis of the country, called Dolgelle. There I stayed and did business the next day, and the scene was much mended. The country I had hitherto passed through was like one not made by the Father of the Creation, but in the wrath of power; but here were inhabitants, a town and church, a river, and fine meadows. However, on the Thursday, I had one more iron mountain of two miles to pass, and then was entertained with the green hills of Montgomeryshire, high indeed, but turf up to the top, and productive of the finest sheep; from this time the country and the prospects gradually mended, and indeed the whole œconomy of nature, as we approached the sun; and you cannot

cannot conceive, what an air of chearfulness it gave us, to compare the desolations of North Wales with the fine valleys and hills of Montgomeryshire, and the fruitful green fields of fair Warwickshire. For I made myself amends in the following part of my journey, directing my course through Shrewsbury, Woolverhampton, Birmingham, Warwick, and Oxford, some of the finest towns and counties in the island. But I must stop, and not use you so unmercifully.

I am, dear Sir,

Your obliged and affectionate

Humble servant,

THO. BANGOR.

*The POOR MAN'S PRAYER. Addressed to the EARL of
CHATHAM. An ELEGY.*

By SIMON HEDGE, a Kentish Labourer.

THIS Writer paints the distresses of the industrious poor, on account of the high price of provisions, very pathetically, and in harmonious numbers. After describing the former happiness of a peasant's life, who could then by hard labour provide decently for his family, he thus exhibits their present wretched situation :

“ BUT ah ! how chang'd the scene ! on the cold stones,
Where wont at night to blaze the chearful fire,
Pale Famine sits, and counts her naked bones,
Still sighs for food, still pines with vain desire.

My faithful wife, with ever-streaming eyes,
Hangs on my bosom her dejected head ;
My helpless infants raise their feeble cries,
And from their father claim their daily bread.

Dear tender pledges of my honest love,
On that bare bed behold your brother lie ;
Three tedious days with pinching want he strove,
The fourth, I saw the helpless cherub die.

Nor long shall ye remain. With visage sour
Our tyrant Lord commands us from our home ;
And arm'd with cruel law's coercive power
Bids me and mine o'er barren mountains roam.

.

Is it, that nature with a niggard hand
Withholds her gifts from these once favour'd plains ?
Has God, in vengeance to a guilty land,
Sent Dearth and Famine to her lab'ring swains ?

Ah ! no ; yon hill, where daily sweats my brow,
 A thousand flocks, a thousand herds adorn ;
 Yon field, where late I drove the painful plough,
 Feels all her acres crown'd with wavy corn.
 But what avails, that o'er the furrow'd soil
 In autumn's heat the yellow harvests rise,
 If artificial want elude my toil,
 Untasted plenty wound my craving eyes ?
 What profits, that at distance I behold
 My wealthy neighbour's fragrant smoke ascend,
 If still the griping cormorants withhold
 The fruits which rain and genial seasons send ?
 If those fell vipers of the public weal
 Yet unrelenting on our bowels prey ;
 If still the curse of penury we feel,
 And in the midst of plenty pine away ?
 In every port the vessel rides secure,
 That wafts our harvest to a foreign shore ;
 While we the pangs of pressing want endure,
 The sons of strangers riot on our store.
 O generous Chatham, stop those fatal sails,
 Once more with outstretch'd arm thy Britons save ;
 The unheeding crew but waits for fav'ring gales,
 O stop them, e're they stem Italia's wave.

 Then joy to thee, and to thy children peace,
 The grateful hind shall drink from plenty's horn :
 And while they share the cultur'd land's increase,
 The poor shall bless the day when Pitt was born."

 AN ODE TO MAY.

FOR thee, sweet May, I'll tune the lyre,
 For thee my voice I'll raise ;
 My strains I'll dedicate to thee,
 For thou deserves my praise.
 Sweet blooming month, what charming scenes
 To us thou dost unfold !
 Which way so e'er we roll the eye,
 What splendor we behold !
 The new-born beauties of the year
 With rapture we survey ;
 And join the merry woodland choir
 To sing the praise of May.

The lovely meads, the fragrant fields,
 The rich and fertile plains,
 Invite us thither to repair,
 While this soft season reigns.

The purling streams glide gently on,
 The wanton zephyrs play;
 And smiling nature all around
 Is most serenely gay.

For Flora in her gayest dress
 O'er ev'ry landscape roams,
 And scatters with a lib'ral hand
 The richest of perfumes.

Th' industrious bee on nimble wings
 Abroad securely tours,
 To cull th' sweets of balmy herbs,
 And odoriferous flowers.

The bonny milk-maids o'er their pails
 With flow'rets sweetly crown'd,
 Chant forth thy praise, O smiling May,
 And make the hills rebound.

How pleasant now the hours pass
 Where innocence reigns;
 And candour deigns to lift her head
 Among the rural swains.

'Tis they that taste thy sweets, O May,
 Who dwell in humble cott;
 From envy and ambition free,
 Contented with their lot.

ANTONY.

R. B——R.

*Answer, by W. J. of Tregony, to John Weatherdon's Question,
 inserted April 16.*

1. 'TIS necessary to suppose that both the current and wind acted on the ship with a uniform velocity during the whole run.

2. That she continued the same sail; and, consequently, that as the distance run on each tack was equal, the lee-way was also equal; which lee-way not being known, the velocity of the current will therefore also remain unknown; for if a ship, with the wind at East, sails upon it in a current setting directly East, (as was the case here,) the lee-way and current act in direct opposition to each other; and unless the velocity of one is known, that

that of the other will be uncertain. This allowed, the Answer is found as follows :

Course made good upon the	{	Starboard tack N. 54 d. 54 m. E.	} Distance on each tack 55 miles.
		Larboard tack S. 54 d. 54 m. E.	
		Latitude tack'd in 31.5 min. N.	
		Longitude 39 deg. 35 min. W.	

Velocity of the current per hour more than counteracting the lee-way 2.1772 miles.

† We have received the like Answer from J. A. of Sherborne.

An Answer, by Hollway Clarke, of Mr. Stoke's School, Colyton, to J. T. H's Question, inserted April 30.

A's age was Ten years, B's Twenty-five, and C's Eighty.

Answer, by M. Recorck, to A. B's first Question, inserted April 30.

AS short a theorem for the required purpose as can be invented is, perhaps, the following :

“ Divide the area of the triangle by .433013, and extract the square root of the product, and it will give a side.”

The area proposed being 200, this divided by the above decimal number leaves 461.88 ; the square root of which is 21.49, equal to a side of the triangle.

Answer, by the same, to A. B's second Question, inserted April 30.

HALF the chord squared, divided by the versed sine, and that quotient added to the versed sine, will give the diameter of the circle, equal to 665.64, divided by 15, and the quotient added to 15, equal to 59.376 inches for the diameter.

Divide the versed sine by the diameter, take the number from a table of versed sines agreeing with the quotient, and multiply it by the square of the diameter, and it will give the area of the segment, equal to 15, divided by 59.376, equal to .25262 ; with which enter a table of versed sines, and the number agreeing therewith is .15597558. This multiplied by 3525.509376 (the square of the diameter) gives 549.893369 inches for the area of the segment.

Take the square of the diameter and multiply it by .7854, and it will give the area of the whole stone, equal to 3525.509376, multiplied by .7854, equal to 2768.935, the area.
Multiply

Multiply this by the height, and it will give the solid content; equal to 34611.6882 inches, or 20 solid feet, nearly.

† We have received like Answers to the above Questions from W. J. of Trigony, and H. Donn, of Kingston.

A QUESTION, by M. Brown, a Girl of Menhenniot.

IF to my age you add
Three-fourths of four-fifths, and two-fifts hm ore,
The number twenty-six must then be had.
What is my age in years under a score?

A QUESTION, by W. J. of Trigony.

HAVING a desire to know the height of a certain tower, I took a quadrant, and chusing a station, found its altitude to be 70 degrees; I then moved backwards 102.1 yards in a direct line, and then found its altitude to be only 35 degrees.—Quere, the height of the tower?

A QUESTION, by E. Boucher, of Kingston Academy.

WHAT number is that which raised to a power expressed by that number is equal to 129.52?

Another Question, by the same.

IF you cube my age, and to that add my age, raised to the power of unity, minus one, the sum will be 3376. Required, my age?

A QUESTION, by T. Mullett, of Mr. Applin's School, Sturminster-Newton

A Ship sailed South 53 degrees 7 minutes West until the sum of her distance run; difference of latitude and departure was 24 miles. I demand how far she sailed?

A R E B U S, by the same.

A Musical instrument I'd have you first tell;
Next the name of a beast that by some is known well;
A good spiritous liquor that will your heart chear,
And the name of a feast that comes once in a year.
The initial letters, if rightly they are found,
Will present you the cry of an horrible sound.

A QUES-

A QUESTION, *by* S. M. Penkevil.

ADMIT I am to sail towards the Eastward to a port in the North East quadrant, whose bearing is not readily known; but after some time sailing this is known, that if I had sailed on my true course 108 leagues, I should have raised the pole 2 degrees 51 minutes, and should have been as much more distant from the meridian as now I am, and also should have been 57 miles more northerly.—I demand the true course and distance sailed, difference of latitude and departure made; also what course I should have sailed, and what departure I should have made?

An ENIGMA, *by* W. Boucher Totterdell, *of* Lydeard St. Lawrence.

WHEN I was young, and with beauty blest,
 Then 'twas a happy life I led;
 For almost every night at rest
 I with my lady went to bed:
 But when the jelt of years advanc'd,
 Then I grow'd thin and old;
 What cruel usage I receiv'd,
 You will scarce believe when told.
 They now did seize and pinch with ire
 My poor and tender frame,
 And forc'd me by consuming fire
 To change my very name.

An ENIGMA, *by* J. Mead, *of* Beamister.

MAKE room for me, and give a place,
 For I am come to shew my face.
 On yonder smiling meadow green,
 There numbers of us may be seen,
 Almost as white as new-fall'n snow,
 Or lillies in the vale below:
 A monster soon his jaws extends,
 And separates us from our friends.
 Sometimes (not often tho' indeed)
 The monster makes our parents bleed;
 But soon these troubles they surpafs,
 And dance o'er silken threads of grass:
 But we together are left bound,
 With our own bowels on the ground:
 Sad servitude, you may suppose,
 For from us Britain's grandeur flows.
 Once Gideon—but hold, no more,
 Too soon the riddle you'll explore.

THE WEEKLY MUSEUM.

June 11-17/4

[Number 12.]

Some USEFUL ENQUIRIES *into the* ANIMAL OECONOMY.

It has been the misfortune of most of those who have studied the philosophy of the human mind, that they have been little acquainted with the structure of the human body, and the laws of the animal œconomy; and yet the mind and body are so intimately connected, and have such a mutual influence on one another, that the constitution of either, examined apart, can never be thoroughly understood. For the same reason it has been an unspeakable loss to physicians, that they have been so generally inattentive to the peculiar laws of the mind, and their influence on the body.

Is it a necessary consequence of our superior faculties to animals, that not one of ten thousand of our species should die a natural death; that we struggle through a frail and feverish being, in continual danger of sickness, of pain, of dotage, and the thousand nameless ills that experience shews to be the portion of human life?—If this appears to be the designed order of nature, it becomes us cheerfully to submit to it; but, if these evils appear to be adventitious, and unnatural to our constitution, it is an enquiry of the last importance whence they arise, and how they may be remedied.

There is one principle which prevails universally in the brute creation, and is the immediate source of all their actions. This principle, which is called *instinct*, determines them by the shortest and most effectual means to pursue what their several constitutions make necessary.

It seems to have been thought, that this principle of instinct was peculiar to the brute creation; and that mankind were designed by Providence to be governed by the superior principle of reason, entirely independent of it. But a little attention will shew, that instinct is a principle common to us and the whole animal world; and that, as far as it extends, it is a sure and in-

fallible guide ; though the depraved and unnatural state, into which mankind are plunged, often stifles its voice, or makes it impossible to distinguish it from other impulses which are accidental and foreign to our nature.

It should seem therefore of the greatest consequence to enquire into the instincts that are natural to mankind, and to separate them from those cravings which bad habits have occasioned. We should likewise avail ourselves of the observations made on tame animals in those particulars where art has in some measure improved upon nature.—Thus, by a proper attention, we can preserve and improve the breed of horses, dogs, cattle, and indeed all other animals. Yet it is amazing this observation was never transferred to the human species, where it would be equally applicable.

We every day see very sensible people, who are anxiously attentive to observe or improve the breed of their horses, tainting the blood of their children, and entailing on them not only the most loathsome diseases of body, but madness, folly, and the most unworthy dispositions ; and this too, when they cannot plead being stimulated by necessity, or impelled by passion.

By the most accurate calculation, one third of mankind dies under two years old.—Of one hundred children born in the same week, only forty are alive at the end of twenty years ; and at the end of eighty-four years, which should be the shortest natural period of human life, they are all dead.—As this mortality is greatest among the most luxurious part of mankind, and gradually decreases in proportion as the diet becomes simpler, the exercise more frequent, and the general method of living more hardy, and as it is altogether unknown among wild animals, the general foundations of it are sufficiently pointed out.—The extraordinary havock made by diseases among children, is owing to the greater delicacy of their tender frames, which are but ill suited to support the unnatural treatment they meet with.—Their own instincts, and the conduct of nature in rearing other animals, are never attended to, and they are incapable of helping themselves. When they are farther advanced in life, the voice of nature becomes too loud to be stifled ; and then, in spite of the influence of corrupted and adventitious taste, will be obeyed. Every other animal brings forth its young without any assistance ; but we judge nature insufficient for that work, and think a midwife understands it better.—What numbers of infants, as well as of mothers, are destroyed by the preposterous management of these artists, is well known to all who have enquired into this matter. The most knowing and successful practitioners, if they are candid, will own, that, in common and natural cases, nature is entirely sufficient, and that their business is only to assist her efforts,
in

in case of weakness of the mother, or an unnatural position of the child.

As soon as an infant comes into the world, our first care is to cram it with physic.—There is a glaucous liquor contained in the bowels of infants, and many other animals, when they are born, which is necessary to carry off. The medicine which nature has prepared for this purpose, is the mother's first milk. This indeed answers the end very effectually, but we think some drug forced down the child's throat will do much better. The composition of this varies according to the fancy of the good woman who presides at the birth.—It deserves to be remarked, when we are on this subject, that calves, which are the only animals generally taken under our peculiar care in these circumstances, are treated in the same manner. They have the same sort of physic administered to them, and often with the same success, many of them dying under the operation, or of its consequence. We have the greatest reason to think that more of this species of animals die at this period, than of all the other species of animals we see in these circumstances put together, our own only excepted.

Notwithstanding the many moving calls of natural instinct in the child to suck the mother's breast, yet the usual practice has been obstinately to deny that indulgence till the third day after the birth. By this time the suppression of the natural evacuation of the milk usually bringing on a fever, the consequence was often fatal to the mother, or put it out of her power to suckle her child at that time.—We must observe here, to the honour of the gentlemen who had the care of the lying-in hospital in London, that they were the first who, in this instance, brought us back to nature and common sense, and by this means have preserved the lives of thousands of their fellow creatures. They made the child be put to the mother's breast as soon as it shewed a desire for it, which was generally within ten or twelve hours after it was born: this rendered the dose of physic unnecessary, the milk-fever was prevented, and things went smoothly on in the natural way. We are sorry, however, to observe, that this practice is not likely to become soon general. Physicians do not concern themselves with matters of this kind, nor with the regimen of mankind, unless their advice is particularly asked. These matters are founded on established customs and prejudices, which it is difficult to conquer, and dangerous to attack; nor will it ever be attempted by men who depend on the favour and caprice of the world for their subsistence, and who find it their interest rather to flatter prejudice than oppose it.—The management of children is reckoned the privilege of the women, and infants in particular are submitted to the absolute direction of mid-

wives and nurses, whose good graces it is the physician's peculiar interest to cultivate.

Women's not nursing their own children, is openly flying in the face of nature.—The sudden check given to the great natural evacuation of milk, at a time when a woman's weakly state renders her little able to sustain so violent a shock, is often of the worst consequence to her, and the loss to the child is much greater than is commonly apprehended.—A woman in this case runs an immediate risk of her life by a milk-fever, besides the danger of swelling and impostumes of the breasts, and such obstructions in them as lay the foundation of a future cancer.—Women sometimes have it not in their power to nurse their children for want of milk: sometimes it is improper both for the mother and child, on account of some particular disorder the mother labours under. But this is very seldom the case: on the contrary, there are many disorders women are subject to, of which nursing is the most effectual cure; and delicate constitutions are generally strengthened by it. As a proof of this, we may observe, that, while a mother nurses her child, her complexion becomes clearer and more blooming, her spirits are more uniformly chearful, her appetite is better, and her general habit of body fuller and stronger. It is particularly worthy of observation, that fewer women die while they are nursing, than at any equal period of their lives, if we except the time of pregnancy, during which it is unusual for a woman to die of any disease, unless occasioned by some violent external injury.—Another great inconveniency attending the neglect of nursing, is the depriving women of that interval of respite and ease which nature intended for them betwixt child-bearings. A woman who does not nurse, has naturally a child every year: this quickly exhausts the constitution, and brings on the infirmities of old age before their time; and, as this neglect is most frequent among women of fashion, the delicacy of their constitutions is particularly unable to sustain such a violence to nature.—A woman who nurses her child, has an interval of a year and a half, or two years, betwixt her children, in which the constitution has time to recover its vigour.—We may reckon, among the disadvantages consequent on the neglect of nursing, the mother's being deprived of a very high pleasure of the most tender and endearing kind, which likewise strengthens her attachment to the child in a very remarkable manner.—It is not necessary here to enquire into the cause of this particular affection which a mother feels for the child she has suckled, beyond what she feels for a child suckled by a stranger; but the fact is indisputable. Yea, the maternal fondness itself is by this means transferred to a stranger.

It is not easy to ascertain the injury children sustain, by being deprived of their natural nourishment, and, instead of it, being suckled by the milk of women of different ages and constitutions from their mothers. This far is certain, that a greater number of those children die who are nursed by strangers, than of those who are suckled by their own mothers. But this is partly owing to the want of that care and attention which the anxiety of a mother can only supply, and which the helpless state of infancy so much requires.

There are some other circumstances in the rearing of children, in which, we apprehend, neither instinct nor the analogy of nature is commonly regarded.

All young animals naturally delight to be in the open air, and in perpetual motion; but we signify our disapprobation of this instinct of nature, by confining our infants mostly in houses, and swathing them, from the time they are born, as tightly as possible.—This natural instinct appears very strong, when we see a child released from its confinement, in the short interval betwixt pulling off its day clothes and swathing it again before it is put to sleep. The evident tokens of delight which the little creature shews in recovering the free use of its limbs, and the strong reluctance it discovers to be again remitted to its bondage, one should think would strike conviction of the cruelty and absurdity of this practice into the most stupid of mankind. This confinement boys, in some degree, are sooner released from; but the fairer part of the species suffer it, in a manner, during life.—Some nations have fancied that nature did not give a good shape to the head, and thought it would be better to mould it into the shape of a sugar-loaf. The Chinese think a woman's foot much handsomer if squeezed into a third part of its natural size: some African nations have a like quarrel with the shape of the nose, which they think ought to be laid as flat as possible with the face.—We laugh at the folly, and are shocked with the cruelty of these barbarians; but think it a very clear case that the natural shape of a woman's chest is not so elegant as we can make it by the confinement of stays.—The common effect of this is to produce obstructions in the lungs, from their not having sufficient room to play; and this, besides tainting the breath, cuts off numbers of young women by consumptions in the very bloom of life.—But nature has shewn her resentment of this practice in the most striking manner, by rendering above half the women of fashion deformed in some degree or other.—Deformity is peculiar to the civilized part of mankind, and is almost always the work of our own hands.—The superior strength and agility of savages is entirely the effect of their hardy education, of their living
mostly

mostly abroad in the open air, and their limbs never having suffered any confinement.

The practice of putting many clothes on children, indulging them in sitting over the fire, sleeping in warm rooms, and preserving them from being exposed to the various inclemencies of the weather, relaxes their body, and enervates their minds. If children, along with such an effeminate education, are pampered with animal food, rich sauces, and such other diet as over-charges their digestive powers, they become sickly as well as weak.—Yet diet, though it requires the greatest attention to be paid to it in puny constitutions, admits of a very great latitude in habits hardened by labour, and daily exposed to the vicissitudes of the weather.—All that class of diseases which arise from catching of cold, or a sudden check given to the perspiration, is found only among the civilized part of mankind. An old Roman, or an Indian, in the pursuits of war or hunting, would plunge into a river whilst in a profuse sweat, without fear and without danger. A similar hardy education would make us all equally proof against the bad effects of such accidents.—The greater care we take to prevent catching cold by the various contrivances of modern luxury, the more we become subjected to it. We can guard against cold only by rendering ourselves superior to its influence.—There is a striking proof of this in the vigorous constitutions of children braced by the daily use of the cold bath; and still a stronger proof in those children who go thinly clad, and without stockings or shoes, in all seasons and weathers.

Nature never made any country too cold for its own inhabitants.—In cold climates she has made exercise, and even fatigue, habitual to them; not only from the necessity of their situation, but from choice, their natural diversions being all of the athletic and violent kind. But the softness and effeminacy of modern manners have both deprived us of our natural defence against the diseases most incident to our own climate, and subjected us to all the inconveniencies of a warm one, particularly to that debility and morbid sensibility of the nervous system, which lays the foundation of most of our diseases, and deprives us at the same time of the spirit and resolution to support them.—These few observations are selected from a great number that might be mentioned, to prove that many of the calamities complained of, as peculiarly affecting the human species, are not necessary consequences of our constitution, but are entirely the result of our own caprice and folly in paying greater regard to vague and shallow reasonings, than to the plain dictates of instinct, and the analogous constitutions of other animals.—They are taken from that period of life, where instinct is the only active principle of our nature, and consequently where the analogy between us and other

other animals will be found most compleat.—When our superior and more distinguishing faculties begin to expand themselves, the analogy becomes less perfect. Besides, if we would enquire into the cause of our weak and sickly habits, we must go back to the state of infancy. The foundation of the evil is laid there. Habit soon succeeds in the place of nature, and, however unworthy a successor, requires almost equal regard.—As years come on, additional causes of these evils are continually taking place, and disorders of the body and mind mutually inflame each other. But there is the highest probability that, if we led natural lives, we should retain to the last the full exercise of all our senses.

The Necessity of abstaining from the Appearance of EVIL.

[Continued from Page 232.]

MERCATOR's voyage was prosperous ; and, after an absence of ten months, he came back. The woman, to whom he had left the whole management of Flavilla's lodgings, persisted in her purpose of giving him warning, and soon found an opportunity to put it in execution. Mercator, as his part of the contract had been punctually fulfilled, thought he had some cause to be offended, and insisted to know her reasons for compelling him to leave her house. These his hostess, who was indeed a friendly woman, was very unwilling to give ; and, as he perceived that she evaded his question, he became more solicitous to obtain an answer. After much hesitation, which perhaps had a worse effect than any tale which malice could have invented, she told him that " Madam kept a great deal of company, and often " staid out very late ; that she had always been used to quiet and " regularity, and was determined to lett her apartment to some " person in a more private station."

At this account Mercator changed his countenance ; for he inferred from it just as much more than truth, as he believed it to be less. After some moments of suspense, he conjured her to conceal nothing from him, with an emotion which convinced her that she had already said too much. She then assured him, that " he had no reason to be alarmed ; for that she had no exception " to his lady, but those gaieties which her station and the fashion " sufficiently authorized." Mercator's suspicions, however, were not wholly removed ; and he began to think he had found a confidant whom it would be his interest to trust : he therefore, in the folly of his jealousy, confessed, that " he had some doubts " concerning his wife, which it was of the utmost importance " to his honour and his peace to resolve : he intreated that he " might continue in the apartment another year ; that, as he " should

“ should again leave the kingdom in a short time, she would
“ suffer no incident, which might confirm either his hopes or
“ his fears, to escape her notice in his absence; and that at his
“ return she would give him such an account as would at least
“ deliver him from the torment of suspense, and determine his
“ future conduct.”

There is no sophistry more general, than that by which we justify a busy and scrupulous enquiry after secrets, which to discover is to be wretched without hope of redress; and no service to which others are so easily engaged, as to assist in the search. To communicate suspicions of matrimonial infidelity, especially to a husband, is, by a strange mixture of folly and malignity, deemed not only an act of justice, but of friendship; though it is too late to prevent an evil, which, whatever be its guilt, can diffuse wretchedness only in proportion as it is known. It is no wonder, therefore, that the general kindness of Mercator's confidante was on this occasion overborne: she was flattered by the trust that had been placed in her, and the power with which she was invested; she contented to Mercator's proposal, and promised that she would with the utmost fidelity execute her commission.

Mercator, however, concealed his suspicions from his wife; and indeed in her presence they were forgotten. Her manner of life he began seriously to disapprove; but being well acquainted with her temper, in which great sweetness was blended with a high spirit, he would not embitter the pleasure of a short stay by altercation, chiding and tears: but when her mind was melted into tenderness at his departure, he clasped her in an extasy of fondness to his bosom, and intreated her to behave with reserve and circumspection; “ because (said he) I know that my father
“ keeps a watchful eye upon your conduct, which may, there-
“ fore, confirm or remove his displeasure, and either intercept or
“ bestow such an increase of my fortune, as will prevent the
“ pangs of separation, which must otherwise so often return,
“ and in a short time unite us to part no more.” To this caution she had then no power to reply; and they parted with mutual protestations of unalterable love.

Flavilla, soon after she was left in a kind of widowhood a second time, found herself with child; and within somewhat less than eight months after Mercator's return from his first voyage, she happened to stumble as she was going up stairs; and being immediately taken ill, was brought-to-bed before the next morning. The child, though its birth had been precipitated more than a month, was not remarkably small, nor had any infirmity which endangered its life.

It was now necessary that the vigils of whist, and the tumults of balls and visits, should for a while be suspended ; and in this interval of languor and retirement Flavilla first became thoughtful. She often reflected upon Mercator's caution when they last parted, which had made an indelible impression upon her mind, though it had produced no alteration in her conduct : notwithstanding the manner in which it was expressed, and the reason upon which it was founded, she began to fear that it might have been secretly prompted by jealousy. The birth, therefore, of her first child, in his absence, at a time when, if it had not been premature, it could not possibly have been his, was an accident which greatly alarmed her : but there was yet another, for which it was still less in her power to account ; and which, therefore, alarmed her still more.

It happened that some civilities which she received from a lady who sat next her at an opera, and whom she had never seen before, introduced a conversation which so much delighted her, that she gave her a pressing invitation to visit her : this invitation was accepted, and in a few days the visit was paid. Flavilla was not less pleased at the second interview, than she had been at the first ; and without making any other enquiry concerning the lady than where she lived, took the first opportunity to wait on her. The apartment in which she was received was the ground floor of an elegant house, at a small distance from St. James's. It happened that Flavilla was placed near the window ; and a party of the Horse Guards riding through the street, she expected to see some of the Royal Family, and hastily threw up the sash. A gentleman, who was passing by at the same instant, turned about at the noise of the window ; and Flavilla no sooner saw his face, than she knew him to be the father of Mercator. After looking first stedfastly at her, and then glancing his eye at the lady whom she was visiting, he affected a contemptuous sneer, and went on. Flavilla, who had been thrown into some confusion by the sudden and unexpected sight of a person whom she knew considered her as the disgrace of his family, and the ruin of his child, now changed countenance, and hastily retired to another part of the room : she was touched both with grief and anger at this silent insult ; of which, however, she did not then suspect the cause. It is, indeed, probable that the father of Mercator would no where have looked upon her with complacency ; but, as soon as he saw her companion, he recollected that she was the favourite Mistress of an old Courtier, and that this was the house in which he kept her in great splendor, though she had been by turns a prostitute to many others. It happened that Flavilla, soon after this accident, discovered the character of her new acquaintance ; and

never remembered by whom she had been seen in her company, without the utmost regret and apprehension.

She now resolved to move in a less circle, and with more circumspection. In the mean time her little boy, whom she suckled, grew very fast; and it could no longer be known, by his appearance, that he had been born too soon. His mother frequently gazed at him till her eyes overflowed with tears; and though her pleasures were now become domestic, yet she feared lest that which had produced should destroy them. After much deliberation, she determined that she would conceal the child's age from its father; believing it prudent to prevent a suspicion, which, however ill founded, it might be difficult to remove, as her justification would depend wholly upon the testimony of her dependents; and her mother's and her own would necessarily become doubtful, when every one would have reason to conclude that it would still have been the same, supposing the contrary to have been true.

Such was the state of Flavilla's mind, and her little boy was six month's old when Mercator returned. She received him with joy indeed, but it was mixed with a visible confusion: their meeting was more tender, but on her part it was less cheerful; she smiled with inexpressible complacency, but at the same time the tears gushed from her eyes, and she was seized with an universal tremor. Mercator caught the infection; and caressed first his Flavilla, and then his boy, with an excess of fondness and delight that before he had never expressed. The sight of the child made him more than ever wish a reconciliation with his father; and having heard, at his first landing, that he was dangerously ill, he determined to go immediately and attempt to see him, promising that he would return to supper. He had, in the midst of his caresses, more than once enquired the age of his son, but the question had been always evaded; of which, however, he took no notice, nor did it produce any suspicion.

He was now hastening to enquire after his father; but as he passed through the hall, he was officiously laid hold of by his landlady. He was not much disposed to enquire how she had fulfilled his charge; but perceiving in her looks that she had something to communicate, which was at least in her own opinion of importance, he suffered her to take him into her parlour. She immediately shut the door, and reminded him that she had undertaken an office with reluctance which he had pressed upon her, and that she had done nothing in it to which he had not bound her by a promise; that she was extremely sorry to communicate her discoveries; but that he was a worthy gentleman, and, indeed, ought to know them. She then told him, "that the child was born within less than eight months after his last
" return

“ return from abroad ; that it was said to have come before its
“ time ; but that having pressed to see it, she was refused.”
This, indeed, was true, and confirmed the good woman in her
suspicion ; for Flavilla, who had still resented the freedom which
she had taken in her remonstrance, had kept her at a great dis-
tance ; and the servants, to gratify the mistress, treated her with
the utmost insolence and contempt.

At this relation Mercator turned pale. He now recollected
that his question concerning the child’s birth had been evaded,
and concluded that he had been shedding tears of tenderness and
joy over a strumpet and a bastard, who had robbed him of his
patrimony, his honour, and his peace. He started up with the
furious wildness of sudden phrenzy ; but she with great difficulty
prevailed upon him not to leave the room. He sat down, and
remained some time motionless, with his eyes fixed on the ground,
and his hands locked in each other. In proportion as he be-
lieved his wife to be guilty, his tenderness for his father revived ;
and he resolved, with yet greater zeal, to prosecute his purpose of
immediately attempting a reconciliation.

In this state of confusion and distress he went to the house,
where he learned that his father had died early in the morning,
and that his relations were then assembled to read his will. Ful-
vius, a brother of Mercator’s mother, with whom he had always
been a favourite, happening to pass from one room to another,
heard his voice. He accosted him with great ardour of friend-
ship ; and, soothing him with expressions of condolence and af-
fection, insisted to introduce him to the company. Mercator ta-
cily consented : he was received at least with civility by his bro-
thers ; and, sitting down among them, the will was read. He
seemed to listen like the rest ; but was, indeed, musing over the
story which he had just heard, and lost in the speculation of his
own wretchedness. He waked as from a dream, when the voice
of the person who had been reading was suspended ; and finding
that he could no longer contain himself, he started up, and would
have left the company.

Of the will which had been read before him, he knew nothing :
but his uncle believing that he was moved with grief and resent-
ment at the manner in which he had been mentioned in it, and
the bequest only of a shilling, took him into another room ; and,
to apologize for his father’s unkindness, told him, that “ the re-
“ sentment which he expressed at his marriage, was every day
“ increased by the conduct of his wife, whose character was now
“ become notoriously infamous, for that she had been seen at the
“ lodgings of a known prostitute, with whom she appeared to be
“ well acquainted.” This account threw Mercator into ano-
ther agony ; from which he was, however, at length recovered

by his uncle ; who, as the only expedient by which he could retrieve his misfortune, and sooth his distress, proposed that he should no more return to his lodgings, but go home with him ; and that he would himself take such measures with his wife, as could scarce fail of inducing her to accept of a separate maintenance, assume another name, and trouble him no more. Mercator, in the bitterness of his affliction, consented to this proposal, and they went away together.

Mercator, in the mean time, was expected by Flavilla with the most tender impatience. She had put her little boy to bed, and decorated a small room in which they had been used to sup by themselves, and which she had shut up in his absence : she counted the moments as they passed, and listened to every carriage and every step that she heard. Supper was now ready ; her impatience was increased ; terror was now mingled with regret, and her fondness was only busied to afflict her ; she wished, she feared, she accused, she apologized, and she wept. In the height of these eager expectations, and this tender distress, she received a billet which Mercator had been persuaded by his uncle to write, in which he upbraided her in the strongest terms with abusing his confidence, and dishonouring his bed : “ Of this (he said) he “ had now obtained sufficient proof to do justice to himself, and “ that he was determined to see her no more.”

To those whose hearts have not already acquainted them with the agony which seized Flavilla upon the sight of this billet, all attempts to describe it would be not only ineffectual, but absurd. Having passed the night without sleep, and the next day without food, disappointed in every step to discover what was become of Mercator, and doubting, if she should have found him, whether it would be possible to convince him of her innocence, the violent agitation of her mind produced a slow fever ; which, before she considered it as a disease, she communicated to the child while she nourished it at her bosom, and wept over it as an orphan whose life she was sustaining with her own.

After Mercator had been absent about ten days, his uncle, having persuaded him to accompany some friends to a country seat at the distance of near sixty miles, went to his lodgings in order to discharge the rent, and try what terms he could make with Flavilla, whom he hoped to intimidate with threats of a prosecution and divorce ; but, when he came, he found that Flavilla was sinking very fast under her disease, and that the child was dead already. The woman of the house, into whose hands she had just put her repeating watch, and some other ornaments, as a security for her rent, was so touched with her distress, and so firmly persuaded of her innocence, by the manner in which she had addressed her, and the calm solemnity with which she ab-

solved

absolved those by whom she had been traduced, that as soon as she discovered Fulvius's business, she threw herself on her knees, and intreated, that if he knew where Mercator was to be found, he would urge him to return, that if possible the life of Flavilla might be preserved, and the happiness of both be restored by her justification. Fulvius, who still suspected appearances, or at least was in doubt of the cause that had produced them, would not discover his nephew; but, after much entreaty and expostulation, at last engaged upon his honour for the conveyance of a letter. The woman, as soon as she had obtained this promise, ran up and communicated it to Flavilla; who, when she had recovered from the surprize and tumult which it occasioned, was supported in her bed; and in about half an hour, after many efforts and many intervals, wrote a short billet, which was sealed and put into the hands of Fulvius.

Fulvius immediately inclosed and dispatched it by the post, resolving that, in a question so doubtful, and of such importance, he would no farther interpose. Mercator, who the moment he cast his eye upon the letter knew both the hand and seal, after pausing a few moments in suspense, at length tore it open, and read these words:

“ Such has been my folly, that, perhaps, I should not be acquitted of guilt in any circumstances but those in which I write. I do not, therefore, but for your sake, wish them other than they are. The dear infant, whose birth has undone me, now lies dead at my side, a victim to my indiscretion and your resentment. I am scarce able to guide my pen; but I most earnestly entreat to see you, that you may at least have the satisfaction to hear me attest my innocence with the last sigh, and seal our reconciliation on my lips, while they are yet sensible of the impression.”

Mercator, whom an earthquake would less have affected than this letter, felt all his tenderness revive in a moment, and reflected with unutterable anguish upon the rashness of his resentment. At the thought of his distance from London, he started as if he had felt a dagger at his heart: he lifted up his eyes to Heaven, with a look that expressed at once an accusation of himself, and a petition for her; and then rushing out of the house, without taking leave of any, or ordering a servant to attend him, he took post horses at a neighbouring inn, and in less than six hours was in Leicester Fields. But notwithstanding his speed, he arrived too late: Flavilla had suffered the last agony, and her eyes could behold him no more. Grief and disappointment, remorse and despair, now totally subverted his reason. It became necessary to remove him by force from the body; and, after a confinement of two years in a mad-house, he died.

May every lady, on whose memory compassion shall record these events, tremble to assume the levity of Flavilla; for, perhaps, it is in the power of no man, in Mercator's circumstances, to be less jealous than Mercator.

Relation of an English Protestant Prisoner being saved from Condemnation, and obtaining his Liberty, by the Advice of the Jesuits not to turn his Religion.

ABOUT thirty years ago a Protestant English watch-maker, who lived at Oporto in good credit and esteem, had an accusation secretly laid against him, of diminishing the coin of the kingdom. A sudden search of his house was thereon immediately made; and a small piece of gold coin, called a *new crown*, being the tenth part of a moidore, and of the value of two shillings and eight-pence halfpenny, was found in a little quantity of *aquæ-regis*: upon which his person was seized, and soon after sent prisoner to Lisbon; where a legal process was commenced, for his conviction, in the customary and slow manner of a Chancery suit in England. During the course of these proceedings, the Jesuits, who always gave their spiritual assistance to prisoners, undertook his conversion to their religion, which all the Portuguese consider as the greatest act of piety and kindness, in being the means of saving a soul from perdition. It became natural for these people, of course, to get information of the nature of his offence. He alledged, in excuse of the fact he was charged with, that he was only making an experiment, and to which the insignificance of the piece of money that was under operation gave so reasonable a colour, that the Jesuits became willing to save him. They therefore publicly appeared zealous to effect his conversion; but privately dropped insinuations, that his safety depended on his not changing his religion, from the well known scruples entertained in that country of sending a soul directly to Hell, by dismissing it from a body out of the pale of what they so firmly believe to be the only true church, and which otherwise might have afterwards become saved by a conversion to their faith. This scruple has very often in that country been the means of retarding for a long time a condemnation; as when condemnation is passed, execution ordinarily follows in three days; and that man's condemnation would probably have taken place, had he suffered his religious faith to become perverted. The favourable opinion entertained of him and his cause, by the Jesuits who visited that prison, excited one Father Carboni, of their Order, who was an Italian, and of high character for learning, knowledge and worth, to pay him a visit; in which he took occasion

occasion to ask him, if he could not perform some piece of curious workmanship in his art? His answer was, that he thought he could make a good watch of a size to be set in a ring. This he was bid to do, and at the same time offered any money or materials that might be requisite for doing it. The piece of work was finished with all haste, and delivered to him. Father Carboni being in great esteem with his late Most Faithful Majesty, and often consulted by him in affairs of the highest consequence, wore the ring upon his finger the first time that he afterwards went to the palace; and, while his Majesty was discoursing with him, took care to give occasion to be observed to look often at his ring, till the King asked him what he had got upon his finger that he appeared to be so fond of. He answered, a trifling curiosity, and mentioned what it was. His Majesty desired to look at it, which he did, and said it was a curiosity indeed. Carboni thereon said, he knew not how to consider it as worthy of his Majesty's acceptance, unless from its having been made in his kingdom. The King, upon this, enquired who the maker of it was? He was answered with the giving of his name, and the mention of his unhappy situation, with every alleviating circumstance that could soften his accusation: upon hearing of which, his Majesty shaking his head, said with a smile, *Ah! Father! you are a sly rogue; however, you may tell your friend he shall be set at liberty*, which was accordingly soon done.

A N E C D O T E.

A Chymist dedicated a book to Leon the 10th, wherein he boasted that he had found out the art of making gold. He pleased himself with the hope of receiving a magnificent present in return: but the Pope sent him a large empty purse, and bid the bearer tell him, that as he had learnt the art of making gold, he wanted nothing but a place wherein to deposit his treasure.

Saying of PLATO to DIONYSIUS.

FORCE and a multitude of guards secures not the safety of a Prince so well as the affections and good-will of his subjects.—It was a smart reproof of Plato to Dionysius, when he was incircled with a body of his troops, *What! hast thou committed so many evils, that thou standest in need to be thus surrounded with armed soldiers?*

Speech

Speech of a CARDINAL to a new-made POPE.

YOU are now Pope, and this is the last time you will hear truth: seduced by flattery, you will soon fancy yourself a great man; but remember, that, before your exaltation, you were both ignorant and obstinate. Farewell, I must henceforth adore you.

A F A B L E.

FOUR giddy boys play'd truant once,
 Who never blush'd at name of Dunce;
 But rather chose to live a fool,
 Than bear confinement in a school:
 As near a wood they chanc'd to stray,
 They found a bird's nest in their way;
 All eager, scrambling for the nest,
 But one much taller than the rest,
 Secur'd the prize; each claim'd a share,
 The tallest did not hold it fair,
 And with an aggravating frown,
 He vow'd he'd keep it all his own;
 The rest with rage were fit to burst,
 When each declar'd he saw it first;
 And rather than give up their right,
 They 'gan to quarrel, next to fight;
 The nest was on a hay-cock put,
 'Till they decided the dispute.
 A clown just by, emerging lay,
 To see 'em once begin the fray,
 He knew he should (for he was wise)
 While they were fighting, steal the prize;
 No sooner had the fray began,
 But with the nest away he ran;
 The scuffle over, to his cost,
 The hero found his prize was lost.
 Each 'gan to simper at his brother,
 To find, that after all their pother,
 The potent point so well decided,
 And ev'ry share so well divided.

ÆNIGMATICAL EPIGRAM.

THO' hundred Limbs attest the Treasury Plan,
 Yet South affirms, I'm still an honest man;
 I do as bid; I'm only pufs's paw.—
 What says the bidder? "I'm above all law;
 "I can't do wrong by virtue of my place."
 Pity an oath should stare us full i' th' face!

A De-

A Description of the Beauties of Llangollen, a small Town in Denbighshire, about 186 Miles for London, in a Letter from a Gentleman on the Spot.

S I R,

I Will endeavour to give you a description of this place, which far exceeds any other spot that ever I saw, for the variety of pleasing, rich, and astonishing views and objects, with which it is surrounded ; I do confess that I was transported with it. Llangollen is a small town, about four measured miles from Chirk-Castle, in Denbighshire, (the noble and delightful seat of Richard Myddleton, Esq;) and about twelve miles from Oswestry ; it is situated in a little vale, upon the river Dee, over which there is a very elegant strong stone bridge, of four or five large arches, whose foundation is not to be shaken, each buttress and pier being built upon the same rock, which extends itself from one side of the river to the other. The rapidity and great winding progress of the water occasions a foam and noise extremely awful and pleasing ; almost every ten yards exhibits the finest cascade in nature, the whole river being composed of them. Many hills in various directions, of most amazing and different heights, almost encompass the town. There is the greatest plenty of the best provisions in this little vale ; and, upon a few hours notice, you may sit down to an entertainment at the Inn fit for an assembly of Princes, if they have appetites for clean, plain, and wholesome British dishes ; such as fish, fowl, mutton, pork, hams, hares, partridges, puddings, pyes, &c. Of these I have eaten there, and never tasted better of their kind, or better cooked ; and the ale is excellent ; I mention this, that if any person has an inclination to visit this paradisaical spot, I can promise him most pleasing entertainment, and good food. But, Sir, I have not yet done with the beauties of this place ; I treat you in the order in which I was treated myself ; for I was an itinerant, and the visitor of a day only. About a mile off are the ruins of a castle, called by the inhabitants of the country, Castle Dinas Brain, which some tell us signifies in English, The Castle of Crow City ; Brain being Welch for Crows, and therefore it is often called Crow Castle ; but I have reason to believe, from some accounts which I have received, that it was built by one Prince Brenus, who lived here many years, and then withdrew and died at Rome. The castle is situated upon the top of a most singularly strange and amazing hill, of a conical figure, whose base cannot be above 100 yards in diameter, and yet I think its perpendicular height from the plain is not less than 300 yards ; on the top of this romantic place are the ruins of the castle ; it is extremely difficult to ascend the hill ; particular care must be taken in fixing your

feet, or else you may slip down 100 yards before you stop. The tradition of the country is, that there are great treasures within the castle, concealed in an iron cradle, a considerable depth in the ruins, but that it is most dangerous to attempt to get at them, as the Devil resides there, and has the care of the cradle: This is most seriously believed by the country people, and till this last summer no person has had the boldness to search for those riches, nor would any one have ventured then without the assistance of a noted conjuror in that neighbourhood, whose skill in raising the wind, finding lost goods, and other tricks and feats in necromancy, are firmly credited by the weak illiterate people for many miles round; this conjuror undertook to keep the old guardian of the iron cradle in subjection, and then he, and some miners from Wales, came to an agreement with Mr. M. the proprietor of the castle, for leave to search there for treasure, and a formal lease or contract was actually drawn up and engrossed. The men had been at work for some time this summer, and had discovered an entrance into a vault; but as the agreement was not executed by Mr. M. the miners were persuaded not to proceed. The conjuror is an honest carpenter, with whom I have had, a few days ago, some conversation upon this subject; it seems that he, and his companions, have no kind of doubt but that there is money concealed in this iron cradle; but they are sometimes fearful lest it should prove of an inferior quality to gold or silver; and that if the cradle should contain wooden or leather money only, the guardian would serve them a devilish trick. I have been at the top of this very amazing place, which is most wonderful and astonishing, and saw where the poor fellows had been at labour, but, alas! I could not see the iron cradle, or terrific protector of it. It is said, that Prince Brenus left papers behind him in Italy, which are now in some repository at Rome, and were a few years ago discovered by some gentlemen there, which gave an account of this castle, and the treasure which is concealed within it. Certain it is, that two Italian gentlemen came over to England, and applied to Mr. M's father, for permission to search the ruins; and it is said, they could not agree about it. By the appearance of the ruins, the castle was a very large building, and covered the whole top of the hill, and seems to have been built with the stones dug from the rock there.

About a mile from this castle, and the same distance from Llangollen, are very curious and pleasing ruins of the Abbey of Cruis; several arches and towers are yet standing, and a farm-house and barn are formed out of some of the apartments. The situation of this Abbey is perhaps the finest in the world for a melancholy and monkish religious retirement; hills, hanging-woods, a winding-rushing river, and a few fine meadows, surround it.

In my ride from Llangollen towards Chirk Castle, on the top of a large hill, called Keven-Ucha, I saw one of the finest and most ravishing prospects possible to be conceived by man; I think no poetic description can exceed it; I really cannot describe it with any justness; on one hand are the fine high-pointed hills around Llangollen, with Crow Castle on the top of one of them; on the other hand, you have a most extensive view for above fifty miles, of a great part of Denbighshire, Flintshire, Montgomeryshire, Cheshire, Shropshire, and Staffordshire. At the foot of the hill on which I stood, is an amazing and most enchanting sight of the rolling meandering Dee; above which, on the opposite side, are fine hanging woods, interspersed with rich pastures and corn fields; at the bottom, upon the margin of the river, are beautiful meadows, and pleasing houses; and behind the hill is a continual range of hills, some of which are healthy, and abound with the black and red game, while others have a fine verdure. It is really worth any person's while to travel 300 miles for the sake of the prospect only. This, with the other views and appearances about Llangollen, have given me greater pleasure than ever I received from the finest gardens, parks, or buildings, in England. Llangollen, and the circumjacent places, only two miles round, are, I think, the greatest curiosities, the most romantic, the most pleasing, the most astonishing, and delightful upon the face of the earth. I never read of any views so luxuriant and ravishing.

I am, Sir,
Yours, &c.

Downright Honesty is no Court Policy: A Political Conundrum.

'T WAS the chance of two travellers, once in their way,
To light of a kingdom where Apes bore the sway:

The one was a plain man, the other all riddle;
His joints were in tune to obey a Court fiddle:
Being taken for spies, who to kingdoms denounce ill,
They're forc'd to appear at a grand Privy-Council:
The King, in the first place, to try their civility,
Demanded their thoughts of him and his Nobility.

O Sir, cry'd the Courtier, you govern the place,
For Majesty seems to be stamp'd in your face:
An Emperor you;—these Princes of blood:—
And these Politicians, that do the world good:

The King strait replies, We wisdom regard;
A bushel of apples must be your reward.

But now for your neighbour:—Let's hear, friend, your
mind;

Pray how are your thoughts to our kingdom inclin'd?—

Plain Dealer replies,—Sir, you seem, by your shape,
To be but a dignify'd kind of an Ape;
And these here about you seem all your relations,
All Apes, and all fit for their occupations.

This nettled the King, and chagrin'd all his train;
So they tore him in pieces for talking so plain.

THE APPLICATION.

He soon gets preferment, who flatters and lies :
But he who speaks truth (without art or disguise)
Is upright and honest, but never will rise. }

THE MARRIED MAN.

I'M married—and happy—with wonder hear this,
Ye rovers and rakes of the age,
Who laugh at the mention of conjugal bliss,
And whom only loose pleasures engage.

You may laugh, but, believe me, are all in the wrong,
When you merrily marriage deride;
For to marriage the permanent pleasures belong,
And in them we can only confide.

The joys which from lawless connections arise,
Are fugitive—never sincere—
Oft stolen with haste, and oft snatch'd with surprize,
Interrupted by doubt—and by fear—.

But those which in legal attachments we find,
When the heart is with innocence pure,
Are from every imbittering reflection refin'd,
And while life can taste joy will endure.

The love, which ye boast of, deserves not that name,
True love is with sentiment join'd;
But your's, a wild passion, a feverish flame,
Rais'd without the consent of the mind.

When dreading confinement, ye mistresses hire,
With this, and with that quickly cloy'd;
Ye are led and misled with flatt'ring false fire,
And oft by that fire are destroy'd.

If you ask from what source my felicity flows—
My answer is short—from a wife;

Whom for chearfulness, sense, and good-nature I chose,
Which are beauties that charm us for life.

To make home the blest seat of perpetual delight,
Ev'ry moment each studies to seize;
And we find ourselves happy from morning to night,
By a mutual endeavour to please.

Answer

Answer, by T. Mullett, of Mr. Applin's School, Sturminster Newton, to J. Willis's Question, of Bridport School, inserted May 7.

THE First Daughter's fortune was	4000l.
Second	— 7000l.
Third	— 5000l.
Fourth	— 9000l.
Fifth	— 12000l.

* * We have received the like Answer from R. B. of Antony.

Answer, by R. B. of Antony, to J. Poole's Question, inserted May 7.

SIR, your first Horse's value is *Thirty Pounds* neat ;
And the price of the second is *Forty* compleat.

 For the proof and work of this Question at large, I refer your readers to Hill's Arithmetic, it being his second Question in double position.

* * We have received the like Answer from T. Mullett, of Mr. Applin's School, Sturminster Newton.

Answer, by H. Donn, of Kingston Academy, to T. Wilkin's Question, inserted May 7.

THE breadth of the cistern is four feet, length six feet, and height twenty-four feet.

† We have received the like Answer from P. S. of Tregony School.

An Answer, by J. S. of Membury, to a Question by a Youth of Mr. Langdon's School, Yetminster, inserted May 7.

FIRST, for the slant side of the pyramid, square the perpendicular 40 inches, and half the base 11 inches, the square root of the sum of their squares will be the slant side of the pyramid, (per Euclid 1.47.) equal 41.4849 inches; which, divided by 3, will give the slant side of each part of the pyramid when divided as required by the Question, equal 13.8283; and the perpendicular 40, divided by 3, gives the perpendicular of each part 13.3333.

For the bases of each part, (per Euclid 6.4.) as the slant side of the whole pyramid is to the side of the base, so is the sum of the

the slant sides of the two upper parts to the side of the lesser base of the greater frustum, which is also the side of the greater base of the lesser frustum: and as the aforesaid slant side is to the aforesaid base, so is the slant side of the upper part to the side of the lesser base of the lesser frustum, which is also the side of the base of the upper part, or remaining pyramid.

For the content of each frustum, the rule is, To the rectangle of the sides of the two bases, add the sum of their squares; that sum being multiplied into one third of the frustum's height, will give its solidity; which, divided by 231, will give the content in wine gallons.

For the content of the upper part, which stills remains a pyramid, every pyramid is equal to one-third of a prism that hath the same base and height, (per Euclid 12.7.) therefore the rule is, Square the side of the base, and multiply that square with the perpendicular height; then divide the product by 693, viz. three times 231, the quotient will be the content in wine gallons.

For the mean diameter of each part, add a side of each base together; half that sum will be a mean diameter.

By the foregoing rules I have found the mean diameter of the greater frustum to be 18.3333; of the lesser frustum, 10.9999; and of the upper part, or pyramid, 3.6666.

Content of the greater frustum, in wine gallons,	19.6588
of the lesser frustum,	7.2427
of the upper part, or pyramid,	1.0347

Total content of the three parts of the pyramid,	27.9362
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Whole content of the pyramid, by the foregoing rule for that purpose,	27.9364
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Answer, by J. W. of Gwennap, to the Grove of Trees, inserted March 19.

THREE Trees must be placed at equal distance round a conical hill; on the top of which, one tree must be placed at equal distance from the others.

Answer, by the same, to A. O's Question, inserted April 2.

SOUND moves 1142 feet in a second of time; but it is demonstrated by several authors who have writ on the subject, that light moves faster than sound; and so many seconds as pass between the lightning and thunder, so many thousand feet is the mischief

mischief from us; so that 1000 multiplied by 2 is 2000 feet, the answer required.

Answer, by Peter Slade, of Tregony School, to the Question by Woodman, inserted May 7.

THE first number is 2, the second 3, and the third 4.

P R O O F.

The cube of 2 less 2 is equal to the square of 2 more 2, equal to 8.

The cube of 3 less 3 is equal to twice the sum of 3 added to its square, equal to 24.

The cube of 4 less 4 is equal to treble the sum of 4 added to its square, equal to 60.

† We have received like Answers from H. Donn, E. Boucher, of Kingston Academy, and T. Mullett.

A QUESTION, by the same.

A Gentleman has a plat of ground in an exact square form, containing two acres and half, which he intends to plant with apple trees fifteen feet asunder.—Quere, how many trees may he plant?

A QUESTION, by S. B. of Menhenniot.

DIVIDE 186 into two parts, so that 2-3ds of one part may be equal to 5-8ths of the others. What must each part be?

A QUESTION, by Master Vicary, of Mr. Stokes's School, Colyton, Devon.

THREE pillars, standing in a triangle of an equal height, 120 feet from the angle A to B, is 390 feet, from that to C is 420 feet, from that to A 450 feet: I demand the point in the triangle, from which, if a line be stretched, will reach to the top of either of the pillars?

A QUESTION, by J. Mead, of Beamister.

UPON the twenty-fifth of last December,
Just Eight o'clock, (the time I well remember)
I saw a star shining exceeding bright,
Just forty-eight degrees was its full height;
On South-East point, as near as I can guess.
Now tell me, gentlemen, what star it is? PHILO

PHILOSOPHICAL QUERIES.

1. **W**Hether superior understanding always confers superior happiness?
 2. Whether the idea of virtue be natural to mankind, and incapable of being effaced?
 3. To what may we naturally attribute the want of language in animals?
 4. Whether the deepest scenes of distress does not often afford more real pleasure to the imagination than the highest mirth and jollity?
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A R E B U S, by J. W. of Gwennap.

TWO fifths of a thing to which Englishmen owe
 Their riches and power to repel the proud foe;
 One half of Job's country properly borrow,
 And what you repeat in the name of to-morrow.
 These added, and join'd to the centre of woe,
 A town in the county of Cornwall will show.

An E N I G M A, by the same.

YE Museum bards, a servant is come,
 Who, when you command, will always run:
 Surely the earth did hardly e'er produce
 A slave that cou'd afford more gen'ral use:
 I assist the plowman and learn'd engineer;
 Architects court me the grand dome to rear:
 Both King and merchant aid by sea and land;
 Depriv'd of me, their ships defy command:
 The subtle Statesman's schemes you oft discover,
 Like us enfolded one within another:
 The crafty miller too I aid to steal;
 With sturdy knaves I'm often known to deal:
 I with the ladies many hours spend;
 To Court, or Park, or Play, I always them attend.
 Stella, array'd in all her pomp and pride,
 Gaily equipp'd, will have me by her side:
 I'm often busy in intrigues of State,
 And to Guildhall accompany the great:
 Fortune in me her greatest gifts repose,
 Tho' all her mighty secrets I expose.
 From these great actions of my spreading fame,
 Kind gents explore your humble servant's name.

THE WEEKLY MUSEUM.

June 11. 1774

[Number 13.]

The WHITSUN-HOLIDAY; or, The GOOD UNCLE. A MORAL TALE.

CHARLES MARCHMONT was the youngest son of a gentleman in Warwickshire; and having been always a favourite with his mother's brother, (Mr. Invoice, a Turkey merchant,) his parents determined to make him a man of business; and Charles was at a very early period placed at an academy in the metropolis; where, after being instructed in the several branches of education preparatory to the compting house, he was removed to Mr. Invoice's, near the Royal Exchange; where his assiduity, integrity, and modest deportment, considerably advanced him in the good graces of his uncle.

After this young man had been two years employed with an unblemished character in mercantile transactions, he was requested by Tom Sprightly, a clerk to a merchant in the neighbourhood, to make one in a party of pleasure in the Whitsun-week at Greenwich. Charles communicated this invitation to Mr. Invoice, who endeavoured to dissuade him from going on the proposed excursion. "I have been," says he, "my good lad, a long time offended with the custom of keeping holidays at particular festivals, because it is productive of many evils, and cannot possibly do any good. It is merely an encouragement to the vicious and the profligate, instead of exciting any principle of morality or religion. It is destructive to the community, by encouraging a shameful idleness among all ranks of people; and perhaps it would not be going too far, if I asserted, that there are more enormities committed at Easter, Whitsuntide, and Christmas, than can be balanced by the virtues of the whole year besides. However, if your heart is set upon the party, I will not refuse your request. I have given you my opinion; and, if the Legislature thought as I do, every holiday in the Calendar should be annihilated; since nothing can be more scandalous, than to

set a season apart for the support of idleness and irreligion ; nor any thing more repugnant to wisdom or virtue, than to sanctify a time for prejudicing the fortunes, and corrupting the morals of the youth of both sexes." Charles was, for the first time, dissatisfied with his uncle's observations, though they did not fail to make an impression upon him : he reported them to his new acquaintance, (Sprightly) who rallied him exceedingly, upon his paying so much attention to the grave lecture he had received, and treated the opinion of Mr. Invoice as illiberal, puritanic, and absurd.

Charles wanted but little persuasion to follow his inclination, which was to enjoy the holiday at the village above-mentioned ; but he had not courage to tell his uncle the truth ; and, though he had hitherto been remarkable for his attachment to veracity, he now resolved to deceive the old gentleman by joining the party, and keeping it a secret.

The expected day arrived, and turned out one of those very fine ones which travellers would have most wished for, and which indeed are most agreeable at that season. It was clear, and yet so conveniently clouded as to check the heat of the sun, and make the exercise of walking perfectly easy. Charles got up early in the morning ; and telling the servants he was going upon business on board a vessel, which had been consigned from the Streights to his uncle, directly proceeded to Sprightly ; and with him and two of his companions, who were city bucks of the first head, turned their backs upon the smoky town, and soon arrived in the delightful Park, which takes its name from Greenwich. Here they joined the festive throng, and participated in all the sports of the place.

A girl, about sixteen, exceeding lovely in her person, and much more elegantly dressed than the rest of the holiday gentry, suddenly attracted the attention of our young merchant. He enquired her name, and found she was the only daughter of Mrs. Hastings, a celebrated milliner in the Strand. It was not long before Sprightly, with his usual forwardness, introduced himself to this young woman's acquaintance : she had two companions with her of her own sex, and Sprightly proposed that his friends and the ladies should dine together at the Star and Garter, and make a jolly party. The invitation was eagerly accepted, and Charles was so struck with the charms of Miss Hastings, who sung several love-songs in a most enchanting manner, that the hours rolled away unperceived, and the clock struck Eleven before he thought of returning to town. It was not without great difficulty that carriages were obtained to convey this dissipated company to London ; and the embarrassment Charles was thrown into, at finding it was near One o'clock when they set the Ladies
down

down at Mrs. Hastings's house, is not easy to be described. He had never been so late from home by several hours, and began to lament his situation in very pathetic terms to Sprightly and his companions, who, after repeated bursts of laughter, endeavoured to convince him of the absurdity of such a slavish attention to the old Put's regulations. The keenness of their animadversions contributed to lessen his respect for Mr. Invoice, and they readily adjourned to a tavern in Covent-Garden; where, after repeatedly toasting the healths of their fair companions, a scene of intoxication ensued, and our unfortunate youth added the vice of drunkenness to irregularity.

The next morning was accompanied with many serious reflections; and an aching head, and a heavy heart, the inseparable appendages to debauchery, contributed to heighten the distress his folly had exposed him to. Penetrated with shame and sorrow, he got up before his companions, and slunk into his uncle's house as soon as the doors were opened. The old gentleman, who had been extremely unhappy, from the apprehension that some accident had befallen him, on hearing an account of the matter, which Charles glossed over with many falsties, gently reprov'd him for the unwarrantable manner in which he had acted, and endeavoured to shew him how well his former observations upon the consequences of what is called holiday-making had been founded.

The first deviations from virtue are usually followed by greater degrees of delinquency. Charles had got into bad company, which is much sooner acquired than shaken off: he had conceived an affection for a girl, with whose character he was entirely unacquainted; a circumstance attended with more danger to unguarded youth than most others to which they are liable. In a few days he procured an opportunity of seeing Sprightly, who informed him he had seen the ladies; that they had settled a party for Richmond the ensuing Sunday, and that his company was requested by Miss Hastings. Charles felt his heart dilate at the name, and he joyfully accepted of the kind invitation. The expedition to Richmond, like that to Greenwich, was accompanied with a singular scene of mirth and festivity, during which he made a declaration of his passion to Miss Clara, (for that was the name of Mrs. Hastings's daughter,) who received his addresses with great affability. The bill, which amounted to a considerable sum, was discharged in a fit of gallantry by Charles; who, upon several other occasions of the like nature, bore the expence of the company, who constantly laughed at him behind his back for being so egregious a dupe.

Mr. Invoice saw, with regret, the unfortunate train the affairs of his nephew were in, and frequently expostulated with him in

the mildest manner, to little effect. He now paid no regard to the duties of his profession, but lived in a continual scene of idleness and dissipation. In his sober moments he sometimes determined to reform; but his bad habits had taken too deep root to be easily got rid of, and his resolutions were constantly destroyed by the sophistry of Sprightly, who found his account in keeping him company. His irregularities had involved him in a number of little debts, which the allowance his father had settled upon him, though a very genteel one, would not enable him to discharge. These circumstances, at length, came to the knowledge of Mr. Invoice, who, trembling for the fate of his nephew, called him into his study, and remonstrated to him upon his proceedings with more warmth than ever he had done before. Charles confessed his errors, and promised amendment; but the old gentleman had been imposed upon too often to place any confidence in his declarations. "Give me a list of your debts, Charles," said the good man, "and they shall be discharged; but the period is at hand, at which we must part. I have long lamented the depravity of your conduct, and must insist on your returning to your father. The company you keep in this town will lead you to destruction, and it is absolutely necessary you should be as speedily removed from it as possible."

The determined manner in which Mr. Invoice delivered these words, left Charles no room to doubt of his being resolved to put his intention in execution. A banishment from London was what he by no means relished, and the thoughts of leaving Clara were insupportable. The girl, without deserving his esteem, had taken entire possession of his heart; and they would probably have been immediately married, had not her mother, who was exceedingly artful, discovered he was a younger son, and had nothing to expect but from the bounty of his uncle. A short time after, Mr. Marchmont arrived in town; and, as he was a man of a very warm temper, Mr. Invoice thought it necessary to mention the occasion of his parting with his son as tenderly as possible. After he had recited his objections to the lad's conduct with the greatest delicacy, Mr. Marchmont assured him he was determined on making the youth attentive to business; and, as London was not a proper place for him to continue in, he was resolved he should go abroad for a few years. Mr. Invoice did not disapprove of this measure; and having a friend at Boston, whose character was exceedingly amiable, he hoped by sending him to that settlement, where the manners of the inhabitants would be a continual check upon his irregular proceedings, there might be some chance of a reformation being brought about.

Charles was amply supplied with every thing necessary and convenient for his passage in a few weeks after; during which time,

time, as often as he could steal from his father, he constantly passed the hours with his dear Clara, who promised to keep up a regular correspondence with him, and vowed an eternal attachment. A few days before the ship was ready to sail, Mr. Invoice, at the conclusion of a short, but pathetic discourse, calculated for the government of his future conduct, gave him a bank note of 100*l.* assuring him, at the same time, that no reward should be wanting, if he would adopt a different system of life from that he had so lately pursued. Charles received his uncle's favour with great appearance of gratitude, and laid out part of it in an elegant gold watch and a diamond ring, which he presented to Miss Hastings, as pledges of his affection. The day of his departure being arrived, his father and Mr. Invoice accompanied him to Deal, where he embarked on board a stout New England brigantine, and, in a few hours, a favourable wind springing up, lost sight of the English shore.

His passage to Boston was attended with no remarkable occurrence: suffice it to say, he devoted his time, during the voyage, chiefly in the perusal of such moral writers as Mr. Invoice had recommended to him, and seriously determined to do every thing in his power to re-instate himself in the esteem of his best friends.

After a pleasant run of little more than five weeks, the vessel anchored in Massachusetts's Bay, and Charles was received with great hospitality by his uncle's friend, Mr. Barter, who had been prepared for his coming by letters recommending him to his care in the strongest terms. The manners of the people of Boston but little accorded with those which our young traveller had been acquainted with amidst the circle of his thoughtless companions in London. As his heart was naturally good, and all temptation removed, he soon gave Mr. Barter the warmest hopes of his entire reformation; to which nothing more contributed, than the acquaintance he formed with a young lady, who had been left by her father under the guardianship of Mr. Barter. She was a native of Philadelphia, and, her parents being Quakers, had been educated in the principles of that sect. At the time of our young merchant's settlement with her guardian, she was about thirteen years of age; and, with a singular sweetness of countenance and elegance of form, possessed an uncommon benevolence of heart. All his leisure hours were passed in the company of this agreeable girl, whom he loved with the affection of a brother, and took uncommon pains to make her acquainted with the sentiments of the best writers in the English and French languages. During his continuance in America, he constantly corresponded with Miss Hastings, whose letters were lively, and full of professions of eternal regard; and the advices he received from his father and uncle were such as promised him an ample return

return for his persevering in the laudable plan they understood from Mr. Barter he had determined to pursue.

When he had been about three years absent from his native land, the news of Mr. Marchmont's death interrupted his happiness in a very eminent degree. Mr. Invoice condoled him with great sensibility upon the awful occasion, and, convinced of the sincerity of his reformation, invited him in very pressing terms to return to London. The idea of gratifying a desire of visiting his mother-country, so prevalent in most youthful minds, in some measure, however, alleviated his sorrow for the loss of a parent. He communicated his uncle's request to Mr. Barter, who, to his infinite satisfaction, informed him he not only approved of his embarking for England, but that he himself would accompany him in the voyage; as, besides some affairs of business, which he wished to settle in that island, his respect for the memory of his departed friend stimulated him to take his ward to Europe, in order to improve her education. In about six weeks after, Mr. Barter, having put the affairs of the house into a proper train, agreed with the master of a ship, bound to Bristol, for his passage, with Charles and his lovely charge, Miss Melvil. The prospect of seeing the happy isle, which has so long been distinguished for wealth and independence, excited the most pleasing sensations in the minds of all the party. They had crossed the greatest part of the vast Atlantic, accompanied by very prosperous weather, when a violent storm arose, which lasted for some days, and carried away the fore-mast and binnacle. In this forlorn condition they continued for near a week after; when, during a hard gale, in the middle of the night, the vessel suddenly struck on a ridge of rocks. The confusion of the crew called Mr. Barter and his two companions upon deck: a scene of distress ensued, which is not to be described. In a few minutes she received a second shock, which beat in part of her bottom; and, while the people were busy in hoisting out the boat, she went to pieces.

Our unfortunate adventurer, on first being thrown into the water, was in a state of insensibility: in a short time, however, he in some degree recovered himself, and, being an excellent swimmer, made an effort for his preservation. The silver beams of the moon faintly trembled upon the billows; but, instead of affording any relief, only served to shew him the horrors of his condition. Among the bodies which were floating near him, he plainly distinguished that of a female, whom he knew to be his fair pupil. He endeavoured to approach it, but in vain. The waves interfered, and her cries still vibrated in his ears, whilst they covered her from his sight. He had been in the ocean a considerable time, and his strength was almost exhausted, when
he

he was cast upon a bank of sand, from whence he was quickly washed on shore by the violence of the storm. It was now day-break ; and the first thing he did was to give thanks to the Almighty for his deliverance. He contemplated the melancholy scene he had just escaped from with the utmost emotion, and burst into tears at the sight of some dead bodies, which were at a small distance dashing against the rocks. He wandered along the sea-beach for some time before he met with a company of peasants, who informed him he was on the western coast of Ireland, near the town of Donnegal. They took him into one of their little cabbins, gave him dry clothes, and some necessary refreshment. When he had in some degree recovered from the fatigue he had undergone, he returned to the sea-side, where he found the country people very busy in plundering such part of the cargo as was drove on shore. At low water he discovered the corpse of the Captain, and two of the seamen, which, with pious hands, assisted by the hospitable natives, he buried under the green sward of a neighbouring field. On the strictest enquiry, it did not appear that any one had been saved from the wreck but himself. A few guineas, which remained in his pocket, enabled him to proceed to Dublin, from whence he immediately wrote an account of the calamity which had befallen him to his uncle, who, with all possible expedition, remitted him a sum amply sufficient to bear his expences to London, where he arrived about ten days afterwards.

Mr. Invoice received his nephew with the warmest affection : He told him he had but one point to insist on, which was, that he should not, on any pretence, renew his acquaintance with Miss Hastings, who the old Gentleman assured him was a very bad girl. Charles sighed at this preliminary article, (on the sacred preservation of which Mr. Invoice declared his favour depended) but promised to act in such a manner as should give his uncle no cause of complaint. In a few days he received a billet from Clara, reproving him, in very pathetick terms for his neglect, and requesting to see him. He was unable to withstand the invitation, and flew to her apartments, which were in a court near Covent-garden. She fainted on his approach ; and soon after, in a flood of tears, told him, that her mother had been made a bankrupt within a few weeks, that they were reduced to extreme poverty, and had been abandoned by all their acquaintance, except his old friend Sprightly, who had acted with great generosity towards them ; at this instant, that young man entered the room, and Charles cordially embraced him. An interesting conversation ensued, in which Sprightly took great liberties with Mr. Invoice's character : He assured Charles, that his father, previous to his death, had placed two thousand pounds in his uncle's hands for his use ;
that

that the old Gentleman had practised every artifice to deter Clara from writing to him, while he was in America ; and had wickedly endeavoured to corrupt her innocence. Thunderstruck at this information, which Sprightly insisted, for the present, should be kept secret from Mr. Invoice, our adventurer returned home, very much prejudiced against his uncle. He could now easily account for his forbidding him to see the girl of his heart, and looked on his concealment of the money his father left him, as an unwarrantable piece of hypocrisy. He was now constantly with Miss Hastings, Sprightly, and the rest of the old set which ruined him before. They continually poisoned his mind with regard to Mr. Invoice, who, perceiving his nephew falling into his former manner of life, expostulated with him in very severe terms upon his conduct. Charles, irritated at this treatment, answered with great warmth ; and the altercation terminated in his precipately leaving the old Gentleman's house.

After this period, the mistaken youth was entirely influenced in his proceedings by Sprightly and Miss Hastings. His extravagances soon left him penniless ; and when he wrote to Mr. Invoice for a supply, out of the money his father had left him, that Gentleman replied he would not part with a shilling, as, if Charles did not reform, the money, by Mr. Marchmont's direction, was to be divided among his other children. He had continued some weeks 'steeped up to the lips in poverty,' as Shakspeare says, frequently execrating the injustice of his uncle, when Sprightly called on him one evening, and told him Miss Hastings had been carried to a spunging-house, for a considerable sum, which she had engaged to pay for her mother. Distracted at this intelligence, he hastened to the place, and lamented the distress his mistress was involved in with great sensibility. He formed several plans to relieve her, but saw the folly of them all, as soon as he proposed them, as he had neither money nor interest. 'D—n it, says Sprightly, let's have no more castle-building. I have just parted from Jack Scribble, who you know is clerk to Subtle the attorney, and he assures me your uncle is gone into the country to be married to a young girl, whose family nobody knows ; and that, previous to his departure, Mr. Subtle made his will, in which you was cut off with a shilling ; confound the old scoundrel, do yourself justice on him, make him refund the money he has cheated you of.'—How is that to be effected ?' replied Charles, with great eagerness. 'How ! rejoined Sprightly, why go to his house, his servants will not refuse you admittance ; pretend you are sorry at having disobliged him, and that you are come to take up your abode there.'—'What then,' says the youth. 'Pshaw, continues his supposed friend, don't you conceive ? Break open his desk,

desk, pay yourself, and leave the doating rascal a receipt in full !'

The spirit of Charles was so broken by his misfortunes, and his mind so depraved by the company he kept, that he, who at another time would have spurned the proposer of such infamous advice from his sight, now received it, without any marks of disapprobation; and, in consequence of Miss Hastings declaring the officer would take her to gaol the next morning unless the money was paid, and her approving of the measure Sprightly had mentioned, he determined to put his dreadful project in execution that very night. He accordingly repaired to his uncle's, where he met with a kind reception from the servants, who strengthened the story Sprightly had told him of Mr. Invoice being gone out of town to meet a young Lady, for whom, they understood, he had a great regard.

Charles took up his lodging in his old apartments, and rose about an hour after midnight, in order to accomplish his desperate intention. He stole softly down stairs, and made his way, greatly agitated, into the compting-house, where he forced the lock of his uncle's desk, and snatching out a red leather case, in which Mr. Invoice used to keep bank-notes, and other valuable writings, he thrust it hastily into his bosom, and returned with great celerity to his chamber in order to examine the contents. He was not a little surprised at finding the first paper he opened to be a letter from his father, on his death-bed, which directly gave the lye to the story Sprightly had told him, relating to the 2000*l.* which was directed to be given to Charles's brothers, unless he broke off all correspondence with Clara, and proved himself deserving of his uncle's good opinion. His heart now began to sink within him; but what was his astonishment on discovering, in the next paper he unfolded, which proved to be his uncle's will, that the good man, after praying for an amendment of his conduct, had made him sole heir to all his fortune !—Nature was unable to support this unexpected piece of information. The youth could only exclaim, ' Gracious Heaven, what goodness !' and fell senseless on the floor. On his recovering from this paroxysm of shame and astonishment, he found himself assisted by two of his uncle's faithful domestics, who, hearing him talk in a wild incoherent manner, forced him to bed, supposing he had lost his senses.

The fact was, the shock he had received threw him into a violent delirium, which lasted several days, when the strength of his constitution got the better of his disorder. The first object he saw by his bed was Mr. Invoice, who, in the most affectionate manner, conjured him to make himself easy, for he had forgot all his faults. Charles recovered daily, and, when his health

was sufficiently established, his uncle produced him a letter from Sprightly, who had been committed to Newgate for forgery, in which that unprincipled wretch confessed, that he and Clara had been married before Charles went to America; that their whole conduct had been a scene of hypocrisy to fleece him of his money; and that they had incited him to commit the last atrocious act, in order to preserve them from destruction. Charles expressed great compunction at his being so imposed upon, and related to his uncle, with the strictest candour, every thing that had been reported by that artful couple to alienate his affection. 'Some part of their story was true,' said his uncle; 'I did go to bring home a young Lady, not to make her my wife, but your's, my dear boy. Summon all your resolution, and prepare for an unexpected interview.'

Thus saying, he suddenly left the apartment, and immediately returned with Mr. Barter, who led in Miss Melvil. Words were not powerful enough to express their feelings; tears of joy spontaneously burst forth, and they ran into each other's arms. After the violence of their joy had a little subsided, Mr. Barter accounted for their preservation, by acquainting him that he, and two of the crew, happily reached the long-boat, which had been hoisted safe into the water while the ship went to pieces; that they soon after were fortunate enough to take up Miss Melvil, who lay without any appearance of life for several hours: that early the next morning they fell in with a vessel bound to Lisbon, the master of which kindly took them on board, and they were under a necessity of accompanying him to that metropolis; from whence they wrote immediately to Mr. Invoice, and told him they had agreed for their passage on board a sloop belonging to Falmouth, at which port he very politely received them, and first acquainted them that Charles was alive, for whose loss Miss Melvil had been inconsolable.

The happiness of this party could receive no other addition than by the marriage Mr. Invoice had proposed, and which accordingly took place a few weeks after.

Miss Clara, otherwise Miss Sprightly, after her husband had been some time in Newgate, eloped with an Irish Officer to Galway; and the unhappy culprit, after being convicted of his offence at the Old Bailey, owed his life to the interest of the man whom he had so repeatedly injured.

Such, Reader, are the incidents which occurred in the life of Charles Marchmont; a youth, whose misfortunes all originated from a slight indiscretion on a Whitsun-holiday; and such will ever be the consequences of the smallest deviations from virtue, if not timely restrained by the dictates of prudence and morality.

THE ART OF PLEASING,

In a Series of LETTERS from the Earl of CH—RF—D to
Master STANHOPE.

[Continued from Page 203.]

L E T T E R VIII.

My dear little Boy,

Bath,

IF God gives you wit, which I am not sure that I wish you, unless he gives you at the same time, at least an equal portion of judgment, to keep it in good order, wear it like your sword in the scabbard, and do not brandish it to the terror of the whole company. If you have real wit, it will flow spontaneously, and you need not aim at it; for, in that case, the rule of the gospel is reversed; and it will prove, *seek*, and you shall not find. Wit is a shining quality that every body admires; most people aim at it, all people fear it, and few love it, unless in themselves. A man must have a good share of wit himself to endure a great share in another. When wit exerts itself in satire, it is a most malignant distemper; wit, it is true, may be shown in satire; but satire does not constitute wit, as many imagine. A man of wit ought to find a thousand better occasions of showing it.

Abstain, therefore, most carefully from satire, which, though it fall on no particular person in company, and momentarily, from the malignancy of the human heart, pleases all; yet upon reflection, it frightens all too. Every one thinks it may be his turn next, and will hate you for what he finds you could say of him, more than be obliged to you for what you do not say. Fear and hatred are next door neighbours; the more wit you have, the more good-nature and politeness you must show, to induce people to pardon your superiority, for that is no easy matter. Learn to shrink yourself to the size of the company you are in. Take their tone whatever it may be, and excel in it if you can; but never pretend to give the tone. A fine conversation will no more bear a dictator, than a free government will.

The character of a man of wit is a shining one, that every man would have, if he could, though it is often attended with some inconveniencies: the dullest alderman ever aims at it; cracks his dull joke, and thinks, or at least hopes, that it is wit: But the denomination is always formidable, and very often ridiculous. These *titular wits* have commonly much less wit than petulance and presumption: They are at best the *Rieurs de leur quartier*, in which narrow sphere they are at once feared and admired.

You will perhaps ask me, and justly, how, considering the delusion of self-love and vanity, from which no man living is absolutely free, how you shall know, whether you have wit or not? To which the best answer I can give you is, not to trust to the voice of your own judgment, for it will deceive you, nor to your ears, which will always greedily receive flattery, if you are worth being flattered; but trust only to your eyes, and read in the countenances of good company their approbation or dislike of what you say. Observe carefully too, whether you are sought for, solicited, and in a manner pressed into good company. But even all this will not absolutely ascertain your wit; therefore, do not, upon this encouragement, flash your wit in peoples faces *a ricochets*, in the shape of *bon mots*, epigrams, smart repartees.

Appear to have rather less than more wit than you really have. A wise man will live at least as much within his wit as his income. Content yourself with good sense and reason, which at the long-run are ever sure to please every body who has either; if wit comes into the bargain, welcome it, but never invite it. Bear this truth always in your mind, that you may be admired for your wit, if you have any; but that nothing but good sense and good qualities can make you be beloved: They are substantial every day's wear. Wit is for *le jour de Gala*, where people go chiefly to be stared at.

P. S. I received your last letter, which is very well written. I shall see you next week, and bring you some pretty things from hence; because I am told you are a very good boy, and have learned very well.

L E T T E R IX.

My dear little Boy,

Bath,

THERE is a species of minor wit, which is much used and much more abused; I mean raillery. It is a most mischievous and dangerous weapon, when in unskilful and clumsy hands; and it is much safer to let it quite alone, than to play with it; and yet almost every body do play with it, though they see daily the quarrels and heart-burnings that it occasions. In truth, it implies a supposed superiority in the *railleur* to the *raille*, which no man likes even the suspicion of, in his own case, though it may divert him in other people.

An innocent *raillerie* is often inoffensively begun, but very seldom inoffensively ended; for that depends upon the *raille*, who, if he cannot defend himself, will grow brutal; and, if he can, very possibly his *railleur* baffled becomes so. It is a sort of trial of wit, in which no man can bear to have his inferiority made appear.

The

The character of a *railleur* is more generally feared, and more heartily hated, than any one. I know that in the world the injustice of a bad man is sooner forgiven than the insults of a witty one : the former only hurts one's liberty and property, but the latter hurts and mortifies that secret pride which no human breast is free from. I will allow that there is a sort of raillery which may not only be inoffensive, but even flattering, as when, by a genteel irony, you accuse people of those imperfections which they are most notoriously free from, and consequently insinuate that they possess contrary virtues. You may safely call Aristides a knave, or a very handsome woman an ugly one. Take care, however, that neither the man's character, nor the lady's beauty, be in the least doubtful. But this sort of raillery requires a very light and steady hand to administer it. A little too strong, it may be mistaken into an offence ; and a little too smooth, it may be thought a sneer, which is a most odious thing.

There is another sort, I will not call it wit, but merriment and buffoonry, which is *mimicry*. The most successful mimic in the world is always the most absurd fellow, and an ape is infinitely his superior. His profession is to imitate and ridicule those natural defects and deformities for which no man is in the least accountable, and, in the imitation of which, he makes himself, for the time, as disagreeable and shocking as those he mimics. But I will say no more of those creatures, who only amuse the lowest rabble of mankind.

There is another sort of human animals, called Wags, whose profession is to make the company laugh immoderately, and who always succeed, provided the company consist of fools ; but who are equally disappointed in finding that they never can alter a muscle in the face of a man of sense. This is a most contemptible character, and never esteemed even by those who are silly enough to be diverted by them.

Be content for yourself with sound good sense, and good manners, and let wit be thrown into the bargain, where it is proper and inoffensive. Good sense will make you be esteemed ; good manners, beloved ; wit gives a lustre to both. In whatever company you happen to be, whatever pleasures you are engaged in, though perhaps not of a very laudable kind, take care to preserve a great personal dignity : I do not in the least mean a pride of birth and rank, that would be too silly ; but I mean a dignity of character. Let your moral character of honesty and honour be unblemished, and even unsuspected. I have known some people dignify even their vices ; first, by never boasting of them ; and, next, by not practising them in an illiberal and indecent manner. If they were addicted to women, they never degraded and dirtied themselves in the company of infamous prostitutes :

if they loved drinking too well, they did not practise that beastly vice in beastly companies ; but with those whose good humour in some degree seemed to excuse it, though nothing can justify it. When you see a drunken man, as probably you will see many, study him with attention, and ask yourself soberly, whether you would, upon any account, be that beast, that disgrace to human reason. The Lacedemonians very wisely made their slaves drunk, to deter their children from being so ; and with good effect, for no body ever yet heard of a Lacedemonian drunk.

[To be continued.]

To the P R I N T E R.

S I R,

THE name of Oliver Cromwell having often of late appeared in several periodical publications, I shall take the liberty of offering to the public some few circumstances and observations relative to that great man.

It is not my purpose to enter into a general defence of *all* his actions, or to justify *all* his expedients ; but I hope I may be permitted, without censure, to offer Cromwell as a pattern worthy to be followed in some instances of his conduct, especially as my sole aim thereby is to incite our great men to have the same regard for the honour of our nation ; and that it may thereby be rendered as tremendous as it was in the days of Cromwell (that Protector of our kingdom from *all* insults) to the insidious Frenchman, the sly Dutchman, and the haughty Spaniard.

What I shall particularly take notice of, is the behaviour of Cromwell towards Foreign Powers. Few Princes ever bore their character higher upon all occasions than Oliver did, especially in his treaties with crowned heads : and it is a thing without example, that is mentioned by one of the best informed historians of the age, Puffendorf, [*De Rebus gestis Frederici Wilhelmini Electoris Brandenburgici*, p. 313.] that in Cromwell's league with France against Spain, he would not allow the French King to call himself *King of France*, but of *the French* ; whereas he took himself not only the title of Protector of England, but likewise of France ; and, which is yet more surprizing, and hardly to be believed, but for the authority of this great author, the Protector's name was put before the French King's.

A conduct worthy of imitation ! For in the public instruments of correspondence between states and kingdoms, little words and phrases are of great importance, so far as they relate to claims and title, whose loss or preservation may in a great measure depend on the way of former expressions of them.

This

This distinction of *the King of France*, and of *the French King*, thus nicely made by Cromwell, ought to have been studiously kept up, to assert the dignity and stile of our English Princes; and it is observed by an eminent author, that in our English Gazettes that Monarch was continually called *the French King*, till the writing of those public papers falling into the hands of persons unskilled, or inadvertent, he had been since sometimes called *the King of France*.

Widely different from the above did King William the Third act, who (though a wise Monarch, and our great and glorious deliverer,) was not so attentive to the dignity of the State as the Protector; for it appears by the history of Prior's Negotiations, that before the ratification of the peace of Rislewick, on the part of his Most Christian Majesty, a difficulty was started by the French Ambassador, on the King of Great Britain's using the words *Rex Franciæ*, which occasioned a warrant from his Majesty to his Plenipotentiaries, for omitting the aforesaid title, provided they could find that it had been omitted in any former treaty; which warrant is to be seen in such history.

That memorable saying of Cromwell's, on reading a letter of Admiral Blake's in Council, "That he hoped to make the name of an Englishman as great as ever that of a Roman had been," deserves to be recorded in letters of gold, and engraved on the tablets of the hearts of every King and Minister in this country, till time shall be no more.

The above magnanimous, and never enough to be applauded heroic care of the superiority and dignity of this kingdom, shews that, according to that excellent historian Lord Clarendon's character of him, Cromwell was one of those men *quos vituperare ne inimici quidem possunt, nisi ut simul laudent*.

AN ENGLISHMAN.

A DROLL MISTAKE.

A Countryman being in London, a friend of his there undertook to conduct him to every place that was remarkable, and deserved observation. One day he tells him that he would shew him Bedlam: it was accordingly agreed upon; but, instead of that, he carries him to the door of the House of Commons, telling him that that was the entrance into Bedlam. It happened just then that the House was breaking up; and the door being presently opened, the countryman, to his great amazement, saw several of the Members hastening towards it. Upon this he immediately takes to his heels, and runs at it were for his life: when being stopped by some persons, who wondered at his running

running so fast, *Oh ! cries he, for the Lord's sake don't stop me ; yonder's Bedlam open, and all the madmen are loose and coming out.*

U S E F U L M A X I M S.

IResolution is as foolish as rashness. If the husbandman should never sow, or the ship-master never put to sea, where would be the harvest, or the gain ?

Nature, in russet, is more agreeable than affectation in broi-dery.

True wisdom will direct us to study moderation with respect to all worldly things ; to indulge mirth but seldom, excessive grief never, but to keep up constantly an even chearfulness of temper.

It is base and unjust to palliate your own fault, by laying the blame on others.

Insult not another for his want of a talent you possess ; he may have others that you want.

Reproof is a medicine like mercury, or opium ; if it be im-properly administered, it will do harm instead of good.

He who stirs up against himself another's self-love, provokes the strongest passion in human nature.

Never fish for praise ; it is not worth the bait.

To offer advice to an angry man, is like blowing against a tempest.

Value truth, however you come by it. Who would not pick up a jewel that lay on a dung-hill ?

Reflect upon the different appearances things make to you from what they did some years ago ; and don't imagine that your opinion will never alter, because you are positive at present. Let the remembrance of your past changes make you more flexible.

Don't judge by one view of a person, or things. Think like the wise, but talk like ordinary people. Never go out of the common road, but for something.

If you see a man misbehave once, do not from thence con-clude him a fool. If you find he has been in a mistake in one particular, do not at once conclude him void of understanding. By that way of judging, you can entertain a favourable opinion of no man upon earth, nor even of yourself.

Learning is like bank notes ; prudence and good behaviour are like silver, useful upon all occasions.

Men repent speaking ten times for once that they repent keep-ing silence.

There is hardly any bodily blemish which a winning behaviour will not conceal, or make tolerable ; and there is no external grace which ill-nature or affectation will not deform.

Of

Of the PLEASURE of MUTUAL SYMPATHY.

WHATEVER may be the cause of sympathy, or however it may be excited, nothing pleases us more than to observe in other men a fellow-feeling with all the emotions of our own breast ; nor are we ever so much shocked as by the appearance of the contrary. Those who are fond of deducing all our sentiments from certain refinements of self-love, think themselves at no loss to account, according to their own principles, both for this pleasure and this pain. Man, say they, conscious of his own weakness, and of the need which he has for the assistance of others, rejoices whenever he observes that they adopt his own passions, because he is then assured of that assistance ; and grieves whenever he observes the contrary, because he is then assured of their opposition. But both the pleasure and the pain are always felt so instantaneously, and often upon such frivolous occasions, that it seems evident that neither of them can be derived from any such self-interested considerations. A man is mortified when, after having endeavoured to divert the company, he looks round and sees that no-body laughs at his jests but himself. On the contrary, the mirth of the company is highly agreeable to him, and he regards this correspondence of their sentiments with his own as the greatest applause.

Neither does his pleasure seem to arise altogether from the additional vivacity which his mirth may receive from sympathy with theirs, nor his pain from the disappointment he meets with when he misses this pleasure ; tho' both the one and the other, no doubt, do in some measure. When we have read a book or poem so often, that we can no longer find any amusement in reading it by ourselves, we can still take pleasure in reading it to a companion. To him it has all the graces of novelty ; we enter into the surprize and admiration which it naturally excites in him, but which it is no longer capable of exciting in us ; we consider all the ideas which it presents rather in the light in which they appear to him, than in that in which they appear to ourselves, and we are amused by sympathy with his amusement which thus enlivens our own. On the contrary, we should be vexed if he did not seem to be entertained with it, and we could no longer take any pleasure in reading it to him. It is the same case here. The mirth of the company, no doubt, enlivens our own mirth ; and their silence, no doubt, disappoints us. But though this may contribute both to the pleasure which we derive from the one, and to the pain which we feel from the other, it is by no means the sole cause of either ; and this correspondence of the sentiments of others with our own appears to be a cause of pleasure, and the want of it a cause of pain, which cannot be accounted for in this manner. The sympathy which my friends express with my joy, might indeed give

me pleasure by enlivening that joy; but that which they express with my grief could give me none, if it served only to enliven that grief. Sympathy, however, enlivens joy, and alleviates grief. It enlivens joy, by presenting another source of satisfaction; and it alleviates grief, by insinuating into the heart almost the only agreeable sensation which it is at that time capable of receiving.

It is to be observed accordingly, that we are still more anxious to communicate to our friends our disagreeable than our agreeable passions, that we derive still more satisfaction from their sympathy with the former, than from that with the latter, and that we are still more shocked by the want of it.

How are the unfortunate relieved when they have found out a person to whom they can communicate the cause of their sorrow? Upon his sympathy they seem to disburthen themselves of a part of their distress; he is not improperly said to share it with them. He not only feels a sorrow of the same kind with that which they feel, but, as if he had derived a part of it to himself, what he feels seems to alleviate the weight of what they feel. Yet by relating their misfortunes they in some measure renew their grief. They awaken in their memory the remembrance of those circumstances which occasioned their affliction. Their tears accordingly flow faster than before, and they are apt to abandon themselves to all the weakness of sorrow. They take pleasure, however, in all this, and it is evident are sensibly relieved by it; because the sweetness of his sympathy more than compensates the bitterness of that sorrow; which, in order to excite this sympathy, they had thus enlivened and renewed. The cruelest insult, on the contrary, which can be offered to the unfortunate, is to appear to make light of their calamities. To seem not to be affected with the joy of our companions, is but want of politeness; but not to wear a serious countenance, when they tell us their afflictions, is real and gross inhumanity.

Love is an agreeable, resentment a disagreeable passion; and accordingly we are not half so anxious that our friends should adopt our friendships, as that they should enter into our resentments. We can forgive them, though they seem to be but little affected with the favours which we may have received, but loose all patience, if they seem indifferent about the injuries which may have been done to us; nor are we half so angry with them for not entering into our gratitude, as for not sympathizing with our resentment. They can easily avoid being friends to our friends, but can hardly avoid being enemies to those with whom we are at variance. We seldom resent their being at enmity with the first, though upon that account we may sometimes affect to make an awkward quarrel with them; but we quarrel with them in good earnest, if in friendship with the last. The agreeable passions o
love

ove and joy can satisfy and support the heart without any auxiliary pleasure. The bitter and painful emotions of grief and resentment more strongly require the healing consolation of sympathy.

As the person who is principally interested in any event is pleased with our sympathy, and hurt by the want of it ; so we too seem to be pleased when we are able to sympathize with him, and to be hurt when we are unable to do so. We run not only to congratulate the successful, but to condole with the afflicted ; and the pleasure which we find in conversing with a man whom we can intirely sympathize with in all his passions, seems to do more than compensate the painfulness of that sorrow with which the view of his situation affects us. On the contrary, it is always disagreeable to feel that we cannot sympathize with him, and, instead of being pleased with this exemption from sympathetic pain, it hurts us to find that we cannot share his uneasiness. If we hear a person loudly lamenting his misfortunes, which, however, upon bringing the case home to ourselves, we feel can produce no such violent effect upon us, we are shocked at his grief ; and, because we cannot enter into it, call it pusillanimity and weakness. It gives us the spleen, on the other hand, to see another too happy or too much elevated, as we call it, with any little piece of good fortune. We are disobliged even with his joy, and, because we cannot go along with it, call it levity and folly. We are even put out of humour, if our companion laughs louder or longer at a joke than we think it deserves ; that is, than we feel than we ourselves could laugh at it.

A QUAKER'S LETTER to his WATCH-MAKER.

I Have once more sent thee my erroneous watch, which wants thy friendly care and correction. The last time it was at thy school, he was no ways benefitted by thy instruction. I find by the index of his tongue he is a liar, and that his motions are wavering and unsettled, which makes me believe he is not right in the inward man ; I mean the main spring. I would have thee prove and try him with thy adjusting tool of truth, that if possible thou mayst drive him from the error of his ways, imagining his body to be foul, and the whole mass corrupted. Purge him with thy cleansing-stick from all pollution, so that he may vibrate and circulate according to truth. I will board him with thee a few days, and pay thee for his board when thou requirest it. In thy last bill thou chargest me with the one eighth part of a pound sterling, which I will assuredly pay thee when thy work deserveth it. Friend, I pray thee, when thou correcteth it, do it without passion, lest by severity thou driveth him to destruction. I would have thee let him visit the sun's motion, and learn him

the true calculation of his table and the equation ; and when thou findest him conformable to that, then send him home with a just bill of moderation, and it shall be faithfully remitted to thee by thy true friend

OBEDIAH PRIM.

*Honour's a bubble, fame an empty breath ;
All sublunary things will end in—DEATH.*

THOUGHTS ON DEATH.

DEATH ! what is death ? why, ah frail mortal ! why
Art thou for ever so afraid to die ?
To die, is but to sleep, to shut out light ;
At close of day to bid the world good night :
As millions have, since first the world begun ;
As millions will, soon as their glass is run :
For all must die ; the greatest Monarch must
Submit to death ; and to his native dust,
When God sees fit, return : so must the slave,
Despis'd on earth, his equal in the grave :
There's no distinction ; pomp and regal state,
Nor grandeur, cannot save the man from fate.
Kings are but men ; Macedon's Philip knew
This awful truth, and well observ'd it too ;
Causing his page, when morn's first dawn did rise,
With this dread couplet to unclothe his eyes :
“ Remember, Royal Sir, how time does fly ;
“ You're but a man, and man is born to die.”

THE ROSE. A FABLE.

A Giddy youth had bent his way
To where a bed of roses lay ;
Charm'd with the beauty of a flower,
He pluck'd it : but, O fatal hour !
A thorn beneath the foliage lain
Had torn his hand with biting pain.
“ Curse on thy beauty,” cry'd the boy—
“ Were charms like those but to destroy ?”
“ Learn hence this lesson,” said the rose ;
“ A thousand odours I disclose
“ To please the youth, and charm the fair,]
“ If pluck'd with prudence and with care :
“ But if no caution they employ
“ T' obtain the fickle-fated joy,

“ No

“ No pleasure shall those wantons gain—
 “ Each joy shall be absorb'd in pain ;
 “ By them keen anguish shall be borne—
 “ I blossom not without the thorn.”

Thus, 'midst life's variegated way,
 A num'rous throng of pleasures gay,
 Sweetly delusive take their stand
 To strike each eye, and court each hand ;
 These chose with prudence, us'd with art,
 Tend to invigorate the heart ;
 They chase the ills of life away.
 And out of darkness bring the day :
 But if in gaudy colours drest,
 Each transient joy enflames your breast ;
 And fired by lust, with furious haste,
 You rush the fleeting bliss to taste ;
 Soon shall the joy you strove to gain,
 Instead of pleasure, end in pain ;
 Soon shall appear the hidden dart,
 And with keen anguish wound the heart.

To the P R I N T E R.

S I R,

Newton-Abbott, May 3rd, 1774.

THE Answer in last Monday's Museum, by W. J. of Tregony, to my Question inserted April 16, is very erroneous : he has inadvertently considered the Question in a wrong light, as, I dare say, on an examination, he will soon discover. He supposes the distance made good upon each tack, after allowance for the current, to be the same as the distance run by the log ; and with this, and half the difference, longitude or departure, determines course and difference latitude, which can be by no means true.—A ship sailing N. N. E. 55 miles (which, per Question, was the course and distance by the log on the star-board tack) would make 21 miles departure, and 50.8 miles difference latitude. This, evidently, is the true difference latitude made good ; for if it be in the least affected by the current, either to be increased or lessened, the distance by the log on the larboard tack must be increased or lessened in proportion, otherwise the ship could never fall in with her given port 90 miles directly to windward, as per construction very plainly appears : and as the ship by this run had made half her difference longitude, or departure, and was got on her half-way station where she was necessitated to tack, 'tis easily conceiv'd she must be driven East by the current so many miles as is the difference betwixt her departure by the log, and the true departure made.

This

This difference is 24 miles, which is manifestly the current's drift in 11 hours.—The said W. J. asserts in his answer, that the current's velocity could not be determined without ascertaining the quantity of lee-way: the above, I think, sufficiently proves the contrary: besides, it is impossible there could be any lee-way made at all, as the wind was so much overpowered by the current: But supposing there had been lee-way, it could have had no effect on the prevailing power of the current; the ship must still have been at the time she tack'd in the same situation, and the drift by which she had been impelled would have been the same as if there had been no lee-way. Hence may be deduced that the ship's true course was N. 41 degrees 32 minutes Easterly on the starboard tack, and S. 41 deg. 32 min. Easterly on the larboard; distance on each tack 67.9 miles latitude; she tack'd in 50.8 miles N. of the Equator, longitude 39 deg. 35 min. W. direction of the current East, and its velocity at the rate of 2.18 miles per hour. I am, Sir,

Your very humble servant,
JOHN WEATHERDON.

Answer, by S. Heywood, of Mrs. May's School, Gittisham, to Myrtilla's Enigma, inserted May 14.

MYRTILLA's Enigma I chanc'd to espy,
And found it to be a sweet MINCED PYE.

Answer, by E. Boucher, of Kingston Academy, to J. Rawe's Question, inserted May 14.

THE number of Ewes and Lambs the twentieth year, which was required, is 1048576: if they were to be sold at 6s. 8d. each, the sum would be 349,525l. 6s. 8d.

*** We have received the like Answer from W. Downman, of Mr. Granger's School, Wiveliscombe.

Answer, by J. Lathy, of Gittisham School, to the first Question inserted May 14.

THE diameter given is 2170 miles, then I find (per general rule for the solidity of a globe) that its solid content is 1360894143625521581260800 inches; which being divided by the solid inches in a quarter, gives 79107034948470144000 quarters of wheat, that the moon would hold, if hollow.—Then the diameter being 2170, its circumference is 6817.272, which multiplied by the diameter, gives the surface of the moon to be 14793480.25

14793480.25 square miles; which, multiplied by the square yards in a mile, gives the Answer to be 45824284391424 square yards of stuff.

Answer, by the same, to the second Question inserted May 14.

FIRST reduce the given time to a simple fraction, then, per rule of three, I find the Answer is 36-43ds, or 50 minutes 14 seconds hour past noon.

† We have received the like Answer from E. Boucher, of Kingston Academy; and T. Mullet, of Mr. Applin's School, Sturminster.

A QUESTION, *by the same.*

IF the extreme end of a minute-hand of a dial moves just five inches in the space of 3-4ths minutes, the length of that index is required?

A QUESTION, *by R. S. near Bodmin.*

A, B, C, and D, are adventurers together in a copper mine, as follows, viz. B has three sixty-fourths more than A, C has one-eight more than B, and D has two-fifths of their's added together.

On the ballance of accounts in January, 1773, it appeared that A had gained 10l. 9d. but on a second stating in January, 1774, C had loosed 60l. over and above his first share of gain.

Demand their parts, their loss and gain,
And humbly request you'll it explain?

A QUESTION, *by a Youth of Gittisham School.*

YOU that are skill'd in mathematic arts,
Divide ten thousand into two such parts:
When each of them the other hath divided,
Both quotients make just 5, when right decided.

A QUESTION, *by J. M. of Colyton.*

BY the last will and testament
Of old father D,
He bequeath'd to his sons,
A, B, and C,
Three acres of land,
On a plain spot of ground,
In a circular form,
To be fenc'd all around.

The acre at the centre
 Falls out to A's lot,
 With a circular rail
 Around the said plot.
 The next unto A's
 B claims for his part,
 To be enclos'd as his brother's,
 According to art.
 The third and last acre
 He bequeath'd unto C,
 With a circular fence,
 So true as may be.
 From the centre to each fence,
 In perches, pray name,
 That in dividing their parts
 I might have no blame.

*A QUESTION, by T. Mullett, of Mr. Applin's
 School, Sturminster.*

Observing a horse tied to feed in a gentleman's park, with one end of a rope to his fore foot, and the other end tied to one of the circular iron rails inclosing a fish pond, the circumference of which rails being 160 yards, equal to the length of the rope, What quantity of ground at most could the horse feed?

A R E B U S, by the same.

A Beast that in the woods has been;
 A tree that in the fields is seen;
 A Saint that's in the Scripture found;
 What in a man is much renown'd;
 A Scottish city, large and fair;
 The time we fit for learning are.
 The initials will plainly tell
 The Lass's name that I like well.

A PARADOXICAL REBUS, by J. S. of Membury.

TO one half of a place where sometimes Lucy goes,
 (Tho' less for devotion than to show her fine clothes)
 Add five hundred and fifty, (be sure do it right)
 And a compound fraction, viz. four-fifths of an eight:
 Which, rightly connected, a town's name will tell,
 Near which a fair nymph does at this present time dwell;
 Whose sense and good humours, as it plainly appears,
 Have been justly admired for these several years.

THE WEEKLY MUSEUM.

June 18 1774

[Number 14.]

THE MERCHANT. A TALE.

ON the banks of the wide ocean stood Alarbus, the child of affliction : the print of his foot was deep in the sand ; for solemn was his step, and slow. His eye wandered over the undulating surface of the main. He beheld afar off the white sails of an approaching vessel, her colours glittered in the descending sun ; convex was the form of her canvass, in it sported every propitious gale ; with the swiftness of the arrow she hastened to her native shore. And now a loud shout rent the air,—the crew landed, and he beheld his trusty servant conducting towards him a small company ; he hastened to meet them, with a benevolent look. “ Welcome, thrice welcome to the shore ; with joy do I behold you safe from the dangers of the tyrannic deep. Command my utmost services, claim them as the property of the stranger ; for who can say the tempest ne’er will cast him on the foreign beach, friendless and wretched ? who, that neglects the laws of hospitality, can be sure his nearest blood, or dearest friend, shall want that kind assistance from the stranger’s hand, which he inhumanly denies to his request ? ” Such were the expressions, dictated by humanity to the tongue of Alarbus : by a rude ascent he led his grateful guests towards his dwelling. The company were in number three. In the countenance of Salinus the approaches of age might be discovered. Philario was the darling of youth and health. The cheek of Louisa surpassed description ; it was as the white robe of innocence, enlivened with the blushes of diffidence. They entered the little territory of Alarbus : there the eglantine and jasmine wove the friendly shade. The eye of him who sought this retreat distinguished not the line which separates the drooping cloud from the extended main. Dread prospect ! How must it dispose the mind to lofty contemplation ? At a little distance the rivulet sought impetuously its parent main. Behold it falls from rock to rock with oft reiterated stroke : Hear you not

the returning sound? How soothing to a melancholy mind! To this bower did Alarbus conduct his guests. He spread before them fruits the most cooling and delicious: he gathered the most choice with assiduous care: the dairy poured forth its richest treasures. The strangers, possessed as were their minds with gratitude, could not suppress their admiration. Still more did they admire, observing the frequent sigh escape Alarbus's breast. While he stole a joy from his generous benevolence, he seemed the child of woe. When a smile of satisfaction declared his belief that their wants were supplied, even then his brow was not clear; at that moment sorrow overshadowed his visage, as the darkness of the night hangs on the rising dawn. A generous concern, a nobler passion than e'er the curious knew, took possession of Salinus's heart; no longer could he veil it in silence. "Pardon me (said he) Alarbus, oh! pardon me the early freedom of this address. You have exceeded the laws of hospitality; you have complied with her most secret wishes; think us not of such ungrateful souls, as to be unmindful of the happiness of our benefactor: how can we then observe the hand of grief upon you, without the wish to sooth, to alleviate, to remove your distress? Let us intreat you to communicate to us your sorrows: the open wound admits of easier cure."——He paused, and by a look of soft intreaty did the youthful pair join their's to his request. On which Alarbus thus proceeded: "Hear then the story of my woes: In the metropolis of England there dwelt a merchant, who possessed an ample fortune through the frugality of his ancestors; whose credit never knew a stain, whose traffic was successful. He was united in marriage to a lady, whose conduct was faultless as her form; of whose affections he reigned the unrivalled lord. To crown his happiness, his ear was often charmed with the lisping language of an innocent, whose frequent repetition of the endearing title, expressed a pride to own him for a parent.——In this dejected form you now behold that merchant, once so happy. Let not fortune's favourite condemn the persecuted race of the unhappy. Man has no tie to retain felicity, but such as children fetter the small leg of the warbler with, when desirous to observe the flutterings of the feathered prisoner, yet preserve their possession. Perhaps the desire of liberty shall give strength to the weak native of the grove; the string is broken,—the bird is lost,—the boy is wretched! Even such is the flight of happiness.——My paternal estates were directed to descend to the elder male in perpetual succession. My affection for my dear prattling fairy, induced me to wish her the possession of a large fortune. I had an estate in Jamaica, considerable in itself, yet neglected by those whom I employed: I had large credits in the same island. I had formed an intention to visit

visit the estate, to improve it, and by such means increase my income ; out of which I might then hoard up such sums as, when accumulated, might be a proper present for my child. My wife, my much loved, alas ! now long lamented wife, would not consent to my voyage without her accompaniment : she urged the pangs of absence against my solitary scheme ; I insisted on the dangers of the terrific main, the threats of a less temperate climate.—And are you then secure, Alarbus, from these threats and dangers ? (with an eye of fearful apprehension cried my loved and lovely partner) Shall I commit my every treasure to the mercy of the deep, yet guard with nicest care a joyless life ? Should Heaven ordain thy voyage prosperous, with me it will be no less so ; should the event, alas ! be far more mournful, wilt thou compel me to an age of grief ? Wilt thou deny her to die with thee, whose breast for thee should freely bleed ? If thy dear veins should know the fever's burning and impetuous tide, who then shall nurse my love ? Who but his wife ? She weakly claims her husband's fond regard, who trusts him to another's care. Sickness frights not endearment from the nuptial bed, it offers means of service. Who shall with careful eye watch o'er his broken slumbers, but me, his faithful wife ?"—The struggle was supported on both sides by every argument ; it was the first opinion my dear wife had owned ; could I refuse her ? I yielded, I consented ; fatal consent ! still, still to be deplored ! for ever to be wept !—After I had fully settled my affairs, we sailed for Jamaica, and prosperous was the morning of our voyage. We had compleated half our watery course, when a severe tempest arose : the impetuous wind came howling o'er the deep ; it dispersed the summit of the swelling wave in airy showers, before it bent the towering mast ; the cord escaped not its fury ; the billows of the deep rose in rude majesty ; the timorous bird, unable to resist the tempest's force, sought refuge on our masts : it was then my no less timorous wife, by her trembling limbs, and her pale cheek, betrayed her fear. The little innocent played wanton ; for scarce yet beginning to live, she knew nothing of death. I had seated myself by my wife, and endeavoured to abate her fears : while I held her trembling hand, I embraced her, and called her spirits to revive her cheek by the warm pressure of my doating lips. My little fairy clung around my knee, and, with a pardonable jealousy, asked for an equal mark of my affection. At this moment a cry more dismal than the howl of midnight wolves rushed on my ear : no sound of sense was heard, save, *A leak ! A leak !* Impatient to obtain a knowledge of the truth, I was hastening to the door, when I heard the little innocent reproving her mother in the language she had used to receive : "What, cry, mamma ! naughty mamma !" At this I turned me round : had every death

that wretch e're suffered, or the heart of cruelty conceived, awaited my return, I had despised them all : it was then I saw my wife, thee, thee, fair excellence ! who, even in Heaven, now payest the secret tear to my distress in deepest woe. I, whose joys knew no spring, but thy smile ; no summer, but in thy content ; no completion, but in thy love ! beheld thee then lifeless, as chill frozen winter : fixed and direct was thy eye, languid and senseless thy whole form ; a deadly paleness over-spread thy cheek ; thy lip, as nature's beauties, veil'd in the spotless snow. I clasped her in my arms : my love, my life, take courage ; who shall dare to die but the innocent ? The fear of danger oft deprives us of the means of safety.—Yes, my loved Lord, I will take courage ; blessed is my lot to share one common death with thee, not weep thy hapless end ; but is it not hard to yield this tender lamb a feeble prey to the deep's ravening jaws ?"—She turned to the child, and lavished on her unnumbered caresses. Mean while I enquired of our danger ; I found it imminent : we were many leagues from the shore, and the leak threatened our ship with speedy destruction. The crew were employed in forming a raft with the yards, casks, and cordage, on which we might float at the mercy of the ocean : we loaded ourselves with our most valuable effects, and prepared to quit our sinking vessel. I embraced my wife, and, with foreboding heart, bade her a last adieu.—Let the bridegroom imagine my distress ; for ne'er did bridegroom feel a tenderer passion than this poor breast then felt, even now retains, and shall for ever cherish. The love-fraught eye, the eager kiss, the grasp of agony, spake her farewell.—We were quitting our cabin, in order to commit us to the sad chance of speedy death, or lingering famine, (for relief lay almost beyond the line of possibility,) when a difficulty arose,——O memory ! drive me not to distraction !—The superior strength of the father promised the dear babe the more probable safety ; but the tenderness of the mother gave birth almost to rage : she hugged the darling to her bosom, nor would yield it even to a father's arms. Never till that moment saw I aught in the countenance of my love but softness and submission : then fear and fierceness blended could I discern in her quick eye. Casting my arms around them, and holding both to my breast, while my tears fell on the innocent, I addressed myself to Heaven : " Almighty God of miracles ! sovereign as is thy power, even so lowly be my submission ; thy will, O Lord, be done : yet in thy mercy, gracious Power, look down upon this infant ; visit not the transgressions of the parent on the faultless offspring ; nip not the blossoms with the chilly hand of death."—We then forsook the ship, and trusted to the raft. Not long had we floated, e're we found the weakness of our hope ; the raft was not proof against the attacks
of

of the beating billows. A wave, lofty as the mountain, came rushing as the thunder-bearing cloud, and in an instant bore from my fond arms all that my soul held dear."—The utterance of Alarbus was now suspended by distress; he suddenly quitted the bower. The strangers remained weeping, fixed, and silent; save the sobs of Louisa, which she could not suppress. It was not long, however, ere Alarbus returned; he seated himself, and with an affected composure continued his narrative. — "Providence directed my hand to a part of our floating ruin: I soon emerged from the deep; and, mounting on the instrument of my preservation, gazed wildly, in hopes to discover my poor wife or child in some such situation. In vain, alas! in vain did I gaze; for nothing could my eye discern but the dark sky, and mounting billows. The height of my sorrows deprived me of sensation: regardless of my fate, I sate in stupid sullenness; and so continued, till I beheld, not far distant from me, a boat, whose course seemed pointed towards me. By the help of their glasses, the crew had perceived me long ere I beheld their ship, and humanely did they hoist out their boat for my assistance; for the storm was by this time much abated. They took me in, and carried me on board. The ship was English, and bound to America: the world was now all equally acceptable to me. No opportunity of my return offered for some time; and then, as I was attached to the Captain for his humanity, I was unwilling to commit myself to other hands. I completed with him the whole circle of his voyage, and after two years arrived in this country. The remembrance of past scenes, the noise and busy gaiety of London, made that situation to me ineligible. Here then I fixed my abode; here, where I daily visit that element that robbed me of my every treasure; here I await the slow approach of death, and, while I lament my own, I endeavour to lessen the affliction of others."—Alarbus was silent. The star of evening now darting its feeble ray in the clear expanse of Heaven, the rising moon playing wanton on the summit of the half formed wave.—The produce of Alarbus's garden had been offered to the strangers; he now led them to enjoy the conveniencies of his house.

The sun was forsaking the deep, the lark soared warbling to the sky, the flower began to expand its contracted leaves, when Philario sought the bower. He stood listening and expectant: the bird that perched on the bough, and shook the pearly dew-drop on the rustling leaf, alarmed him with a trembling hope. Louisa was true to her appointed hour: her approach was as the morning of spring; she appeared lovely, and genial was her look; yet it was not the effulgence of summer, so healthful showers obscure the dawn of May. The watchful eye of love at once discovered the obtruding gloom. "Welcome to my love!" (cried Philario)

welcome

welcome as Eve to the first created man. With joy do I observe the charms of health on my Louisa's cheek ; but surely the veil of anxiety overshadows thy beauties : speak, my love ; let not an anxious thought lurk in thy bosom, and Philario be denied to share thy pain." " Thy regard (replied Louisa) has discovered what I meant to conceal ; I would have saved thee the painful knowledge of my uneasy mind, but I am an ill dissembler. In truth, Philario, the story of this our hospitable friend hath affected me much, for it is most melancholy. My miseries ranking with him so nearly, can you wonder that whilst he weeps a wife, I mourn a wretched parent. When my mother, Philario, was the prey of sickness, even when she lay in the agonies of death, she called me to her bed :—Farewell, my Louisa, she cried, and she laid her feeble hand upon my dejected head : farewell, my child, a happier lot be thine than thy poor parents knew : remember that the votaries of virtue are the favourites of happiness ; I go to serve my God, and once again behold my loved Anthonio."—"Who named Anthonio ?" cried Alarbus, entering the walk with an eye that darted fire, and gesture speaking wonder.—"A Saint in Heaven, who once did own Louisa for her daughter, and called herself Ismene."—The father caught his child in his eager arms. — "And is it given me to embrace my daughter once again ! Be witness, thou dread element, that sawest our dismal parting, of this my blest recovery ! And didst thou say Ismene was a Saint in Heaven ? and called she on Anthonio ? and must I weep a pale, a lifeless wife, even when I find my long lost child ?" — "Alas ! replied Louisa, amidst my wishes for a father's care, I dare not call you mine. 'Tis true, in early years my fate was as your daughter's ; for from the roaring deep myself and mother were preserved by most unlikely chance ; yet, Sir, I know my mother sought by earliest opportunity to send to England to enquire after Anthonio, and all she learnt afforded her no hope." — "That early care, my child, was our misfortune ; I touched not England's shore till the dull year had twice perform'd its course : thou art, thou art my daughter ; Anthonio was my name, till that, to hide me from officious friends, I changed it for Alarbus. Ismene was my dear and long-lamented wife. But say, my child ! oh ! say, to whose kind care I owe thy restoration to these arms ? who first received my loved Ismine ? who succoured her distress ?" — "Oft", said Louisa, have I heard my mother, while the tears flowed plenteous to your memory, recount our ship-wreck, our wonderful escape, our subsequent distresses.—When we first reached that shore, which never I hoped to see, would my dear mother say, Then, my Louisa, I beheld myself in a far distant climate, friendless and poor ; but Heaven, that
loves

loves unhappy innocence, has almoners on earth : such is Salinus ; such sure he was, when in dry clothes he swathed thy tender limbs, and called the dimpled smile once more to grace thy cheek. Since then, what act of friendship could his power command, that his will has not done ? When I shall cease to live, (and grief bears hard upon me,) be grateful, my Louisa, for thy mother. I obeyed ; and thou, dear Sire, accept it as an earnest of my entire obedience. Still have my steps been guided by Salinus, since I wept my mother's death ; and business called him to this glad isle : with him I came to meet a father's blessing. — “ Oh, Salinus ! my friend, my benefactor, (cried Alarbus,) how shall I express to thee my grateful heart ? How can the labour of my life repay thee ? How ? ” — Salinus interrupted the effusions of gratitude. The repayment, my friend, may be easily made : I am verging to the grave, and in the happiness of my child is my only joy. The young couple, I am sure, will not oppose my desire : permit Philario to assimilate his fortunes to those of the loved Louisa : let the day which restores her to the best of fathers, unite him to the best of wives ; then will your debt of gratitude be fully paid, and I resemble him who saves the diamond from the raging main, and wears it in his bosom.”

“ My consent can wait alone for the inclinations of my child, (replied Alarbus,) and, whether I consult the merits of your son, or the cheek of my Louisa, either may obviate that delay. Permit me to retire : the memory of my Ismene must be honoured and lamented ; when I have paid a small tribute to her merit, I will return to my child ; and from thence let us strive, Salinus, who shall best express the fond feelings of a parent's heart.

Some Particulars regarding the Gold Mines and Precious Stones found at Rio de Janeiro, a Portuguese Settlement in the South-Seas.

Lieutenant Cooke, in his late voyage round the world by order of his Majesty to make discoveries in the Southern Hemisphere, thus speaks of the Gold Mines, &c. of Rio de Janeiro.

“ The riches of this place consist chiefly in the mines, which we supposed to lie far up the country, though we could never learn where, or at what distance ; for the situation is concealed as much as possible, and troops are continually employed in guarding the roads that lead to them. It is almost impossible for any man to get a sight of them, except those who are employed there : and indeed the strongest curiosity would scarcely induce
any

any man to attempt it ; for whoever is found upon the road to them, if he cannot give an undeniable evidence of his having business there, is immediately hanged up on the next tree.

“ Much gold is certainly brought from these mines ; but at an expence of life that must strike every man, to whom custom has not made it familiar, with horror. No less than forty thousand Negroes are annually imported, on the King’s account, to dig the mines ; and we were credibly informed, that the last year but one before we arrived here, this number fell so short, (probably from some epidemic disease,) that twenty thousand more were draughted from the town of Rio.

“ Precious Stones are also found here in such plenty, that a certain quantity only is allowed to be collected in a year : to collect this quantity, a number of people are sent into the country where they are found ; and when it is got together, which sometimes happens in a month, sometimes in less, and sometimes in more, they return ; and after that, whoever is found in these precious districts, on any pretence, before the next year, is immediately put to death.”

O D E T O H O P E,

By CHRISTOPHER JONES, Wool-comber, of Crediton.

Celestial maid ! propitious friend !
 Queen of futurity, attend
 And crown my humble lines ;
 For Poets, like their Monarchs, raise
 On thee their pyramids of praise,
 And all their vast designs.



Madly impatient of a name,
 The rapid Bard aspires to fame,
 His pilot thou alone ;
 But ah ! what helpless ills betide
 The wretch who over-runs his guide
 To hail ambition’s throne !

Yet bless’d by thee, what are the dreams
 Of nymphs aonian, or the streams
 Of fabled Helicon ?
 Rich draughts from thy all-cheering fount
 Will lift us o’er Parnassus’ mount
 To heights beyond the sun.

When

When o'er the unavailing strife
Of man to sweeten human life
Unfriendly stars prevail,
E'en there, thy influence benign,
Rich beam ! will in depression shine,
And turn the sinking scale.

When fierce Bellona calls to arms,
Thy flame the martial hero warms,
And strengthens in the field ;
Flush'd with ideal victory,
His confidence is plac'd in thee,
Beyond Minerva's shield.

By thee inspir'd, a hardy train
Advent'rous plow the foaming main,
And all its storms defy ;
Through thy perspective glass they view
The golden treasures of Peru,
Their own—in fancy's eye.

Up-borne by thee, the sinking State
With patience bears th' enormous weight
Luxurious mischief lays ;
By thee, when ruin's destin'd hand
With strokes destructive awe the land,
We still see happier days.

At thy command the furrow'd field,
The barren glebe rich treasures yield,
And lonely deserts smile ;
Each sweating peasant, charm'd by thee,
Increasing golden crops can see,
To recompence his toil.

Enwrapt in winter's frozen arms,
When cold Aquarius opes in storms
His northern magazines,
By thee his rude assaults we bear,
And see advancing spring appear
In all her flow'ry scenes.

Thou, like the day's refulgent Lord,
Thy genial comforts dost afford
Impartial to the throng ;
From nights of woe to mid-day blaze,
Affliction's sons thy beam can raise,
And sighs convert to song.

And thus, when conflicts wound the soul,
When sorrow's waves tempestuous roll,

And blending ills annoy ;
Upheld by thee, we baffle fate,
And see a more auspicious date
That rouses us to joy.

Life, in its most exalted sphere,
Unblest'd by thee, is empty air,
A bubble all at best ;

For when the busy strife is o'er,
Hope lifts us to a farther shore,
To an—eternal rest !

By thee we more divinely spring
Than on imagination's wing,
Or fancy's airy car ;

High o'er ætherial fields we rove,
And trace the glorious realms above,
Where Heav'n's bright legions are.

But lost to reason when we stray
Thro' error's too frequented way,

To give our passions scope ;
Then, like an *ignis fatuus*, thou
Delusive fleest, a phantom now !
For what has vice to hope ?

Thro' ev'ry age thy friendly ray
Has still illumined all the way

Where virtue ever trod ;
The great first cause of all things known
By thee has pointed to the Throne
Where bliss proclaims the God !

Then let me ever bend to thee,
Parent of immortality,

And hail thy sacred shrine :
O guide me to the happy shore
Where thou shalt cease, and all thy pow'r
To endless joys consign !

April 29, 1774.

A COMICAL INCIDENT.

AT the time of the dreadful plague in London, in 1665, in the midst of the calamitous scene which was then exhibited, an incident happened of the comic kind. A bag-piper, who happened to be excessively overcome with liquor, fell down in the street, and there lay asleep. In this condition he was found early

Early the next morning; and being supposed to be a person who had died of the plague, was accordingly taken up, and thrown into a cart, and carried away amongst some dead bodies. At last the honest piper awaked out of his sleep, and it being about day-break, and he being musically disposed, and not knowing his situation, began very briskly to play up a tune; which so surprised the fellows that drove the cart, who could see nothing distinctly, that they betook themselves to their heels in a great fright, and swore they had taken up the Devil in the disguise of a dead man.

The JOURNAL of a VOYAGE undertaken by Order of his present MAJESTY, for making DISCOVERIES towards the NORTH POLE, by the Hon. Commodore PHIPPS, and Capt. LUTWIDGE, in his Majesty's Sloops Racehorse and Carcase, &c.

THIS undertaking was strongly patronized by the first Lord of the Admiralty, and great care taken in the fitting out the ships, and for the preservation of the men. The particulars respecting the latter are as follow :

“ HIS Lordship was not less careful to provide for the comfortable subsistence of the men, than for the preservation of their lives, by his wise directions in equipping their ships. His first care was, to issue orders for killing and curing a sufficient quantity of beef and pork in the best manner possible, that their provisions might be good and fresh ; and his next, to cause one hundred butts of porter to be brewed with the best malt and hops, that they might have proper drink to fortify them against the rigour of the climate they were about to pass. Their pease, oatmeal, rice, and molasses, were all provided with equal care ; and when all things were in readiness, the beer was stowed in the holds, and the vacancies filled up with coals, which served as ballast, that firing might not be wanting to warm and dry them when cold, or wet with labour, or with watching. Add to this, that a double quantity of spirits were put on board, with a large proportion of wine, vinegar, mustard, &c. and what, we believe, was never before thought of in the fitting out of any King’s ships, a considerable quantity of tea and sugar for the sick, in case any should be seized with that dreadful disorder which rendered ship provisions loathsome to Capt. James’s men, who were constrained to winter in Charlton Island in 1632. These men fell sick, and had sore mouths, and could neither eat beef, pork, fish, nor pottage : the Surgeon was every morning and evening obliged to pick their teeth, and cut away the pieces of rotten flesh from their gums, yet they could eat nothing but bread

pounded in a mortar, and fried in oil, on which they subsisted for several months. In case of accidents of this kind, and that tea should fail to answer the purposes of nourishment, a quantity of portable soup was likewise provided : and, to compleat the whole, a stock of warm cloathing was laid in, consisting of six fear-nought jackets for each man, two milled caps, two pair of fear-nought trowsers, four pair of milled stockings, and an excellent pair of boots, with a dozen pair of milled mitts, two cotton shirts, and two handkerchiefs."

This voyage was begun on the 3d of June, 1773, and the ships returned to Deptford on the 30th of September following. The result of this voyage was, that no passage would ever be found practicable, on account of the ice, to answer the purposes of commerce by the North-East passage, whatever possibility there may be of such a passage.——The following is the description given of Smearingburgh harbour in Spitsbergen :

" Tuesday, July 13, the weather being clear and calm, and a strong easterly current setting in, at Eight in the evening they came to with their stream anchors and hausers in forty fathoms water ; but at Nine a breeze springing up from the eastward, they weighed, and next day came to an anchor in Smearingburgh harbour. Cloven Cliff east one half south one mile. West point of Voogele land north-north-west one half west, distant one mile and a half ; soundings fifteen fathom, sandy bottom.

Here they remained between five and six days, to take in fresh water ; during which time our journalist was employed in surveying the country, which to a stranger had a very awful and romantic appearance.

The country is stoney, and, as far as can be seen, full of mountains, precipices and rocks. Between these are hills of ice, generated, as it should seem, by the torrents that flow from the melting of the snow on the sides of those towering elevations ; which being once congealed, are continually increased by the snow in winter, and the rain in summer, which often freezes as soon as it falls. Of the ice hills there are seven that more particularly attract the notice of a stranger : these are known by the name of the Seven Ice-Burys, and are thought to be the highest of the kind in that country. When the air is clear, and the sun shines full upon these mountains, the prospect is inconceivably brilliant. They sometimes put on the bright glow of the evening rays of the setting sun, when reflected upon glass, at his going down : sometimes they appear of a bright blue, like sapphire, and sometimes like the variable colours of a prism, exceeding in lustre the richest gems in the world, disposed in shapes wonderful

to behold, all glittering with a lustre that dazzles the eye, and fills the air with astonishing brightness.

Smearingburgh harbour, where they landed, was first discovered by the Dutch. Here they erected sheds and conveniencies for boiling the oil from the fat of the whales, instead of barrel-ling it up to be boiled at home. Here also, allured by the hope of gain, they built a village, and endeavoured to fix a colony; but the first settlers all perished in the ensuing winter. The remains of the village may be traced to this day; and their stoves, kettles, kardels, troughs, ovens, and other implements, remained in the shape of solid ice long after the utensils themselves were decayed. Our voyagers were told, that the Russians have lately attempted the same thing, and that ten out of fifteen perished last winter in this second attempt.

Where every object is new, it is not easy for a stranger to fix which first to admire. The rocks are striking objects: before a storm they exhibit a fiery appearance, and the sun looks pale upon them, the snow giving the air a bright reflection. Their summits are almost always involved in clouds, so that it is but just possible to see the tops of them. Some of these rocks are but one stone from bottom to top, appearing like an old decayed ruin. Others consist of huge masses, veined differently, like marble, with red, white, and yellow; and probably, were they to be sawed and polished, would equal, if not excel, the finest Egyptian marble we now so much admire. Perhaps the distance and danger of carrying large blocks of stones, may be the reason that no trials have been made to manufacture them. On the southerly and westerly sides of these rocks grow all the plants, herbs, and mosses, peculiar to this country: on the northerly and easterly sides the wind strikes so cold when it blows from these quarters, that it perishes every kind of vegetable. These plants grow to perfection in a very short time. Till the middle of May the whole country is locked up in ice: about the beginning of July the plants are in flower, and about the latter end of the same month, or beginning of August, they have perfected their seed. The earth owes its fertility, in a great measure, to the dung of birds, who build and breed their young here in the summer, and in the winter repair to more favourable climates.

The rocks and precipices are full of fissures and clefts, which afford convenient harbour for birds to lay their eggs, and breed their young in safety. Most of these birds are water-fowl, and seek their food in the sea. The water-fowl eat strong and fishy, and their fat is not to be endured. They are so numerous about the rocks, as sometimes to darken the air when they rise in flocks; and they scream so horribly, that the rocks ring with their noise.

The

The ice-bird is a very beautiful little bird, but very rare. He is in size and shape like a turtle-dove; but his plumage, when the sun shines upon him, is of a bright yellow, like the golden ring in the peacock's tail, and almost dazzles the eye to look upon it.

The other inhabitants of this forlorn country are white bears, deer, and foxes. How these creatures can subsist in the winter, when the whole earth is covered with snow, and the sea locked up in ice, is hardly to be conceived. It has been said, indeed, that when the ocean is all frozen over, and no sustenance to be procured in this country, they travel southerly to the warmer climates, where food proper for them abounds in the immense forests of the northern continent. The bear is by far the best accommodated to the climate of which he is an inhabitant: he is equally at home on land and water, and hunts diligently for his prey in both. In summer he finds plenty of food from the refuse of the whales, sea-horses and seals, which is thrown into the sea by the whalers, and cover the shores during the time of whaling; and they have besides a wonderful sagacity in smelling out the carcases of the dead, let them be ever so deeply buried in the earth, or covered with stones. The dead, therefore, that annually are buried here, may contribute, in some degree, to the sustenance of a few of these creatures in winter.

The foxes differ little in shape from those we are acquainted with, but in colour there is no similitude: their heads are black, and their bodies white.

The Dutch seamen report, that when they are hungry they will feign themselves dead, and when the ravenous birds come to feed upon them, they rise and make them their prey.

But the most wonderful thing of all is, how the deer can survive an eight months famine. Like our's, they feed upon nothing that can be perceived but the vegetables which the earth spontaneously produces; and yet, for eight months in the year, the earth produces neither plant, herb, shrub, or blade of any kind of grass whatever. They are, besides, but thinly clothed for so severe a climate; and, what seems still worse, there is not a bush to be seen to shelter them within the distance that any man has yet discovered."

A N E C D O T E.

[From Political Arithmetic, by A. Young, Esq; just published.]

A Spot of ground in a garden at Kew was dug by their Royal Highnesses the Prince of Wales and Bishop of Osnabrug: they sowed it with wheat; they attended the growth of their little

little crop, weeded, reaped, and harvested it : they threshed out the corn, and separated it from the chaff ; and at this period of their labour were taught to reflect, from their own experience, on the various labour and attention of the farmer. Nor did this admirable lesson stop here : the Princes not only raised the crop, but they also ground it ; and having parted the bran from the meal, attended to the whole process of making it into bread. This bread, it may be imagined, was eaten with no slight relish : the King and Queen partook of the philosophical repast, and beheld with pleasure the very amusements of their children rendered the source of useful knowledge.—An instance, and no trifling one, that a great Nobleman, [the Earl of Holderness] from having attended to agriculture, is so much the better qualified to superintend the education of a Prince.

ANECDOTE of King GEORGE the Second.

DURING the siege of Fort St. Philip, a young Lieutenant of the marines was so unhappy as to lose both his legs by a chain-shot. In this miserable and helpless condition he was conveyed by the first opportunity to England, and a memorial of his case presented to an honourable Board, in order to obtain some additional consideration to the narrow stipend of half-pay. The honourable Board pitied the youth, but disregarded the petition. Major Mason had the poor Lieutenant conducted to Court on a public day in his uniform ; where, posted in the guard-room, and supported by two of his brother Officers, he cried out, as the King was passing through to the drawing-room, *Behold, great Sire, a man who refuses to bend his knee to you ; he has lost both in your service.* The King, struck no less by the singularity of this address, than the melancholy object before him, stopped, and hastily demanded what had been done for him. *Half-pay,* (replied the Lieutenant,) *and please your Majesty.*—*Fy, fy on't,* said the King, shaking his head, and shewing every mark of high displeasure, *but let me see you again next levee-day.*—The Lieutenant did not fail to appear at the place of assignation, when he received from the immediate hands of Royalty five hundred pounds smart money, and an appointment of two hundred a year, to be paid quarterly so long as he lived.

On the Danger of reading NOVELS.

ON Richmond Green, her heart unknown to guilt,
 With her fair mother, fair Lisetta dwelt.
 From books she yet had learnt but little more,
 Than scraps of strange unfashionable lore ;
 Virtue, she thought, was virtue's own reward—
 And true Religion was her truest guard.
 Taught to revere her God—his laws obey—
 Were trifles which she practis'd ev'ry day ;

And

And as she ne'er had glitter'd at a ball,
 She found unrival'd ease was all in all.
 Such was the conduct of her early days—
 She gain'd no envy—and she sought no praise.
 Happy Lisetta ! who could, thus sedate,
 Smile at the tinsel foppery of State ;
 Who could with cold indiff'rence, thus serene,
 Trace, like the Stoick, pleasure's flow'ry scene ;
 Happy Lisetta ! when the winged hour
 Brought not the gleam, the transient gleam, of pow'r ;
 When the frail bark your steady virtue bore
 Along the borders of a faithless shore ;
 And in the arms of innocence secure,
 Of guilty pleasure 'scap'd the pleasing lure.

Mark now the sequel of the tale, ye fair—
 Dangers ensue from *trifles light as air*.
 'Twas in the month, the wanton month, of May,
 When *rising* nature leads the thoughts astray ;
 When the blood bubbles in the swelling veins,
 And passion champs the bit of virtue's reins ;
 Chance had convey'd, to variegate the scene,
 Rousseau's *new Eloise* to Richmond Green ;
 When Curiosity, with eager look,
 Skim'd o'er the page, and thus the maid bespoke :
 " Leave, leave, Lisetta, the dull musty rules
 Which Prudence taught you in her formal schools ;
 Leave to the cold and unimpassion'd heart
 Reason's trite essays sagely to impart.
 For you a diff'rent task is now assign'd—
 Let love's mysterious art reform your mind ;
 O'er all your thoughts let love alone preside,
 Passion the pilot, and your will the guide."
 Thus the soft tale, in tender accents told,
 (Form'd to beguile the young, and fire the old,)
 Seiz'd her warm bosom, led her thoughts astray,
 And stole her simple, trembling heart away.
 To Heav'n no longer now she turns her eyes—
 She melts like Julia, and like Julia dies ;
 Reads the lewd Novel, 'till her heart approves
 The name of Mistress to the man she loves.

Engraven on the tablet of the brain,
 Which marks the various links of mem'ry's chain,
 Be sad Lisetta's fate—in time beware
 Ye trifling maids ! and shun the dang'rous snare.
 If deaf to precept, from example learn,
 The mind, when once inflam'd, will stronger burn.

THE HARLEQUIN.

*Some like at CLUBS and ROUTS to talk aloud :
I hate a noise, and I detest a crowd.*

A Hermit, a very philosopher, may be dragged, in spite of the apathy of his constitution, from his cell, to follow a pretty woman. *Beauty* will make an old senator paint, and drag forth tender-footed physicians to dance.

Nothing but captivating *beauty* could have seduced me to the dull parade of a *rout* of what is called good company. Good company is surely much mistaken : the meaning of good company is an assembly of all the courteous, well-dressed rich whores and rogues in London, dukes, duchesses, lords, ladies, knights, &c. These are valued according to their fortunes and their ranks, and the more of these various venal prostitutes that you can collect together, the more fashionable and brilliant will be your *rout*. To one of these hubble-bubble scenes did I follow the silken steps of a lovely velvet wanton, wherein our approach was announced by a thundering peal at the door, with a variety of new notes upon the knocker ; and a fellow, with a voice as strong as a boatswain, proclaimed our names as loud as he could bawl. We entered, bowed, courtesied, enquired after the lady of the house, and took our chairs among a set of fine figures, that neither knew us, nor we desired to know. The lady of the house walked around the sparkling mob with cards for the visitors to draw for quadrille. I took my chance at cards with a *dowager*, that seemed by her behaviour to make Hoyle her only study, and playing a science and her profession. The other people who formed this party were easy, well-bred and sensible, and the second lady in particular seemed mistress of every virtue, but unacquainted with the rigid laws and rules of quadrille, which frequently laid her open to the invectives of the harsh vixen dowager, who began with the strictest rule, insisting upon it that the *ombre* should get four tricks. This rather put the rest of the table upon their guard, and, to their high pleasure and entertainment, no person through the play of the evening suffered by this rule but herself, being half a dozen times, to their no small delight, *codilled*.

The fretting and peevish disposition of this walnut dame at length began to be so very apparent, that falling herself into the toils which she had prepared for others, so exasperated her temper, that she rose in a passion and quitted the room.

The rest of the company was not less motley than my Harlequin's coat ; and when I thought the business and ceremonies of of the evening were concluded, behold ! to my astonishment, a fresh croud burst in upon us, and only made their courtesies, enquired after the health of the master of the family, confessed

their fatigues, having already been at two *drums* before, and they had now two more public visits to pay—hoped they would be excused, and so swung down to their chairs, amidst the roaring of footmen to prepare their carriages, the smoke of links, and the noise of servants, whose impudence is hardly surpassed by the very masters they serve.

These last visitors I concluded to be only cruisers, that came to *reconnoitre* the company, to discover of what complexion we were, and to make their reports accordingly ; but indeed, when I consider the appearance of these *reconnoitring* ladies, I do not allow them to have any right of taking such liberties. But human nature is so blind to its own imperfections, that a creature, as deformed as *Æsop* or *Thersites*, will rail at a beauty, and detract from the virtues of an angel. One of these ladies was about three feet and a half high, crooked as a cork-screw, black as a blacking-ball, wrinkled as a sick ape, craggy as the sign of the Skeleton Mare, and yet the deformed creature had loaded herself with gold and diamonds, and took every method to convince you, that she drove a coach and four, and that she *hated* any person that would play for less than *half a crown* a fish at quadrille.

Her companion was taller and smaller, dressed in as many colours as a gold-finch, and so bedizened with jewels, that she looked as if Cox had lent her his Museum for a night, by way of inviting the tardy world to buy his tickets. When she first approached, it was in such a girlish way, and so much on the fantastic toe, that I took her for a miss in her teens : when, upon nearer ken, to my amazement, I found her to be at least fifty, with a face as fallow as a Bengal-poisoned Nabob, whereon the plough of Riot had made furrows of the deepest trench.

I could not forbear reflecting on the absurdity of this mode of visiting, in which there is neither respect, regard, love, friendship, nor affection.

The company is huddled together by an universal discharge of cards of invitation amongst the whole circle of your friends, which bring people together who detest each other ; but in the croud of the hour their animosities and detestations are buried. In short, it is a ridiculous checquered scene, where all come to see and to be seen. All conviviality is destroyed, vice and virtue are promiscuously mingled, and in the language of the world, and the *ton* of the day—an hour is *murdered*, that genteel people cannot conveniently conquer otherwise.

The great art of making life pleasing, and large or small companies agreeable to each other, is by a happy collection of one's friends and acquaintance, that the selection may be of that happy sort, that no person may be in the least disagreeable to another. In such a case, the company will wear every pleasing smile, and Harmony

mony will triumphantly reign over every countenance. On the contrary, the natural spirits are damped, and jealousy and suspicion take place of mirth and good nature.

But there is such a frippery in our manners, such a luxury in our expences, and such a volatility in our general conduct, that all the natural plain confidence, which subsisted in this isle originally, is thrown down, and paltry parade now succeeds to hospitality, and shew and pomp to sincerity and love.

THOUGHTS *on several Subjects.*

Temperance and Exercise are the two pillars by which life is firmly supported: take away these props, and I would not insure you for a twelvemonth.

No passion is more mistaken than Pride: a stiffness in his gait, and a solid seriousness in his features, will often make him appear unsufferably haughty, and inflexibly austere, whom, at the first opening of his lips, you pronounce to be one of the best-natured men alive.

“ So difficult it is to trace

“ The mind’s construction in the face.”

When we take a view of others, and when we survey ourselves, we make use of very different glasses; the greatest magnifiers we can get for the faults of the former, but the smallest diminishers for the imperfections of the latter.

To find imperfectness in others, I fear,

The best are, at times, but too prone;

While the mote in the eye of our brother is clear,

We ne’er think of the beam in our own.

What false ideas have those painters of religion who exhibit her not in the dress of an angel, but the drapery of a devil?—If the preacher, who, in order to fill his hearers with devotion, drives them to despair, and urges the necessity of their being miserable here, before they can be happy hereafter, thinks thereby he enforces the precepts, or follows the example of his Divine Master, he is grossly mistaken, and almost every page of the New Testament will controvert his doctrine, and condemn his conduct.

ANECDOTE of AUGUSTUS CÆSAR.

Augustus Cæsar hearing it related that Alexander the Great, when he had almost finished his conquests, was very solicitous to know how he should employ himself afterwards, made

this remark : That he wondered at the expression of that Great Prince, which seemed to intimate his opinion, that there was less diligence to be used, less fatigue to be undergone in the well ordering and due administration, once obtained, than in the acquisition of it.

To rule in the hearts, and to reign in the affections of his people, is the greatest happiness of a Prince, and to want them makes his Throne uneasy, and his Crown a burthen,

It was a pleasant answer Stilpo the Philosopher gave to Demetrius, King of Macedonia, after the taking and spoiling Megara : the King asked the Philosopher, whether he had lost any thing that was his ? No, Sir, replied he, *for war cannot spoil virtue.*

ON B E N E F I C E N C E.

Gifts in themselves consist not, odd or even ;

But in the will and manner how they're given.

I Know nothing which reflects greater lustre on a candid and ingenious mind, than the conferring a favour with a good grace : this meets, as it were, the petition half way, and fully justifies that fine antient proverb, *He gives twice, who gives quickly.* Hence it plainly appears, that we are not born for ourselves only, but, by the very condition of our nature, are obliged to consecrate our lives to the service of others ; it is a reciprocal debt, from which no man is free : every man owes something to his friends, more to his relations, but most of all to the public good. There arises an inexpressible pleasure from doing good offices, though to a stranger, or even to an enemy : nature has endued us with generous principles, if we will but take care to cultivate and exercise them ; and whoever acts contrary to this maxim, has corrupted his very soul : and yet, how strange is it to see the degeneracy of mankind in this point ! insomuch, that some men have almost forsaken their humanity, and changed nature with the very Savages, just as if our reason was only given us to teach us the most refined methods of impiety, and to be a more exquisite spur to vice. How many reasons will people muster up to get rid of us ! And those who have had the greatest share of our favours, are, cruelly and ungratefully, too apt to count our lives but a grievance, and would be glad to see an end of them : however, that we may shew Christianity in its true lustre, even this base ingratitude should not affect our minds too much. We must endeavour to keep our temper, with the world well, and part friendly with every body. The world would be happy indeed, if men's true incumbrances in minding the *one thing needful* only, hindered them from serving their neighbours. But there's no-
thing

thing more common, than for people who live at ease, to pretend impediments which they have not, when they are desired to assist another, thus aggravating their unkindness with a falsity. The division of benefactors may very truly and justly be said to be of three sorts: the first, and most numerous now-a-days, is those who place to their accounts the good which they have done for another, that they may be afterwards recompensed, like the Publicans in the Gospel. The deeds of such men may be fairly termed, *benefactions lent out at interest*: the second is, those who, though they expect not a recompence, yet pride themselves, and are pleased in saying, *I have so many debtors, I have this advantage of them, that they are obliged to me*: the third is, those (and God knows but too few of them!) who, forgetting the good offices they have already done, still continue them daily, and study how they may be always serviceable to their fellow-creatures, without reproaching any man, or even inwardly reflecting on what is past, with not the least tincture of affectation or secret pride.

O D E T O V I R T U E.

VIRTUE! thou celestial maid,
Come and let me share thy aid:
Fire, O fire my ardent soul;
Ev'ry low desire controul.

Virtue! source of calmest ease,
Nothing, without thee, can please;
Choicest gift of gracious heav'n,
Choicest gift to mortals giv'n.

Ah! without thee what avails
Summer's gentle, balmy gales!
What avails the daisied mead!
What avails the fragrant shade!

Bootless is the thrushes song,
Bootless all the choral throng;
Heav'nly Goddess, without thee,
Joyless is their melody.

But with thee, the rugged way
Of adversity is gay:
Thou canst sooth the swelling breast,
By calamity, oppress'd.

When care retreats with wrinkled brow,
And health and wealth and pleasure flow;
Thou sole canst teach us how to prize
These fleeting, sublunary joys.

Fair virtue! calmly smiling pow'r!
Wast me to thy silvan bower;

There,

There, my raptur'd thought inspire,
While, to thee, I strike the lyre !

Heav'nly Goddess, well I know,
That no sullen form of woe,
That no sable pinion'd care,
In thy mansion may appear.

Well I ween, that peace of mind,
Thy daughter born, to bless mankind,
Ever more attends on thee,
With the blithe Euphrosyne.

Friendship, with the myrtle crown'd,
In thy bow'r is ever found :
Craft her air assumes in vain,
In flow'ry vice's wanton train.

But ha ! what form so heav'nly fair
Approaches with that careless air ?
Lo ! virtue smiles : I see, I see,
Divine Amonia, it is thee !

Wouldst thou now, Virtue, grant thine aid,
And whisper to the lovely maid,
That eagerly her steps I tend,
She'll smile, and all my cares will end !

An ENIGMA, by Alicia.

EMblem of beauty, innocence, and youth,
Free from the flatt'rer's arts of injured truth ;
With a fond parent I spent my early days,
Unknown to envy, and unknown to praise.
But, ah ! hard fate, torn from my mother's arms,
Just in the bloom of youth, when all my charms
Are prostituted to man's lawless will,
And I a victim stand to future ill.
But in the summer oft you see me rove
With Delia, or with Strephon, to some grove,
Or public place ; now flatter'd, now carets'd,
Now envy'd ; oft in pink and crimson dress.
But mark the change ! I late so young and gay,
Am now transform'd, and must (like all men) pay
The debt of nature. I wither, fade, and die ;
Then to th' flames am hurl'd, or on some dung-hill lie.

A QUESTION, by J. B. of Penzance.

ADMIT being at sea, and bound to an island in the Western
ocean, I lost my journal ; but this I well remember, I was
two

two days before in latitude 47 deg 20 min. N. and from that time my course (after allowances) have been S. 32 deg. W. and my distance, multiply latitude and departure into one sum, 441 miles. I demand them separately, with the latitude come into?

A QUESTION, by a Shipwright..

A Ship in latitude, 50 degrees North, sails between the South and West till her distance exceeds her difference of latitude by 22 minutes, and her departure by 63 minutes. The latitude come to, distance, difference of latitude, and departure, is required?

QUESTIONS, by Philocles.

IN what state does a man find most happiness, in the cottage, or the palace?

IS an avaritious man, or a spendthrift, most to be despised?

QUESTIONS, by Z. O.

THREE men had an equal share of a piece of land of the following dimensions, viz. Length of each side, 45 chains * and 15 links; breadth at one end, 25 chains and 22 links; breadth at the other end, 20 chains and 20 links.—I demand the length of each man's share from the widest end, and the content of the whole piece of land?

A Fruustum of a pyramid (supposed) whose breadth at the top is 15 inches, and length 17 inches; breadth at bottom is 19 inches, length 23 inches, and depth 32 inches;—I demand the content in ale gallons?

A Gentleman had a waste piece of ground in a malt-house, in the form of a pentagon, each side 60.4; desires to know the diameter of a circle, or side of a square of the greatest area, for a cistern to be made on that waste piece of ground? The thickness of the cistern to be two inches.

* Gunter's Chains.

Answer, by a Shipwright, to the Question of J. S. of Membury, inserted May 21.

BY the dimensions given, it is presumed the following method (as laid down in Mungo Murray's Abridgement of M. Duhamel's Practical Treatise of Ship-building) will give the area of the cooler, viz. add all the breadths together, except the first and the last, of which add only one half; the sum multiplied by the distance

distance between them gives the area of that part intercepted between the first and last ordinate; then the area of the two triangles at each end being found, and added to that before found, gives the whole area of the cooler, &c. See the work.

	inch. parts.	inches
Half the first ordinate is	4.05	First triangle, perpen-
Second -	18.40	dicular, - 3
Third -	24.60	Multiply by 1-half the
Fourth -	31.50	base - 4.05
Fifth -	36.00	
Sixth -	39.30	The area, - 12.15
Seventh -	40.00	
Eighth -	42.20	
Ninth -	43.70	Second triangle, inches
Tenth -	42.80	Multiply by - 3
Eleventh -	39.90	
Twelfth -	34.00	The area, - 9.65
Half the Thirteenth is	9.65	

406.10
Multiplied by the distance 6

Area between the first & last 2436.6 ordinate.
To this add the area of the } 12.15
two triangles, - } 28.95

2477.70
Multiply by the mean depth 9.5

1238850
222993

Cubic inch in an ale gallon, 282 | 23538.150 | 83.46 ale gallons required.
2256

978
846

1321
1128

1935
1692

243

* * We refer our Readers to Leadbetter's Royal Gauger, page 91, for the method of gauging irregular figures of this sort.

THE WEEKLY MUSEUM.

June 2. 1774

[Number 15.]

Some Particulars of the LIFE of Dr. JOHN RADCLIFFE, taken from a Work now publishing, entitled, BRITISH BIOGRAPHY; or, An accurate and impartial Account of the Lives and Writings of eminent Persons in Great Britain and Ireland.

THE name of the celebrated Physician, Dr. Radcliffe, is known in every part of the kingdom, and therefore we imagine some remarkable particulars concerning him will be pleasing to our readers in general.

JOHN RADCLIFFE was the son of George Radcliffe, and was born at Wakefield in Yorkshire, in the year 1650. As his father had but a small estate, and was encumbered with a numerous family, he did not intend to give any of his children a learned education; but some of the neighbouring Gentry and Clergy observing his son John to have a very promising genius, persuaded him to breed him a scholar. Accordingly he was first sent to the grammar-school at Wakefield, from whence he was removed to University-College, Oxford, where he was admitted as a *Battler*, which is a station between a Commoner and a Servitor. He took the degree of Bachelor of Arts, and was afterwards elected Fellow of Lincoln-College. He was now enabled by the income of his Fellowship, and some further allowance from his mother, who was now become a widow, to prosecute the study of physic, and to go through the necessary courses of botany, chemistry, and anatomy; in all which he is said to have made a great progress.

In 1672, he took the degree of Master of Arts, having performed the preparatory exercises with uncommon applause. After this, in conformity to the academical statutes, he immediately enrolled his name upon the physic line. It appears, however, that he did not much study the antient medical authors, but pre-

ferred the more judicious of modern writers, and particularly Dr. Willis, whose works he held in very high estimation.

In 1675, Mr. Radcliffe proceeded Bachelor of Physic; and as this degree gave him a right to practise in the University, he did not neglect to make use of that privilege. He soon acquired a very considerable degree of reputation as a successful practitioner, though his method of treating his patients was very different from what was generally approved by the faculty.

He had very few books of any kind; so few, indeed, that the learned Dr. Ralph Bathurst, President of Trinity-College, who was fond of his company, when he one day visited him at his chambers in the University, asked him, in a kind of surprize, "Where was his study?" Upon which Radcliffe, pointing to a few phials, a skeleton, and an herbal, answered, "Sir, this is Radcliffe's library."

The reflections thrown out with a view to injure his reputation, did not prevent his having a very great practice, and which was attended with extraordinary success. The small-pox happened then to rage in and about Oxford, and proved fatal to great numbers; but of those who applied to Radcliffe, he recovered so many by a judicious use of the cool regimen, which was not then the fashionable practice, that it greatly extended his fame. But the remarkable cure of the Lady of Sir Thomas Spencer, who lived about four miles from Oxford, set Radcliffe above the reach of all his competitors. That Lady had been under the hands of the most eminent medical practitioners at Oxford for some time, without receiving any benefit from their advice, and without hopes of recovery, from a complication of distempers; 'till Mr. Dormer, who had married her Ladyship's daughter, obtained her consent to send for Mr. Radcliffe; which being accordingly done, his prescriptions very happily set her upon her legs again in three weeks time, after she had been in a languishing condition more than so many years; and restored a decayed constitution in such a manner to its wonted vigour, that she lived to a very great age.

In 1684, having by his practice in Oxford, and the counties adjacent, acquired a very considerable sum of money, he removed to London, and settled in Bow-street, Covent-garden, where he was extremely followed for his advice, his fame having reached the capital before he came thither himself; and he came into such general repute, that there was scarcely any case held worthy of a consultation, to which Dr. Radcliffe was not called: so that he had not been a year in town, before he got by his practice more than twenty guineas *per diem*, as his apothecary, Mr. Dandridge, who himself died worth 50,000*l.* by his means, has often declared.

In 1686, the Princess Anne of Denmark appointed Dr. Radcliffe her principal physician. In 1688, when matters were carrying on towards the introduction of Popery, and all the Court-influence was employed to gain new converts, Father Saunders, one of the Court Chaplains, and another Dominican, were commanded by King James II. to use their endeavours to bring Dr. Radcliffe over to their communion. They accordingly waited on him, and were very pressing with him to save his soul, by embracing the Catholic religion; without which, they told him, he was to expect no less than eternal damnation in the world to come. Radcliffe heard what they had to say for some time, and then told them, "That he held himself obliged to his Majesty for his charitable dispositions to him, in sending them to him on so good an account as the saving his soul, which he would endeavour to shew his acknowledgements of, by his duty and loyalty: but if the King would be graciously please to let him jog on in the ways he had been bred up in, during this life, he would run the risque of incurring the penalties they threatened him with in that which was to come."

As King William had but an infirm constitution, and was subject to disorders from a flux of rheum and an asthma, Dr. Radcliffe, who was particularly distinguished by his skill in the last-mentioned distemper, was very often called upon for his assistance; so that we are assured he was more than once heard to declare, "That one year with another, for the first eleven years of King William's reign, he cleared more than six hundred guineas for his bare attendance on his Majesty's person, exclusive of his great Officers."

In 1692, our Physician met with a very considerable loss. Among others, he had contracted an acquaintance with Mr. Betterton: and this eminent tragedian, by the solicitation of a friend, had deposited two thousand pounds, or, as others say, eight thousand, as a venture in an interloper that was about to set sail for the East-Indies; and having a prospect of a very good return, he communicated the affair to Dr. Radcliffe, who, agreeable to his proposal, very readily laid down five thousand pounds. The ship was successful in the outward-bound passage; but having, to avoid the French privateers in her return home, first put into Ireland, and then finding no convoy ready, set out for England without one, she was taken by the Marquis de Nesmond, with all her rich cargo, which amounted to more than 120,000*l*. This loss, though an irreparable one to poor Betterton, was not much regarded by Radcliffe; for when the news of this disaster was brought him to the Bull-head tavern in Clare-market, where he was drinking with several persons of rank,

who condoled with him on the occasion, he, with a smiling countenance, and without baulking his glass, desired them to go on with their toasting and merriment, saying, "he had no more to do but go up two hundred and fifty pair of stairs to make himself whole again."

In 1693, Radcliffe, who 'till then had expressed the greatest aversion to matrimony, was, by the solicitations of his friends, induced to think of altering his condition; and the daughter of a certain wealthy citizen was pitched upon for that end. The parents of the lady, who was about twenty-four years of age, and their only child, very readily gave their consent to the match, proposing to give fifteen thousand pounds down, and the residue of their estate after their decease. Accordingly visits were made, and the match seemed to be in great forwardness; when an unexpected stop was put to it, by Dr. Radcliffe's discovering that his mistress was with child. Upon which, without further ceremony, he wrote the following letter to her father:

" Bow-street, Covent-garden, May 19, 1693.

" S I R,

" The honour of being allied to so good and wealthy a person
 " as Mr. S——d, has pushed me upon a discovery that may be
 " fatal to your quiet, and your daughter's reputation, if not
 " timely prevented. Mrs. Mary is a very deserving gentlewo-
 " man; but you must pardon me, if I think her by no means
 " fit to be my wife, since she is another man's already, or ought
 " to be. In a word, she is no better, and no worse, than actu-
 " ally quick with child, which makes it necessary that she be
 " disposed of to him that has the best claim to her affections. No
 " doubt but you have power enough over her to bring her to con-
 " fession, which is by no means the part of a physician. As for
 " my part, I shall wish you much joy of a new son-in-law,
 " when known, since I am by no means qualified to be so near of
 " kin. Hanging and marrying, I find, go by destiny; and I
 " might have been guilty of the first, had I not so very narrowly
 " escaped the last. My best service to your daughter, whom I
 " can be of little use to as a physician, and of much less in the
 " quality of a suitor. Her best way is to advise with a midwife
 " for her safe delivery; and the person who has conversed with
 " her, after the manner of women, for an humble servant. The
 " daughter of so wealthy a gentleman as Mr. S——d, can never
 " want a husband; therefore the sooner you bestow her, the bet-
 " ter, that the young *Hans en Kelder* may be born in wedlock,
 " and have the right of inheritance to so large a patrimony.
 " You'll excuse me for being so very free with you; for though
 I cannot

" I cannot have the honour to be your son-in-law, I shall ever
 " take pride in being among the number of your friends ; who
 " am, " Sir,

" Your most obedient servant,

" JOHN RADCLIFFE."

It appeared, upon a thorough examination into this affair, that the lady had been got with child by the book-keeper of her father, who was an eminent merchant ; and the old gentleman being willing to make the best of the matter that it would bear, caused them to be privately married at the Fleet-chapel, as expeditiously as possible : and the merchant had the satisfaction, before his death, to see his son-in-law, to whom he had made over his business, in a very thriving way ; he having increased 5000l. which he gave him with his daughter, to more than 30,000 ; and being father of a numerous and beautiful issue, to participate an estate valued at an hundred thousand pounds, which the old gentleman left amongst them at his decease.

This failure in Dr. Radcliffe's matrimonial scheme, put him so much out of humour with the sex, that he determined to make no future attempt of the same kind : and his dislike against the ladies arose to such a height, that he often declared, " he wished for
 " an Act of Parliament, whereby nurses only should be entitled
 " to prescribe to them." But his aversion to the female sex was far from creating the same in that sex for him, since several ladies feigned themselves ill to be visited by him. Amongst others, the daughter of a Nobleman found means to acquaint him that she had conceived a passion for him ; but Radcliffe was so far from returning it, that he privately communicated the matter to her father, and recommended it to his Lordship, that he would speedily provide a proper husband for his daughter.

In 1694, Queen Mary was seized with the small-pox, which the Court physicians not being able to raise, Dr. Radcliffe was sent for by the Council : upon perusing the recipes, he told them, without seeing her Majesty, that " she was a dead woman ; for
 " it was impossible to do any good in her case, where remedies
 " had been given that were so contrary to the nature of the dis-
 " temper ; yet he would endeavour to do all that lay in him, to
 " give her some ease." Accordingly the pustules began to fill by a cordial julap he prescribed for her Majesty, which gave some faint hopes of her recovery ; but these soon vanished, for Queen Mary died on the 28th of December, 1694.

Some time after this, Dr. Radcliffe, who till then had kept himself in the good graces of the Princess Anne of Denmark, afterwards Queen Anne, lost her favour by the uncourtliness of his behaviour, and his too great attachment to the bottle. Her
 Highness,

Highness, being indisposed, had given orders that he should be sent for : in answer to which, he made a promise of coming to St. James's soon after ; but as he did not make his appearance there, that message was backed by another, importing, that she was extremely ill, and describing after what manner she was seized. At which Radcliffe swore by his Maker, " that her Highness's distemper was nothing but the vapours, and that she was in as good a state of health as any woman breathing, could she but give into the belief of it." But on his going to wait on the Princess not long after, he found that his freedom with her Highness had been highly resented ; for offering to go into the presence, he was stopped by an Officer in the anti-chamber, and told, " that the Princess had no further occasion for the services of a physician who would not obey her orders, and that she had made choice of Dr. Gibbons to succeed him in the care of her health." Radcliffe, who had but just quitted the tavern, returned again to his companions, and acquainted them with what had happened ; saying, " that Nurse Gibbons had gotten a new nursery, which he by no means envied him the possession of, since his capacity was only equal to the ailments of a patient, which had no other existence than in the imagination, and could reach no further than the not putting those out of a good state of health, who were already in the enjoyment of it."

About this time Dr. Edward Hannes, afterwards Sir Edward, came from Oxford to settle in London, and in a little time became a principal physician at Court, and was an eminent rival to Radcliffe. This gentleman, who was an excellent scholar, and well versed in the knowledge of chemistry and anatomy, and excelled all the competitors he had left in the University, at his first arrival in town set up a very spruce equipage. But finding himself not so successful as he wished, he bethought himself of a stratagem ; and, to get into repute, ordered his footman to stop most of the gentlemen's chariots, and enquire if they belonged to Dr. Hannes, as if he had been wanted to attend a patient. Accordingly the fellow, in pursuance of his orders, ran from Whitehall to the Exchange, putting his questions about his master to almost every coach he met, and at last entered Garraway's coffee-house, and made the projected enquiry there. Upon this Dr. Radcliffe, who was usually at this coffee-house about Exchange time, and was then planted at a table with several apothecaries and surgeons who flocked about him, cried out, that Dr. Hannes was not there, and desired to know who wanted him ? The fellow's reply was, Such and such a Lord : upon which Radcliffe took him up with this dry rebuke : " No, no, friend, you are mistaken ; the Doctor wants those Lords "

In

In 1697, after King William's return from Loo, where he had ratified the treaty of peace at Ryswick, his Majesty found himself very much indisposed at his palace at Kensington, and, as usual, after his physicians in ordinary had given their opinions, would have Dr. Radcliffe's advice. When he was admitted, the King was reading Sir Roger L'Estrange's new version of *Æsop's Fables*; and told him, that he had once more sent for him to try the effects of his great skill, notwithstanding he had been told by his body-physicians, who were not sensible of his inward decay, that he might yet live many years, and would very speedily recover. Upon which the Doctor, having put some interrogatories to him, asked leave of his Majesty to turn to a fable in the book before him, which would let him know how he had been treated by his physicians. Accordingly he read it to the King, as follows: "Pray, Sir, how do you find yourself?" says the Doctor to his patient. "Why truly," says the patient, "I have had a most violent sweat." "Oh, the best sign in the world," quoth the Doctor: and then, in a little while, he is at it again: "Pray how do you find your body?" "Alas!" says the other, "I have just now a terrible fit of horror and shaking upon me." "Why this is all as it should be," says the physician; "it shews a mighty strength of nature:" and then he comes over him with the same question again. "Why, I am swelled, (says the other,) as if I had a dropsy." "Best of all," quoth the Doctor, and goes his way. Soon after this comes one of the sick man's friends to him, with the same question, how he found himself? "Why, truly, so well, (says he,) that I am even ready to die of I know not how many good signs and tokens."—"May it please your Majesty, (said Radcliffe,) your's and the sick man's case in the fable is the very same; you are buoyed up with hopes that your malady will soon be driven away, by persons that are not apprized of means to do it, and know not the true cause of your ailment; but I must be plain with you, and tell you, that in all probability, if your Majesty will adhere to my prescriptions, it may be in my power to lengthen out your life for three or four years, but beyond that time nothing in physick can protract it; for the juices of your stomach are all vitiated, your whole mass of blood is corrupted, and your nutriment, for the most part, turns to water: however, if your Majesty will forbear making long visits to the Earl of Bradford's, (where, it is said, the King was apt to drink freely,) I'll try what can be done to make you live easily; though I cannot venture to say I can make you live longer than I have told you." Having said this, he wrote a prescription for his Majesty; which was so successful, as not only to enable him to make a progress into the western parts of his kingdom,

dom, but to go out of it, and divert himself at his palace of Loo in Holland.

In 1699, while King William was abroad, the Duke of Gloucester was taken ill on his birth-day at Windsor, where he had over-heated himself with dancing. Whatever was really his Highness's distemper, the physicians who attended him are said to have judged it to be the small-pox, and to have prescribed accordingly, but without success. The whole Court was alarmed at this affair; and the Princess of Denmark, notwithstanding her resentment of Dr. Radcliffe's behaviour to her, was prevailed upon by the Countess of Marlborough and Lady Fretchville to send for him. Upon the first sight of the Royal Youth, Radcliffe gave it as his opinion, that there was no possibility of recovering him; and it is even said that he mentioned the very hour on which he would die the next day, and that he died at that time accordingly. However, with great difficulty, Radcliffe was prevailed on to attend a consultation with the two physicians who had attended the young Prince; but he could not refrain from the bitterest invectives against them on the occasion.

Soon after this, the Duke of Beaufort, who had always been a patient of Radcliffe's when he was near at hand, was suddenly seized with a fever at his seat near Bath. The Duke, who was now advanced in years, applied himself to the physicians at that place; but at the same time his case was stated, and sent to Dr. Radcliffe for his advice, who sent down a regimen which they were to go by. But Dr. Barnard, one of the physicians who attended the Duke, opposed Radcliffe's direction of keeping his body open, and moved for restraining medicines; which being administered, flung the disorder into the Noble Patient's head, and he was brought to the last extremity. Hereupon a messenger was again dispatched to Dr. Radcliffe, with an account of the methods which had been used, and a request that he would instantly come down to the Duke's seat, in order to attend him in person. But Radcliffe did not comply with this desire, because he knew by the manner in which his Grace had been treated, (if we may believe the writer of his life before referred to,) not only that he was dead, but also the very time in which he died. Upon his receiving the message from the Duke's servant, it is said that Radcliffe immediately told him, that "there was no manner of occasion for his presence, since the Duke his master died such an hour of the day before." Which the servant, we are told, on his return, found to be true.

At the close of the year 1701, King William, on his return from Holland, finding himself much out of order, sent for Dr. Radcliffe to attend him at Kensington. After the necessary questions had been put by the physician to the Royal Patient, the
King,

King, shewing his legs, which were much swelled, while the rest of his body was greatly emaciated, " Doctor, (said he) what think you of these?" " Why, truly, (replied Radcliffe) I would not have your Majesty's two legs for your three kingdoms." This blunt answer, though the King seemed to take no notice of it, is said to have given him so much offence, that he never sent for Radcliffe afterwards, though he continued to make use of his diet drinks till within three days before his death. And it is observed by the writer of Radcliffe's life, that the King's death happened much about the time which the Doctor had calculated; and which the King had frequently said to the Earl of Albemarle would come to pass in verification of Radcliffe's prediction.

In 1703, the Marquis of Blandford, only son to the Duke of Marlborough, was taken ill of the small pox at Cambridge, where he was sent to prosecute his studies. Radcliffe was desired to go down to the University to attend him; but as he had the Marchioness of Worcester, and several other persons of quality, then under his hands, who stood in need of his daily visits, he declined going to Cambridge, but sent down prescriptions for the young Marquis, and directions how he should be treated. It was his practice to give his patients who were ill of that disease as much air as could be well allowed them, and to set open their chamber windows, instead of stifling them, in the summer season; and also to set down strong broths, and rich cordials, in his regimen, that the pustules might be forced out, and filled the sooner, contrary to the methods in vogue with the physicians of Cambridge; who, instead of keeping them in full strength, that nature might operate, and have its proper course, weakened them, by letting them blood, and darkening the chambers wherein they lay, for fear of their catching cold. But those who had the care of the Marquis's health, instead of observing the methods which Radcliffe had prescribed, took their own measures of bleeding, &c. which struck the small pox into the stomach, from whence it was not in the power of art to raise it again. The Dutchess of Marlborough being acquainted with the dangerous situation of her son, went in person to Dr. Radcliffe's house, to solicit his assistance: but as soon as he had heard in what manner the young Marquis had been treated, and the Dutchess continuing very urgent with him to go down to Cambridge, he is said to have addressed himself to her in the following terms: " Madam, I should only put you to a great expence to no purpose; for you have nothing to do for his Lordship now, but to send down an undertaker, to take care of his funeral; for I can assure your Grace he is dead by this time of a distemper called *the Doctor*; though he would have been recovered from the small-pox, had

“ it not been for the intervention of that unfortunate malady.” Nor was he, it is said, out in his conjectures ; for as soon as the Dutchess had returned to her apartments at St. James’s house, a messenger arrived with the news of the young Marquis’s death.

About this time the son of Mr. John Bancroft, an eminent surgeon in Russel-street, Covent-garden, was taken ill of an *em-pyema* ; but Dr. Gibbons, who attended him, mistaking the case, the child grew worse. Whereupon Dr. Radcliffe was brought to see him, but the child was then ready to expire : he, therefore, told his father, that “ he could do nothing for his preservation, “ for he was killed to all intents and purposes ; but if he had any “ thoughts of putting a stone over him, he would help him to “ an inscription.” Accordingly, the child being found to die of the disease before-mentioned, was interred in Covent-garden church yard ; where a stone was erected, with the figure of a child laying one hand on his side, and saying, “ *Hic dolor*, Here “ is my pain ;” and pointing with the other to a death’s head, with these words, “ *Ibi medicus*, There is my physician.”

[*To be continued.*]

The humble Petition of a GUINEA, coined in the Reign of James the Second, to Lord North.

Sheweth,

THAT your petitioner hath been, for an hundred years, a faithful servant to the Crown ;

That your petitioner’s abilities have not been impaired by any vicious practices, nor has his worth been lessened by any other means than by long services, and the common infirmities of old age ;

That your petitioner hath been informed, that a law is now in agitation for putting a total end to his existence ; and, for no other reason, but because he hath faithfully and industriously done his duty for a century past ;

That your petitioner is by birth a Jacobite, and consequently by principle a friend to passive-obedience and non-resistance ;

That your petitioner, though he thinks that following the fashion of France, in suffering only the coin of the reigning King to be circulated, is a step towards establishing the French mode of government in the Crown, and consequently of supporting those principles of passive-obedience to which he is not averse, yet he cannot bear the thoughts of being put to death at this juncture, as it is to make way for a native of the House of Hanover, to which your petitioner glories in having ever been an enemy :

That

That your petitioner did not expect, from your Lordship's great favour, kindness, and encouragement to all Jacobites, he was in any danger of dying by the cruel sheers ;

That your petitioner hath not deserved to suffer such an inhuman death ; that he hath been of such important service to the cause and interest of the Stuart family, now so greatly countenanced at Court, as he hopes will sufficiently plead in his behalf, and avert the fatal stroke, especially when he informs your Lordship that he had the honour of being in both the rebellions, in the years 1715 and 1745 ; and therefore flatters himself that such great merit will not be ungratefully forgotten ; that his life will not only be spared, but that he may meet with the same reward and encouragement at St. James's, which so many others have met with for the like good services ;

And your petitioner shall, &c.

To the P R I N T E R.

S I R,

IF you can find room for the following lines in your useful and entertaining weekly publication, it will oblige several of your constant readers, and among them

Your humble servant,

MAY, 1774.

A. Z.

Tempora mutantur & nos mutamur in illis.

HOW strangely times are alter'd !

True love exchang'd for lust is ;

Poor starving thieves are halter'd,

Blasphemers 'scape from justice.

Our Priests throw off their gowns,

Physicians their full wigs,

And to their heads our clowns

Stick on the tails of pigs.

Our Quacks will now, no doubt,

To wigs a black bag wear,

And tell each country lout

They keep their packets there.

But bags to Graduates wigs

Serve weights and scales to hold,

To obviate patients tricks,

Who see them with lightgold.

Our fops at toilets dress,
 Whilst women turn historians,
 And modish girls carefs
 Unmanly Macaronians.

Our gentlemens desires
 Are center'd in debauches ;
 Our farmers would be 'squires,
 And change their carts for coaches.

The tradesman keeps his carriage,
 And makes his dealers pay for't ;
 Whoring's preferr'd to marriage,
 And Smithfield laws make way for't.

Our letchers now, in courts,
 No more presentments dread ;
 For who would check those sports
 Whence surgeons earn their bread ?

Some lawful business quit
 For gaming, sharpening, cheating ;
 In wine some drown their wit,
 Or choak it with good eating.

Mean while the poorer sort,
 Whose labour, all must grant,
 Must all the rest support,
 Are perishing for want !

OBSERVATOR.

The VISION of ABDALLAH.

ONE summer evening, when the sun had just finished his diurnal circuit, and refreshing zephyrs allayed the intense ardours of the day, I was tempted to partake of the aromatic breeze in a delicious garden, cultivated under my own direction. There art seemed, in confederacy with nature, to render the spot the most enchanting that could possibly be conceived.—Lawns, covered with the most delicious verdure ; groves of orange and citron, whose effusive odours perfumed the ambient air ; purling rivulets, whose gentle murmurs soothed the soul, and falling in natural cascades, heightened the beauties of the place.

Reposing under the umbrage of a lofty cedar, whose hoary head had long braved the fury of the Heavens, I could not help reflecting, with a secret complacency, on the happiness of my own situation. “ Surely,” thought I, “ if mortals may be allowed to exult in the favours of fortune, no one has a greater title than myself. Does not my villa equal for elegance of structure,

ture, in magnificence of furniture, and beauty of situation, any in all Persia?—Does not my Sovereign honour me with his smiles?—Are not my fields cloathed with the gifts of plenty? And do not my slaves and domestics bless the bounteous hand that supports them? Are not my coffers almost inexhaustible? And has not the lovely Zobeide been propitious to my wishes, and resigned to my longing arms those charms which even Princes have sighed for?"

Buried in the profound abyss of thought, a gentle langour stole insensibly upon me, and in a short time locked me in the embraces of sleep.—The same beauteous scenes still occupied my torpid ideas, when methought an unusual fragrance filled the grove, and a heavenly form presented himself to my ravished eyes: his robe was of the purest white; his auburn hair flowed with graceful negligence over his shoulders, and his countenance was benign and modest beyond expression. At his approach I was filled with awful reverence, and fell prostrate at his feet. He gently raised me, and with a benevolent, though severe aspect, thus addressed me:

"I am (said he) Abdallah, the Angel of Humility. Mahomet, whom though thy pride has offended, thinks thee corrigible, has sent me to reprove and instruct thee; and to convince thee that pride was not made for mortals, lift up thine eyes, and contemplate the scene before thee."

Trembling I obeyed, and beheld a stately edifice of cedar. Every ornament that ingenuity could furnish adorned the structure: the voice of festivity resounded within the dwelling.—The owner was celebrating his nuptials.—Innumerable tapers supplied the absence of the sun's enlivening rays. The guests retired late, and every one betook them to their repose; when one of the lights, which had been left carelessly near the hangings, in a few minutes set the superb building in flames, and the unfortunate inhabitants scarce escaped with life.

"May this instruct thee," said the Angel, "that vain is the basis of human vanity, which the transient ebullitions of a pebble can in a moment reduce to a vapour. But behold, a different scene presents itself: view it with attention; be humble and be happy."

In a moment I thought I was transported to the supreme Divan of Ispahan, and beheld the gracious Amurath seated on a throne of gold, surrounded by the Emirs, and his Prime Minister Alibeg, whom he loaded with caresses. The good man departed from his Sovereign's presence, to execute the schemes he had planned to augment his master's glory, and the nation's aggrandizement. No sooner was he gone, than those who envied his dignity, or were offended at his honesty, used every art to misinterpret

interpret his every word and action; and so far they succeeded, that they raised in the deluded Monarch's breast suspicions of his fidelity. The failure of an important plan, by the treachery of those who should have executed it, completed his ruin. His effects were confiscated, and himself and family condemned to perpetual exile.

"On how tottering a foundation (said my divine instructor) is the vast superstructure of vanity raised! Let the fate of Ali-beg teach thee not to depend too much on the smiles of Princes, since integrity is not an equal match for malevolence: but behold yet once more, and let thy bosom be filled with humility."

Straight I beheld a man sitting in the midst of immense treasures. His riches, which should have made his heart expand in charity and compassion towards the wretched, served only to render him avaricious and insolent. Some of his neighbours, disgusted at his pride, and aggrieved with the enormities which he daily committed, presuming on his riches, accused him to the Cadi of treasonable practices. He was thrown into prison; the major part of his wealth was seized on by the rapacious Cadi, and the rest was plundered by his slaves, before their unfortunate master regained his liberty.

"May the objects thou hast seen be engraven on the tablets of thy bosom," said my heavenly guide; "and may thy heart imbibe instruction, as the earth sucks in the refreshing exhalations. Be not proud of thy immense riches, which a thousand unforeseen accidents may conspire to deprive thee of. Let the bounties of Heaven inspire thee with humble gratitude to the Great Giver, and be assured nothing is so hateful to GOD as pride."

So saying, he shook his heavenly plumes, which diffused the most exquisite odour, and ascended to the blissful bowers of Paradise: a luminous track, infinitely surpassing the beams of the sun, marked his flight.—Trembling I again prostrated myself on the earth, and the powerful efforts I made to express my grateful adoration awaked me.

Some Account of an extraordinary large ELEPHANT brought from PERSIA.

OF all the brute creation, there are few of which we hear more extraordinary things than of the Elephant; many of which seem to argue this animal to be, as the poet expresses it, a half-reasoning one: some of these may possibly be false; but there is one concerning an old Elephant, brought from Persia to Naples, which, as it is related by such a person as the Abbe Nollet,

let, may perhaps be thought worthy of the attention of the curious reader.

This monstrous creature was sent from Persia, as a present to the Grand Signior, and by him presented to the King of the Two Sicilies, now King of Spain, and arrived at Naples in October, 1740, and died in the beginning of the year 1755. After describing his shape and size, he says the skin, after being taken off, weighed 1192 pounds, or 74 stone and an half, averdupois weight. He usually went to sleep on his side at sun-set; and, after sleeping three or four hours, awaked to feed: after having fed enough, went directly to sleep again, and generally continued to sleep till sun-rise. He ate up every day one hundred and ten pounds of the dry straw of millet, eleven pounds and a half of new bread, and fourteen ounces of sugar mixed with as many of butter, which was inclosed in two loaves, of one pound each, and which they put whole into his mouth; but during the first twenty-one days of April, instead of the dry straw they gave him daily four or five hundred pounds of green barley. For some time after his arrival at Naples, they made him drink every day about two quarts of brandy, for assisting digestion, and probably to atone for the difference between the climate of Naples and that of his native country; but instead of the brandy they afterwards substituted two bolusses, the bigness of a nutmeg each, composed of thirty-three different sorts of drugs, of such a hot nature, that one of these bolusses would have killed a man of the strongest constitution; yet this creature could not bear to be deprived of them, without becoming very uneasy, and losing its rest.

As to his usual drink, it was otherwise nothing but common water, of which it drank four hundred quarts per day in winter, and in summer he went as far as nine hundred, which he drank at three different hours, and each time at five, six, ten, or a dozen different draughts, by pumping or sucking up the water with his trunk, carrying it to his mouth, and swallowing it at two or three gulps.

This Elephant appeared to be susceptible of every passion: it shewed gratitude and affection to those who had the care of it, seemed as if it hugged them with its trunk, and was so docile as to obey them with the greatest readiness. They observed that he had a fondness for a sheep, fell pretty often into a fit of melancholy, and had an extreme dread of pain, which made him take every imaginable precaution against being hurt.

In the spring of every year he began to rut, or became proud, when it was more difficult to govern him, and he even neglected his food. He was subject to cholics and distempers in his legs, which his keeper understood, and cured them in the same way as they

they do other animals, but with a good deal of difficulty, for he was far from being a submissive patient, as they could not make him take any thing he did not incline to.

But what was very singular in an animal of such a prodigious size and strength, whatever state and condition he was in, he was never heard to utter any sort of sound or bellowing, only a sort of blowing; yet this he modulated in such a manner, that his keepers could from thence judge what he meant to express.—

Such is the account we have of this Elephant, which, as will be seen by the curious, in many respects, corresponds to what has in general been said of these animals, and so far tends, in a measure, to confirm them; if we except only that some authors speak of the bellowing of these animals, to which the Abbe Nollet's account gives a flat contradiction.

An ENIGMA for the LADIES.

FAIR nymphs divine, attend while I describe,
 In mystic verse, one of a foreign tribe.
 In Asia's plains I my first form receiv'd,
 Now from the worst of slavery reliev'd.
 Into fair Greece at length I was convey'd,
 And with a curious artist gain'd a trade;
 Bound, and confin'd, a slender shape I wear;
 My length is not a span, I do declare.
 Brought into shape, and quite reform'd a-new,
 Surprising wonders I perform for you.
 Your beauteous charms all-conquering maintain
 Your humble slave in constant toil and pain;
 Strong fancy, join'd with art, can boldly trace
 The glowing beauties of your lovely face;
 Catch all the graces as they sparkling rise,
 Like brilliant diamonds, lustre in your eyes;
 A thousand ringlets in your hair essay,
 In which a thousand lovely Cupids play.
 Soft, smooth, and delicate are all my parts;
 Labour and constancy command all arts:
 See here a herd of flocks, there shady woods;
 Here cloud-top'd rocks, and there smooth silver floods;
 Here pleasant villas, there the lofty dome;
 Vast art and fancy, both united, come;
 Ideas strong, bold strokes so just impart,
 Life, strength, and beauty, charm the eye and heart;
 Delight and profit my deserts proclaim;
 Ingenious Ladies, tell the world my name.

ANECDOTE

ANECDOTE of the celebrated Duke De Roclore, the favourite
Wit and Buffoon of Lewis XIV.

THE Duke De Roclore was in his person very far from being agreeable : his countenance was rather forbidding, and his person was awkward. Another Nobleman, whose personal beauty was even inferior to that of Roclore, having killed his antagonist in a duel, applied to the Duke for his interest and protection, knowing it was the only channel through which he could obtain a pardon. The Duke readily engaged in his friend's interest, and fairly rallied the King into compliance. After the King had finished his fit of laughter, and given his royal promise, he added, " But for Heaven's sake, Roclore, what could induce you to be so strenuous in this intercession ?" — " I will tell your Majesty : if he had suffered, I then should have been the ugliest man in all France."

On the GOVERNMENT of the PASSIONS.

Animum rege, qui, nisi paret, imperat.

THE wise Author of nature has indulgently endowed the human species with passions, intended to be inexhaustible sources of pleasures through this mortal life ; and when they prove otherwise, our own imprudence most commonly, and not the laws of nature, never must be to blame. — " Whatever is, is right," is in general true, if we restrict it to the primary intention of the God of nature : and whenever any thing happens which is wrong, we may rest assured that it happens by the perversion of natural laws, and the depravity of the human heart. Even Divine judgements, though not to be traced by us to their original cause, and though they sometimes *apparently* bear the marks of injustice ; yet, could we plainly discover their necessity and intention, we should find them reducible to this principle.

Were it possible to train up a child, from his infancy, in the paths of unerring nature ; to let him enjoy, with moderation, whatever his developing passions require, and not only to deny him, but even to keep him unacquainted with every immoderate gratification, there is not the least doubt but he would be happy, because nature intends that all her votaries should be so. I mean this only of the sensual passions ; the passions of the mind being of a more refined and subtilized nature, and more difficult to be kept under proper government. — Yet even these, in a great measure, depend on the sensual passion ; and therefore, when one species is uniformly kept under proper regulations, the others will be so too.

Whatever gifts nature has endowed us with, are meant for use, and not to be laid up, and their destruction accelerated by the corroding hand of rusty indolence, the frowns of gloomy solitude, or the damps of retirement.—When you are hungry, esteem the satisfying of your hunger a pleasure intended you by nature; and enjoy that pleasure, but enjoy it with moderation; for be assured that if you indulge this, as all other appetites, to excess, you thereby abuse the gifts of nature, injure your health, and incapacitate yourself for the high relish of future meals.—In like manner, when you are thirsty, consider it as one of the greatest pleasures, as it really is, to quench your thirst with a moderate quantity of wholesome liquor.—But remember, that the abuse of this has destroyed more of the human species than the combined force of fire, sword, and pestilence.

Moreover, when nature, oppressed with care, fatigue, or satiety of amusement, sinks into peaceful slumbers, we are then happy, because therein nature is our guide.—But if, after being sufficiently refreshed with sleep, we again solicit the hebetating assistance of the drowsy god, we shall stupify ourselves, and blunt the edge of our rational faculties, and bring besides on ourselves some dreadful chronic disorder.—Here necessity is generally the poor man's friend, who will not allow him the enervating luxury of a downy bed, nor more time than is absolutely necessary for the repairs of nature; but calls him up betimes from his hard couch to health and labour.

We shall thus find it invariably true, with respect to every passion we are endowed with, that the moderate gratification of it is productive of positive pleasure, and immoderate enjoyment of actual pain.—Our passions are excellent guides, whilst reason holds the reins; but, if we let them loose, they will hurry us with unbridled fury into destruction.

This rule holds good, relatively to the passions of the mind; and on a due observance of it depends our felicity *in this world*, and perhaps also *in the next*.—*Ambition*, as long as it is only subservient to making merit conspicuous, approved and rewarded, is so far from being prejudicial to the candidate for fame, honour, and riches, or to the public at large, that it is a manifest advantage to both: but when it over-leaps the bounds of moderation, it throws every thing into confusion, and generally terminates in the ruin of the unfortunate aspirant.

The *love of riches*, if directed to good and laudable ends, ought by no means to be restrained: its salutary effects promote industry, and give us that power, which, if properly employed, will be felt far and wide; and numbers of poor, distressed, and afflicted objects, will bless the bountiful hand which relieves their wants, and heals their sorrows. But when the grasping hand of avarice
keeps

keeps all to itself, and distress and anguish sigh and implore in vain, the wretched miser becomes contemptible, and a clog on the wheels of society : his heart gradually becomes obdurate ; and, what would melt others to compassion, serves only to freeze harder his cold feelings.

Courage, accompanied with prudence and judgement, is a noble passion : it serves to break the fetters of slavery, to humble the proud and oppressive, and to make the hearts of widows and orphans leap for joy : but, when it delights in savagely butchering the human race, merely to gratify a sanguinary disposition, like mad Alexander, where is the man who will not execrate such a frantic enthusiasm, and boldly step forth to punish the ruffian ?

Justly then may we conclude all extremes are vicious : a medium is the road which virtue keeps.—If we do not sufficiently exercise our passions, they will relax, become inactive, and lose their native springs ! If we exercise them too much, we shall strain, and in time destroy their elasticity : but, if we keep them in constant exercise, under the benign inspection of moderation, we shall steer our bark, *secundis ventis*, through rocks and fyrtes, and at last anchor safely in the harbour of rest and felicity.

ROME'S PARDON. A TALE.

IT happen'd on a certain time,
Two sinners who had spent their prime
Of youth in very wickedness,
Came to the Pope for to confess ;
Of which the one had riches store,
The other wicked wretch was poor ;
But both grown old, had now a mind
To die in peace with all mankind ;
And go to heaven an easier way
Than those who all their life-time pray ;
Which may effected be, they hope,
By buying pardon of the Pope.
So calling fresh to mind their sins,
The rich offender thus begins :
“ Most Holy Father, I have been,
“ I must confess, in many a sin ;
“ All laws divine I thought a joke ;
“ All human laws for interest broke ;
“ And to increase my ill-got store,
“ Thought 'twas no sin t' oppress the poor,
“ To cheat the rich, betray my friends,
“ Or any thing to gain my ends.

2 Y 2

“But

" But now grown old, and near to die,
 " I do repent most heartily
 " Of all my vile offences past,
 " And in particular the last ;
 " By which I wickedly beguil'd
 " My dead friend's son, and guardian child,
 " Of all his dear paternal store,
 " Which was ten thousand pounds or more ;
 " Who since is starv'd to death for want.
 " I now sincerely do repent,
 " As that your Holiness may see,
 " One half that sum I've brought to thee ;
 " And thus I cast it at your feet,
 " Dispose of it as you think meet ;
 " To pious uses, or your own,
 " I hope it will my sins atone."

Friend, quoth the Pope, I'm glad to see
 Such true repentance wrought in thee ;
 But as your sins are very great,
 You have but half repented yet ;
 Nor can your pardon be obtain'd,
 Unless the whole you thus have gain'd
 To pious uses be ordain'd.

" All ! quoth the man, I thought that half
 " Had been a pretty sum enough."

Nay, quoth the Pope, Sir, if you hum
 And haw at parting with that sum,
 Go keep it, do ; and damn your soul ;
 I tell you I must have the whole ;

'Tis not a little thing procures
 A pardon for such sins as your's.

" Well, rather than be doom'd to go
 " To dwell with everlasting woe,
 " One wou'd give any thing, you know."

So t'other half was thrown down to't,
 And then he soon obtain'd the suit ;

A pardon for his sins was given,
 And home he went, assur'd of heaven.

And now the poor man bends his knee ;

" Most Holy Father pardon me,
 " A poor and humble penitent,
 " Who all my substance vilely spent,
 " In ev'ry wanton, youthful pleasure,
 " And now I suffer out of measure ;
 " With dire diseases being fraught,
 " Also so poor, not worth a groat."

Poor ! quoth the Pope, then cease your suit,
 Indeed you may as well be mute ;

Forbear

Forbear your now too late contrition,
 You're in a reprobate condition.
 What ! spent you wealth, and from the whole
 Not left a sou to save the soul ?
 Oh ! you're a finner, and a hard one,
 I wonder you can ask a pardon.
 Friend, the're not had without you buy'em
 You're therefore damn'd as sure as I am
 Vicegerent to the King of Heaven.
 No, no ; such sins can't be forgiven ;
 I cannot save you if I you would,
 Nor would I save you if I could ;
 Had you but money me to give,
 You need not fear but you should live ;
 But as it is you sure will die ;
 You know I speak infallibly.
 Home goes the man in deep despair,
 And died soon after he came there ;
 And went to hell 'tis said ; but sure
 He was not damn'd for being poor.
 But long he had not been below,
 Before he saw his friend come too ;
 At this he was in great surprize,
 And scarcely cou'd believe his eyes.
 What, friend, said he, are you come too ?
 I thought the Pope had pardon'd you.
 Yes, said the man, I thought so too ;
 But I was by the Pope trepan'd ;
 The Devil cou'd not read his hand.

 ON a GOOD CONSCIENCE.

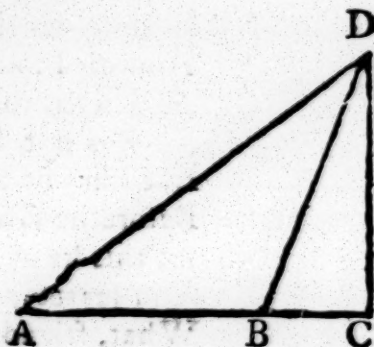
THE solid joys of human kind
 Are those that flow from peace of mind ;
 For who the sweets of life can taste,
 With Vice, and tim'rous guilt, oppress'd ?
 'Tis virtue soften all our toils,
 With peace our conscience crowns ;
 Gives pleasure when our fortune smiles,
 And courage when it frowns ;
 Calms ev'ry trouble, makes the soul serene,
 Smooths th' contracted brow, and cheers the heart within.
 While guilty minds, involv'd with woe,
 Anticipate the future blow ;

Which

Which is (to make damnation more complete)
 The lesser hell, in passage to the great ;
 Bold and intrepid honest men appear,
 For, as they know no evil, none they fear.
 A glorious shield of virtue guards their breast ;
 Arm'd with themselves, they always walk at rest.
 Thus, under bursting clouds, and stormy skies,
 When thunder roars, and light'ning flies,
 Th' imperial eagles boldly rove,
 Nor dread the fiery bolt of Jove ;
 While meaner birds in secret creep below ;
 And trembling fear, and often feel, the blow.

*Answer, by E. Boucher, of Kingston Academy, to W. J's
 Question, inserted May 28.*

Subtract the angle D, B, C, 70 degrees, from 180 deg and it leaves 110 deg. the angle A, B, D ; add the angle D, A, B, 35 deg to the angle A, B, D, 110 deg. and subtract that sum (145 degrees, from 180 degrees, and it leaves 35 degrees, the angle A, D, B.



Since the angles D, B, A, and A, D, B, are equal, consequently the sides A, B, and B, D, are equal also.

As sine of the angle D, C, B, 50 degrees	10.0000000
Is to the log. of the side B, D, 102.1 yards,	2.0090257
So is the sine of the angle D, B, C, 70 degrees	9.9729858

To the log. of the height of the tower D, C, }	1.9820115
95,943 yards, which was required,	

Answer, by the same, to Mary Brown's Question, inserted May 28.

LET $5x =$ M. Brown's age, then $3\text{-}4\text{ths}$ of $4\text{-}5\text{ths}$ of $5x$ is $3x$, and $2\text{-}5\text{ths}$ of $5x$ is $2x$.

∴ Per question,	1	$5x + 3x + 2x = 26$
First contracted,	2	$10x = 26$
$2 \div 2$	3	$5x = 13$ years, M. Brown's age, which was required.

*** We have received the like Answers from S. M. Penkevil, A. Oxenham, J. Poole, and J. Weatherdon.

An Answer, by S. M. Penkevil, to T. Mullett's Question, inserted May 28.

MAKE the perpendicular of a right angled plain triangle to be the sum of the distance, difference of latitude, and departure, which is 24 miles; by which, and the course, I find the hypotenuse and base,

As Radius	—	—	10.000000
Is to the perpendicular 24 miles,	—		1.380211
So is the tangent of the course 53 degrees 7 minutes			10.124727
To the base 31.9 miles,	—		1.504938

As Radius	—	10.000000	Perpendic. 24
Is to the perpendicular 24 miles,	1.380211		Base, 31.9
So is the secant of the course 53 d. 7 m.	10.221713		Hypothen. 39.9
To the hypotenuse 39.9 miles,	1.601924		Sum of the sides } 95.8

As the sum of the false sides 95.8 miles	—	1.981365
Is the sum of the true sides 24 miles,	—	1.380211
So is the false hypotenuse 39.9 miles,	—	1.601924
		2.982135
To the true hypotenuse, or distance sailed, 10 miles,		1.000770

N. B. All equi-angled triangles have the sides about the equal angles proportional.

Answer, by J. Weatherdon, of Newton-Abbott, to the Question by W. J. of Tregony, inserted May 28.

AS the difference latitude that should have been made 57 leagues is to radius, so is the distance that should have been sailed 180 leagues, to secant of the course that should have been steer'd N. 58 deg. 9 min. Easterly; and as radius is to the diff. lat. 57, so is the tangent of 58 deg. 9 min. to the departure that should have been made 91.75 leagues; half of 91.75 = 45.87 leagues is the true departure that was made; and 57 lets 19 = 38 leagues is the true diff. lat. that was made. From whence, per case, 6th of plane sailing is found the true course steer'd, N. 50 deg. 22 min. Easterly; distance, 59 54 leagues.

A QUES.

A QUESTION, *by the same.*

BEING at sea February the 10th, 1774, observ'd the sun just rising, and at 32 minutes after seven, by my watch, perceived his centre to be exactly in the horizon, bearing, by my compass, S. E. Now supposing the watch to give the true time, It is required to find the latitude of the place, and variation of the compass?

QUESTIONS, *by Z. O.*

BY the law of England, a statute bushel for measuring corn is to be made 8 inches high, 18.50 diameter, and content 2150.425 inches. I demand the height and diameter of a measure to hold 8 bushels, depth and diameter in proportion to the bushel above?

FOUR men bought a Cheshire cheese, 3 feet diameter, and 6.50 inches thick, weight 120 pounds, price 2l. 2s. Now in dividing this cheese they agreed that three of them should take the whole circumference, equally divided by a straight cut.—I demand each man's share in pounds, and what each man has to pay in money?

THREE men, A, B, and C, bought 100 lemons each; A gave one-penny a piece for his, B gave one-penny farthing for his, and C gave three-halfpence a piece for his. Now they agreed to join their stocks together, and sell them at the rate of 25l. per cent. profit.—I demand what they sold the lemons for a piece, and their whole profit?

A R I D D L E.

IN whatsoever place I'm in,
 I'm worthy reputation;
 I'm wealth and riches of the mind,
 And in me's small vexation.
 In ev'ry place I am not found,
 Tho' for me small the labour;
 And tho' in you I've place, perhaps,
 I'm wanting in your neighbour.
 But they that have me may me prize,
 Tho' they be low in station;
 And if they be as poor as *Job*,
 I am their preservation.
 Since now I have work'd my thesis o'er,
 'Till all my lines agree,
 I now conclude, and hope you'll send
 The proper name of me.

10

to discover her passion for him, unless some unforeseen accident should bring it to light.

Frederic, in the extremity of his passion, abandoned himself to despair: no longer were the dictates of his reason sufficient to guard him against the power of love! He sought solitude, and indulged himself in a melancholy, which in a short time brought his life into the most imminent danger: Harriet secretly kept a watchful eye over him; she saw with anxiety the fatal period to which the violence of his passion was hurrying him; yet, so strong were her sentiments of honour and gratitude to her guardian, that though she lived only as it were in the person of her dear Frederic, she chose rather to offer a sacrifice of both their lives to obedience, than indulge a passion which she feared would be contrary to his will.

Among the physicians who attended Frederic, one had the penetration to discover that the presence of Harriet produced very extraordinary symptoms in his patient; and immediately told Mr. Garland, it must be some secret grief or affection of the mind which caused his disorder, and advised him to examine Frederic on the subject. On this information, Mr. Garland went to his son's chamber, and conjured him, if he had any value for his own life, and as he regarded the commands of his father, to tell the cause that had brought him to that melancholy condition. Frederic, who had the highest reverence for his father, after some little hesitation, declared that the occasion of his disorder was the love he bore the beautiful Harriet.

Mr. Garland, ever the worthy man and the indulgent parent, bade him be comforted, and assured him that the love he had for Harriet was no way disagreeable to him. With this assurance he left him, in order to consider what was to be done in this important affair. He was extremely anxious for the safety of his son, yet he determined not to lay any restraint on Harriet's inclinations: though her fortune was much inferior to his son's, yet, as she had admirers whose estates were far superior to Frederic's, the glittering allurements of riches might ensnare her heart, and she perhaps approve the lover for the sake of affluence; or, for aught he knew, she might have given her affections to another, who might merit them by his love and honour. He therefore resolved, if possible, to discover whether Harriet had a regard for any particular person; and if he found she had, he determined his son, dear as he was to him, should fall a sacrifice to love, rather than he would be guilty of a dishonourable action.

He went directly to Harriet's chamber, where he found her attended only by her maid; and he observed that an air of melancholy appeared in her countenance. When the servant had withdrawn, he addressed himself to her in the following words:

“ You

“ You know, Harriet, when your father was on his death-bed
“ he sent for me, and committed all that he had, and *you* in par-
“ ticular, to my care : hitherto I have, to the utmost of my
“ power, attended to the charge of my dying friend ; but there
“ is still one obligation, and that too of the highest importance,
“ incumbent on me, which is, to see you honourably disposed of
“ in marriage to one who may be deserving of you.”—This
speech crimsoned the cheeks of Harriet with a modest blush : she
rendered him, notwithstanding, all possible acknowledgements of
his care, and assured him she would yield an entire obedience to
his commands ; adding, that she considered him as her parent,
and would rather die than give him the least uneasiness.

He then intreated her ingenuously to declare whether she had
placed her affections on any particular person ; at the same time
assuring her, that he had such an entire confidence in her discre-
tion, that his approbation should confirm her choice.

Finding this conversation had put the beautiful Harriet into a
tender confusion, Mr. Garland soothed her with the real affec-
tion of a father ; he bade her look up with cheerfulness, and be
assured, wherever her choice had fallen, both his esteem and ap-
probation should accompany it. He then named some of her
admirers who had been most frequent in their visits, and asked if
any of them had obtained her affection.

Harriet, cheered by the inexpressible tenderness of her guar-
dian, told him frankly they had not : he then proceeded to name
several others, but still found his question answered in the nega-
tive.

“ Is there (continued Mr. Garland) any in my house then so
“ happy as to have obtained your love ?” Harriet remained
silent ; and, on his naming Frederic, he observed a visible altera-
tion in her countenance : Mr. Garland seeing her disorder, con-
cluded Frederic was the real object of her affection, and there-
fore thus addressed himself to her : “ Beautiful Harriet, if you
“ think Frederic worthy of your love, be assured of my free
“ consent ; but if any other is so happy as to have gained your
“ affections, be under no apprehensions on my account, for
“ whoever you honour with your love, shall certainly be en-
“ titled to my esteem. In me you have not only a guardian, but
“ a father : I would have you consider me as such, and unfold
“ to me the secrets of your heart, which the modesty of your
“ sex might lead you to conceal from others, assured that your
“ confidence shall never be misused, nor your hopes of satisfac-
“ tion ill founded.”

It is impossible to express the sudden transport of Harriet's
soul : the extremity of joy overwhelmed her, and she was ready
to sink beneath the weight ; however, (thus encouraged) reco-

vering herself, she said, " Much honoured Sir, I acknowledge
 " that both what I am, and what I have, are owing to your care
 " and tenderness ; and that all the happiness I now enjoy, and
 " that all I am likely to possess, proceeds from you. As it will
 " be impossible for me to return you such thanks as are adequate
 " to the sensations I now feel, please to accept my silence, and to
 " form to your own imagination what tribute a grateful heart
 " would pay, which has received such numerous and unmerited
 " favours."

Mr. Garland, after many tender expressions of the regard he had for her, and receiving a modest acknowledgement that Frederic alone had won her heart, took his leave, telling her he would go and comfort his son, who loved her to distraction, and whose love of her was the chief cause of his illness ; adding, that he hoped soon to see Harriet and Frederic the happiest couple in Europe. No sooner had Mr. Garland left Harriet's chamber, than he hastened to Frederic, in order to tell him the regard Harriet had for him. He found his fever greatly abated, which he attributed to the disclosing his passion for Harriet : he therefore communicated to him the success his love was likely to meet with, and the obliging manner with which Harriet received him. Frederic rendered his father the most dutiful acknowledgements for his tenderness, and was re-invigorated with the idea of Harriet's esteem.

A few days being spent in kind enquiries after each other's health, Frederic, with the permission of his father and his physicians, had an interview with his beloved Harriet : but as it is impossible to describe this tender scene, let it suffice to tell the reader, that Frederic and Harriet were soon after united in the sacred bands of matrimony, and thereby made the happiest of the human race !

From this narrative our fair countrywomen may learn, that an honest passion for a worthy man, is a principle that may dwell in the chastest breast, provided the heart is firmly resolved not to let this laudable passion over-leap the bounds of duty and gratitude ; for whatever they may suffer from the concealment of their pain, till a particular occasion offers to declare it, consistent with their duty to their friends, yet Heaven will at last reward their virtue, and bless every HARRIET with her FREDERIC.

And let each fond parent mark the road to domestic peace and happiness, by watching the first emotions of virtuous love, and repaying filial obedience with actual tenderness and compliance, that marriage may no longer be made a bargain, but fixed on the basis of mutual love and esteem, may afford solid joy and felicity to the parties, and make their relations confess what Mr. Pope has so finely hinted,—*That they live a third time in their race.*

Some

Some Particulars of the LIFE of Dr. JOHN RADCLIFFE, taken from a Work now publishing, entitled, BRITISH BIOGRAPHY; or, An accurate and impartial Account of the Lives and Writings of eminent Persons in Great Britain and Ireland.

[Continued from Page 330.]

DR. Radcliffe was himself sufficiently addicted to the accumulation of wealth; but he was apt to treat those with great contempt, who behaved to him in a mean or niggardly manner. This was remarkably exemplified in the case of Mr. Tyson of Hackney, a person of great wealth, and who was said at the time of his death to be worth more than 300,000*l*. It happened that this man, who was as much distinguished by the meanness of his soul as the largeness of his fortune, had so long dealt with quacks, for cheapness sake, that he was reduced to the lowest ebb of life, his continuance in it being in a manner despaired of. His friends and neighbours had repeated their instances with him, to no manner of purpose, that he would apply to some able physician for advice, as his case appeared to be so dangerous; but the expence seemed to be a greater terror than even the apprehensions of death itself. At length, however, the extreme near view of the next world frightened him into a resolution of using some proper means to make his abode in this as long as possible. In order to which, he pitched upon Dr. Radcliffe, as the only person capable of giving him relief in this dangerous state: but the great difficulty was, how to keep the Doctor from discovering him, so as he might procure the assistance without the usual expence. At last, with that view, he and his wife agreed to wait upon the Doctor at his own house; and being carried in their own coach to the Royal Exchange, there they hired a hack to Bloomsbury, where Radcliffe then lived. When they came to his house, with two guineas in hand, and a very mean habit, Mr. Tyson opened his case to the Doctor, not without alledging his poverty, as a motive for having advice upon moderate terms: but neither his sickness nor his apparel had disguised him so much as to deceive Radcliffe, who happened to know his face. He had, therefore, no sooner heard what he had to say, and taken his gold, but he told him, that “He might go home, and die and be damned, without a speedy repentance; for both Death and the Devil were ready for one Tyson of Hackney, who had raised an immense estate out of the spoils of the public, and the tears of orphans and widows, and would certainly be a dead man in ten days.” And the event, we are told, did not falsify the prediction; for the old usurer returned to his house, quite confounded with the sentence that had been passed upon him, and died within eight days after.

In 1712, the young Duke of Beaufort, who was an intimate friend and companion of Dr. Radcliffe, was taken ill of the small-pox at his house in London. The Doctor being sent for, found his Grace's chamber window shutters closed up in such a manner, by the order of the Dutches his grandmother, that hardly a breath of air could come into the room, so that the Duke was almost deprived of the very means of respiration. This had been the practice of the physicians when the Dutches was young, and therefore she was resolved to abide by this method, as the most proper in this conjuncture, being fearful that her grandson might otherwise catch cold, by which means she might lose a life that was so dear to her. She had also taken a resolution to give her attendance upon the Duke in person, during his sickness, and was in the most violent consternation and passion imaginable, when Dr. Radcliffe, at his first visit, ordered the curtains of the bed to be drawn open, and the light to be let in as usual into his bed-chamber. "How! (said the Dutches) have you a mind to kill my grandson? Is this the tenderness and affection you have always expressed for his person? 'Tis most certain his grandfather and I were used after another manner; nor shall he be treated otherwise than we were, since we recovered, and lived to a great age, without any such dangerous experiments." — "All this may be, (replied Radcliffe) but I must be free with your Grace, and tell you, that unless you will give me your word that you'll instantly go home to Chelsea, and leave the Duke wholly to my care, I shall not stir one foot for him; which, if you will do, without intermeddling with your unnecessary advice, my life for his that he never miscarries, but will be at liberty to pay you a visit in a month's time."

At last, with much difficulty, the Dutches was persuaded to acquiesce, and had the satisfaction to see her grandson in the time limited at Chelsea, and restored to perfect health. In consequence of which, she had such an implicit faith in Radcliffe's skill afterwards, that though she was then in the 85th year of her age, she declared, "it was her opinion she should never die while he lived, it being in his power to give length to her days by his never-failing medicines."

On the 1st of August, 1714, Queen Anne died; and a report was soon after propagated, that not only the Privy-Council, but the Queen herself, had given orders for Dr. Radcliffe to be present at a consultation with the other physicians, and that he excused himself from coming, under pretence of an indisposition. This rumour caused a considerable part of the nation to be much incensed against Radcliffe: but the truth is said to be, that his name was never so much as mentioned, either by the Queen, or any

any one Lord of the Council; and that he was only sent to by the Lady Marham, two hours before her Majesty's death, without their knowledge, after the Doctor had received the particulars of her case from Dr. Mead. Radcliffe was then down at his seat at Caeſhalton, or Carſhalton, much afflicted with the gout, which had ſeized his head and ſtomach, and made him utterly unfit to travel. However, he ſent word by the meſſenger, " That his duty to her Majesty would oblige him to attend her, had he proper orders for ſo doing; but he judged, as matters at that juncture ſtood between him and the Queen, who had taken an antipathy againſt him, that his preſence would be of more diſſervice to her Majesty than uſe; and that ſince her Majesty's caſe was deſperate, and her diſtemper incurable, he could not at all think it proper to give her any diſturbance in her laſt moments, which were ſo very near at hand; but rather an act of duty and compaſſion, to let her Majesty die as eaſily as was poſſible."

The indignation of many againſt the Doctor, eſpecially of the more violent Tories, who profeſſed a great reverence for the memory of Queen Anne, was at length carried to ſuch an height, that he was not without ſtrong apprehenſions of being aſſaſinated.

There is reaſon to believe, that the Doctor's chagrine at his having incurred ſo much odium as rendered it unſafe for him to go abroad, and his confinement at home on that account, greatly contributed towards ſhortening his life. Indeed, he aſſerts this himſelf, in a letter that he wrote to the Earl of Denbigh, which is dated the 15th of October, 1714. " Your Lordſhip (ſays he) is too well acquainted with my temper, to imagine that I could bear the reproaches of my friends, and threats of my enemies, without laying them deeply at heart; eſpecially ſince there are no grounds for the one, nor foundation for the other; and you will give me credit, when I ſay theſe conſiderations alone have ſhortened my days. I dare perſuade myſelf, that the reports which have been raiſed of me, relating to my non-attendance on the Queen in her laſt moments, are received by you, as by others of my conſtant and aſſured friends, with an air of contempt and diſbelief, and could wiſh they made as little impreſſion on me. But I find them to be inſupportable; and have experienced, that though there are repellent medicines for diſeaſes of the body, thoſe of the mind are too ſtrong and impetuous for the feeble reſiſtance of the moſt powerful artiſt."

In this letter Radcliffe alſo regrets that he had indulged himſelf in ſuch liberties with his bottle companions, and adviſes Lord Denbigh, who was one of them, to adopt a more regular courſe of life. " Your Lordſhip knows how far an air of jollity
" has

“ has obtained amongst you and your acquaintance, and how
 “ many of them, in a few years, have died martyrs to excess.
 “ Let me conjure you, therefore, for the good of your own soul,
 “ the preservation of your health, and the benefit of the public,
 “ to deny yourself the destructive liberties you have hitherto
 “ taken ; and which, I must confess, with a heart full of sor-
 “ row, I have been too great a partaker of in your company ”

Radcliffe had long before this sent some advice of the same kind to Lord Craven, which was occasioned by the untimely end of their common friend, Mr. William Nutley : and when that Nobleman himself died, the Doctor wrote a letter to the Duke of Beaufort, in which, after observing that the disorder which carried off Lord Craven, was brought on him by his free manner of living, he recommended it to his Grace to consult the preservation of his health, “ by letting the exercises of the field share
 “ with the pleasures of the bottle.”

Dr. Radcliffe died on the first of November, 1714 ; and his body lay in state, at the house where he died, till the 27th of that month. It was then removed to the house of an undertaker in the Strand, from whence it was conveyed to Oxford, where it was interred on Friday the third of December following.

After Dr. Radcliffe's death, a letter was found in his closet, directed to his sister, Mrs. Millicent Radcliffe, and which he had written to be delivered to her after his decease. In this letter are the following passages : “ You will find by my will, that I
 “ have taken better care of you, than perhaps you might expect
 “ from my former treatment of you ; for which, with my dying
 “ breath, I most heartily ask pardon. I had indeed acted the
 “ brother's part much better, in making an handsome settlement
 “ for you while living, than after my decease ; and can plead no-
 “ thing in excuse, but that the love of money, which I have em-
 “ phatically known to be the root of all evil, was too predomi-
 “ nant over me : though, I hope, I have made some amends for
 “ that odious sin of covetousness in my last dispositions of those
 “ worldly goods, which it pleased the great Dispenser of Provi-
 “ dence to bless me with.

“ It will be a great comfort to me, if departed souls have any
 “ sense of sublunary affairs, to know that your management of
 “ what I have bequeathed you for life, shall be so laid out, as to
 “ pave the way for you to a glorious immortality, by acts of
 “ goodness and charity ; since you will thereby be furnished with
 “ means of subsisting yourself, and of giving support to your
 “ indigent neighbour, whom you are commanded by the Gospel
 “ to love as yourself.

“ Your sister is under a necessity of being at much greater ex-
 “ pences than yourself ; I have therefore left her a double por-
 “ tion ;

“ tion ; being well assured, that it will create no misunderstanding between you, from that uninterrupted affection which you have hitherto had for her, and which she has reciprocally shewn to you : since 500*l. per annum* will enable you to live as handsomely and comfortably as 1000*l. per annum* will her.
 “ I have made the same disproportion between my nephews, with the same hopes of their living amicably together ; and desire you to let them know, that I conjure them to live as becometh brethren, that are of the same household of faith, and of the same blood.”

THE ART OF PLEASING,
In a Series of LETTERS *from the Earl of* CH—RF—D *to*
 Master STANHOPE.

[Continued from Page 286.]

L E T T E R X.

My dear little Boy,

Bath,

IF there is a lawful and proper object of raillery, it seems to be a coxcomb, as an usurper of the common rights of mankind : but here some precautions are necessary. Some wit, and great presumption, constitute a coxcomb ; for a true coxcomb must have wit. The most consummate coxcomb I ever knew, was a man of the most wit ; but whose wit, boasted with presumption, made him too big for any company, where he always usurped the seat of Empire, and crowded out common sense.

Raillery seems to be a proper rod for these offenders ; but great caution and skill are necessary in the use of it, or you may happen to catch a Tartar as they call it, and then the laughter will be against you. The best way with these people is to let them quire alone, and give them rope enough.

On the other hand, there are many, and perhaps more, who suffer from their timidity, and *mauvaise honte*, which sink them infinitely below their level. Timidity is generally taken for stupidity, which, for the most part, it is not, but proceeds from a want of education in good company. Mr. Addison was the most timid and awkward man I ever saw ; and no wonder, for he had been wholly cloistered up in the cells of Oxford till he was five and twenty years old. La Bruyere says, and there is a great deal of truth in it, *Qu'on ne vaut dans ce monde que ce que l'on veut valoir* ; for, in this respect, mankind shew great indulgence, and value people at pretty near the price they set on themselves, if it be not exorbitant.

I could wish you to have a cool, intrepid assurance, with great seeming modesty, never *démonte*, and never forward. Very awkward timid people, who have not been used to keep good company, are either ridiculously bashful, or absurdly impudent. I have known many a man impudent from shamefacedness, endeavouring to act a reasonable assurance, and lashing himself to what he imagined to be a proper and easy behaviour. A very timid bashful man is annihilated in good company, especially of his superiors: he does not know what he says or does; and it is a ridiculous agitation, both of body and mind. Avoid both extremes, and endeavour to possess yourself with coolness and steadiness: speak to the King with full as little concern, though with more respect, as you would to your equals. This is the distinguishing characteristic of a gentleman, and a man of the world.

The way to acquire this most necessary behaviour is, as I have told you before, to keep good company, whatever difficulty it may cost you at first, with your superiors, and with women of fashion, instead of taking refuge, as too many young people do, in low or bad company, in order to avoid the restraint of good breeding. It is, I confess, a very difficult, not to say an impossible thing, for a young man, at his first appearance in the world, and unused to the ways and manners of it, not to be disconcerted and embarrassed, when he first enters what is called the best company. He sees that they stare at him, and, if they happen to laugh, he is sure that they laugh at him. This awkwardness is not to be blamed, as it often proceeds from laudable causes, from a modest diffidence of himself, and a consciousness of not yet knowing the modes and manners of good company. But let him persevere with a becoming modesty, and he will find that all people of good nature and good breeding will, at first, help him out, instead of laughing at him; and then a very little usage of the world, and an attentive observation, will soon give him a proper knowledge of it.

It is the characteristic of low and bad company, which commonly consists of wags and wittlings, to laugh and disconcert, and, as they call it, bamboozle a young fellow of ingenuous modesty. You will tell me, perhaps, that, to do all this, one must have a good share of vanity: I grant it; but the great point is, *Ne quid nimis*; for I fear Monsieur de la Rochefoucault's maxim is too true, *Que la vertu n'iroit pas loin, si la vanité ne lui tenoit compagnie*. A man who despairs of pleasing, will never please: a man that is sure that he shall always please wherever he goes, is a coxcomb; but the man who hopes and endeavours to please, will most infallibly please.

LETTER

L E T T E R XI.

*My dear little Boy,**Bath.*

THE egotism is the most usual and favourite figure of most people's rhetoric, and which I hope you will never adopt, but, on the contrary, most scrupulously avoid. Nothing is more disagreeable or irksome to the company, than to hear a man either praising or condemning himself; for both proceed from the same motive, vanity. I would allow no man to speak of himself, unless in a court of justice, in his own defence, or as a witness. Shall a man speak in his own praise? No; the hero of his own little tale always puzzles and disgusts the company, who do not know what to say, or how to look. Shall he blame himself? No; vanity is as much the motive of his condemnation as of his panegyric.

I have known many people take shame to themselves, and, with a modest contrition, confess themselves guilty of most of the cardinal virtues. They have such a weakness in their nature, that they cannot help being too much moved with the misfortunes and miseries of their fellow-creatures, which they feel perhaps more, but, at least, as much as they do their own. Their generosity, they are sensible, is imprudence; for they are apt to carry it too far, from the weak, the irresistible beneficence of their nature. They are possibly too jealous of their honour, too irascible when they think it is touched; and this proceeds from their unhappy warm constitution, which makes them too sensible upon that point, and so on of all the virtues possibly.—A poor trick, and a wretched instance of human vanity, and what defeats its own purpose.

Do you be sure never to speak of yourself, *for* yourself, nor *against* yourself; but let your character speak for you: whatever *that* says, will be believed; but whatever you say of it, will not be believed, and only make you odious and ridiculous. Be constantly on your guard against the various snares and effects of vanity and self-love: it is impossible to extinguish them; they are without exception in every human breast; and, in the present state of nature, it is very right it should be so. But endeavour to keep within due bounds, which is very possible. In this case, dissimulation is meritorious, and the seeming modesty of the hero or the patriot adorns their other virtues.

Vanity is the more odious and shocking to every body, because every body, without exception, has vanity; and two vanities can never love one another, any more than, according to the vulgar saying, two of a trade can. If you desire to please men and women, address yourself to their passions and weaknesses; gain their hearts, and then let their reason do its worst against you.

L E T T E R XII.

*My dear little Boy,**Bath.*

I know that you are generous and benevolent in your nature but that, though the principal point, is not quite enough ; you must seem so too. I do not mean ostentatiously ; but do not be ashamed, as many young fellows are, of owning the laudable sentiments of good-nature and humanity which you really feel. I have known many young men who desired to be reckoned men of spirit, affect a hardness and unfeelingness, which in reality they never had ; their conversation is in the decisive and menacing tone ; they are for breaking bones, throwing people out of windows, cutting off ears, &c. And all these fine declarations they ratify with horrid and silly oaths ; all this to be thought men of spirit. Astonishing error this ! which necessarily reduces them to this dilemma : if they really mean what they say, they are brutes ; and, if they do not, they are fools for saying it. This, however, is a common character among young men. Carefully avoid this contagion, and content yourself with being calmly and mildly resolute and steady, when you are thoroughly convinced you are in the right ; for this is true spirit. What is commonly called in the world a man or woman of spirit, are the two most detestable and most dangerous animals that inhabit it. They are wrong-headed, captious, jealous, offending without reason, and defending with as little. The man of spirit has immediate recourse to his sword, and the woman of spirit to her tongue ; and it is hard to say which of the two is the most mischievous weapon. It is too usual a thing in many companies to take the tone of scandal and defamation : some gratify their malice, and others think they shew their wit by it ; but I hope you will never adopt this tone. On the contrary, do you always take the favourable side of the question ; and, without any offensive and flat contradiction, seem to doubt, and represent the uncertainty of reports, where private malice is at least very apt to mingle itself. This candid and temperate behaviour will please the whole uncandid company, though a sort of gentle contradiction to their unfavourable insinuations, as it makes them hope they may in their turn find an advocate in you.

There is another kind of offensiveness often used in company, which is, to throw out hints and insinuations, only applicable to, and felt by one or two persons in the company, who are consequently both embarrassed and angry ; and the more so, as they are unwilling to shew that they apply those hints to themselves. Have a watch over yourself, never to say any thing that either the whole company, or any one person in it, can reasonably or probably take ill ; and remember the French saying, *qu'il ne faut pas*

pas parler de corde dans la maison d'un pendu. Good nature universally charms even those who have none; and it is impossible to be *amiable*, without both the reality and the appearance of it.

[*To be continued.*]

Of the Celebration of MAY-GAMES.

FEASTS and sports, in honour of the spring, are of antique original: they were used by the antients, and, with some alterations, transmitted to more modern times.—In our own country it was usual, on the first day of May, for all the citizens of London, who were able, to divert themselves in the woods and meadows with May-games, diversions not confined to the lower class, but equally to the entertainment of persons of the highest rank. A remarkable instance of which happened in the year 1515; when King Henry VIII. and Queen Catherine, accompanied by many Lords and Ladies, rode forth Maying from Greenwich to the high ground at Shooter's Hill; where, as they passed along, they saw a company of two hundred tall yeomen, all clothed in green, with green hoods, and bows and arrows. One, who was their Chieftain, called himself *Robin Hood*, and desired the King and all his company to stay and see his men shoot; to which the King agreeing, he whistled, and all the two hundred discharged their arrows at once, which they repeated on his whistling again. These arrows had something placed in the heads of them, that made them whistle as they flew, and altogether made a loud and very uncommon noise; at which the King and Queen were greatly delighted. The gentleman who assumed the character of *Robin Hood*, then desired the King and Queen, with their retinue, to enter the green wood; where, in arbours made with boughs, intermixed with flowers, they were plentifully served with venison and wine by *Robin Hood* and his men.

A NECDOTE of the Chevalier BAYARD.

IN the war carried on by Louis XII. of France against the Venetians, the town of Brescia, being taken by storm, and abandoned to the soldiers, suffered, for seven days, all the distresses of cruelty and avarice. No house escaped but that where Chevalier Bayard was lodged. At his entrance, the mistress, a woman of figure, fell at his feet, and deeply sobbing, cried, "Oh! my Lord, save my life; save the honour of my daughters." "Take courage, Madam," said the Chevalier, "your life and their honour shall be secure while I have life." The two young Ladies, brought from their hiding-place, were presented to

to him ; and the family, thus re-united, bestowed their whole attention on their deliverer. A dangerous wound he had received gave them opportunity to express their zeal : they employed a notable surgeon ; they attended him by turn day and night ; and, when he could bear to be amused, they entertained him with concerts of music. Upon the day fixed for his departure, the mother said to him, “ To your goodness, my Lord, we owe our lives, and to you all that we have belongs by right of war ; but we hope, from your signal benevolence, that this slight tribute will content you,” placing upon the table an iron coffer full of money. “ What is the sum ?” said the Chevalier. “ My Lord,” answered she trembling, “ no more but two thousand five hundred ducats, all that we have ; but, if more be necessary, we will try our friends.” “ Madam,” said he, “ I never shall forget your kindness, more precious, in my eyes, than one hundred thousand ducats. Take back your money, and depend always on me.” “ My good Lord, you kill me to refuse this small sum : take it only as a mark of your friendship to my family.” “ Well,” said he, “ since it will oblige you, I take the money ; but give me the satisfaction of bidding adieu to your amiable daughters.” They came to him with looks of regard and affection. “ Ladies,” said he, “ the impression you have made on my heart will never wear out. What return to make I know not, for men of my profession are seldom opulent ; but here are two thousand five hundred ducats, of which the generosity of your mother has given me the disposal : accept them as a marriage present ; and may your happiness in marriage equal your merit.” “ Flower of chivalry,” cried the mother, “ may the God who suffered death for us reward you here and hereafter.”

Directions for the Use of the Electrical Machine, with Respect to Medical Cases.

A Jar of one gallon, about half or three parts charged, is generally sufficient to answer every purpose in electrification ; and, in most cases, less than this will be sufficient, when the patient has an opportunity of having the operation frequently repeated : but there are many disorders which are found to yield to the more gentle method, generally called *drawing of sparks* ; which, to have the desired effect, should in most cases be continued for ten minutes, or a quarter of an hour, and repeated two or three times a day.

Other complaints, particularly those of the nervous kind, are frequently relieved by simply electrifying : I mean, a person's sitting in a chair, supported by a board, with glass legs, in contact with

with the prime conductor of the machine, for about half an hour, or longer, if convenient, once or twice a day : by this means, while the operation is performing, the person becomes replete with the electric fluid, which circulates in every part, and flies off from the surface of his body. The particles of this fluid being strongly repulsive of each other, and, at the same time, attractive of every particle of heterogeneous matter, particularly the animal fluids, it must therefore, in the above circumstances, be vigorously impelled and circulated through every tube.

In electrifying for any particular complaint, when the coated phial is made use of, I cannot conceive it to be of much importance what course the fluid is directed to take, whether it be to or from the part affected ; as, supposing the case to be rheumatic, and the seat of the disorder to be chiefly in one arm and shoulder, it seems not very material whether the current of the electric matter be directed so as to enter the shoulder and come out at the hand, or the contrary. But, if this should be thought of any consequence, it may be proper to remind the reader, that, after the phial is charged in the common manner, at the prime conductor, when the discharge is made, the fluid passes from the inside, through whatever conductors form the circuit, to the outside coating : consequently, in the above case, if the person holds in his hand a chain in contact with the outside of the phial, and another chain be fixed on the shoulder, as soon as this chain is brought to touch the prime conductor, the discharge will be made, and the fluid pass in at the shoulder and out at the hand.

When the stool is made use of, care should be taken that no part of the cloathing touch the floor, or other non-electric, so as to convey off the fluid.

As the electric sparks cannot easily be drawn through a quantity of thick cloathing, particularly woollen, it will be most convenient to take them from the bare skin : if they are found to be too pungent, a piece of tinfoil, or thin sheet-lead, may be placed over the part, which will render them more mild, and the operation may be continued longer.

In most cases, it may be proper to begin with drawing of sparks from the part affected, and then proceeding to moderate discharges of the phial. These discharges may be varied in strength, and given in different directions, changing the place of the conducting chains, sometimes farther off, then nearer to the seat of the complaint, by which means part of the fluid must necessarily pass through it : in general, however, the nearer the chains are kept to the affected parts, the better.

It is by no means to be supposed that the effect of electricity will always manifest itself immediately after the first operation.
Though

Though there are some complaints which will be quickly removed, there are more that require a frequent repetition, before any sensible benefit arises. Others have been found not to yield in any degree to the power of electricity for some weeks, till, by persevering in the use of it, and by varying the method, they have at length been entirely reduced.

If, therefore, we find electricity to be attended with little or no effect after the first or second time, it seems to be no indication of an unsuccessful repetition : and I am inclined to think, where it has been applied without success, (when the case has been a proper subject for it) its failure has generally been owing to the irresolution and dislike of the patient, or to an improper method of application, rather than to the inefficacy of the remedy.

CELSICULUS.

O D E to the M O R N I N G.

SWEETEST of blessings, heavenly light !
 At thy approach my song shall wake ;
 Whilst all the gloomy scenes of night,
 To distant realms their exit make.
 Hail ! Mistress of the smiling world,
 Who laughs nocturnal dreams away ;
 And guid'st time's beauteous chariot, whirl'd
 By the bright minister of day.
 Thy swift career on glowing wheels,
 Treads down the waste of thorny dreams,
 And chains which giddy fancy feels,
 Unbinds with thy celestial beams.
 The early orient blush, thy birth
 In robes of brightness does display,
 And swells the illumin'd world with mirth,
 And rival darkness glides away.
 The glimm'ring moon with paleness dies,
 The twinkling stars obscure their head,
 Whelm'd in the lustre of the skies,
 With golden curtains overspread.
 Then thy shrill herald, lovely morn,
 The sprightly lark is heard to sing ;
 Tunes softest notes, his song t'adorn,
 And all the woods with music sing.
 How sweet to rise at early dawn,
 And breathe the fragrance of the air !
 Whilst ranging o'er the verdant lawn,
 Deep blushing health reigns mistress there.
 Let others lie with sloth oppress'd,
 And *Morpheus* all his poppies drain ;
 Far other joys shall cheat my breast ;
 'Tis mine to tread the dewy plain.

Account

*Account of the Manners of the INHABITANTS of INDIA within
the G A N G E S.*

THIS territory has generally been supposed to be subject to the Great Mogul, but the most part of that vast Peninsula never did acknowledge any real subjection to the Court of Dehli till the reign of Aurengzebe; and the revenues of those Indian and Moorish Princes and Governors whom he subdued, or who were employed by him, have since been intercepted by the Viceroys appointed to superintend them.

The nominal Sovereign has never possessed more than a third, and that the least valuable part of his empire. Bengal, the smallest, but most fertile province, being governed by a Viceroy; the other division, called Deckan, which extended from Balasore or Jagonaut to Cape Comorin, being also delegated by the Mogul to another Viceroy of exceeding great power, having within his jurisdiction seven large territories, to which belong the right of nominating seven Nabobs, or Governors of Provinces. In all parts of India there are still large districts, which have preserved, with the Gentoo religion, the old form of government under Indian Kings, called Rajas; such as Maissore, whose capital is Seringapatam; and Tanjour, whose capital is Tanjour. There are also among the woods and mountainous parts of the country, several petty Princes, or heads of clans, distinguished by the name of Polygars. These are all tributary to the Nabob, and those to the Viceroys, whose capital is Aurengabad. The Carnatic is that part of the Deckan, which comprehends the principal settlements of the Europeans, Madras, and Pondicherry, and also Arcot. And it was to establish the government of Arcot, and to oppose the hostile intentions of Mr. Duplex, that the English East India Company engaged in the last war in support of Munnud Ali Khawn.

It is difficult to conceive how such vast multitudes as the Asiatic armies frequently consist of, especially with so large a proportion of horse, can be subsisted, as every horseman has two servants, one to take care of his horse, the other to procure him forage; and all these are not only accompanied with their wives and children, but there always follows the camp a moveable town of shops, where every thing is to be sold as in their cities, some hundreds of elephants, for state only, and a train of women (with their numberless retinues) belonging to the Prince and the great officers.

To provide for all these, the whole country is put in motion, and the strictest orders are given for all provisions to be brought into the camp. By which means all the cities far and near

are exhausted, but the camp for the most part is plentifully supplied.

The forage is produced in the following manner: Every horseman is allowed a man for the purpose of cutting turf and washing the roots of it, which they consider as more hearty food for a horse than grass. A shower of rain, in this country, produces a fresh crop in a few days, or if the weather continues dry, they remove to other ground. Sometimes they feed these animals with rice, or the offal of meat, boiled to rags, mixed with butter and some sort of grain, and at times they give them opium, which at once damps their appetites, and inures them to bear fatigues.

Many of the Indians abstain from all kinds of animal food; and live chiefly, if not wholly, upon rice; and they have so great a veneration for cows, that they are prohibited by their religion from killing any of that species, therefore there generally is a sufficient supply of beef for the Mahometan soldiery and the small proportion of Europeans.

The Asiatics have an invincible dread of fire arms, the true cause of which lies in the inexperience of their leading men, who never understood the advantages of discipline, and who have kept their infantry upon too low a footing. Their cavalry, though not backward to engage with sabres, are extremely unwilling to bring their horses within the reach of guns; so that they do not decline an engagement so much through fear for their lives as for their fortunes, which are all laid out in the horses they ride upon.

Such of the natives, however, as have been disciplined and encouraged by the Europeans, and formed into a regular infantry, under officers of their own, and generally known by the name of Seapoys, or Cipaynes, have familiarized themselves to fire-arms, and behave well behind walls; and when we give them Serjeants to lead them on, they do not make a very contemptible figure in the field.

Nothing is so ruinous to the military affairs of the natives of Indostan as their false notions of artillery: they are terrified with that of the enemy, and put a foolish confidence in their own; placing their chief dependance on the largest pieces, which they neither know how to manage nor move. They give them pompous and sounding names as the Italians do their guns, and have some pieces which carry a ball of seventy pounds: When we march round them with our light field pieces, and make it necessary to move those enormous weights, their bullocks, which are at best very untractable, if a shot comes among them are quite ungovernable, and at the same time are so ill harnessed, that

that it occasions no small delay to free the rest from any one that shall happen to be unruly or slain.

But what is the greatest obstacle of all to their becoming a military people is, that those who have once had such success in the field as to obtain the name of Fortunate, being thereby considered as invincible, and consequently unmolested for a time, are willing to save the needless expence of an army. For this reason there are few veterans, and most of their armies consist of an assemblage of various people hastily brought together from different parts; so that there can be no such thing as discipline, without which numbers are but an impediment, and bravery ineffectual. Although they have so severely suffered, by being surprized in the night by the Europeans, yet they can never be brought to establish either order or vigilance in their camp; and when they have acted with us as allies, the most earnest remonstrance could never prevail with them to be sufficiently upon their guard when in the neighbourhood of the French, or to quit their ground in the morning to co-operate with us in surprizing the enemy.

At the close of the evening, every man eats an inconceivable quantity of rice, and many take it after some kind of soporific drugs; so that about midnight the whole army is in a dead sleep. The consequence of these habits is obvious; and yet it would appear a strange proposition to an eastern monarch, to endeavour to persuade him that the security of his throne depended upon the regulations of the meals of a common soldier, much less would he be prevailed on to restrain him in the use of the opium, which he supposes is to warm his blood for action, and animate his soul with heroism. It must fill the mind of an European soldier at once with compassion and contempt, to see a heap of these poor creatures solely animated by a momentary intoxication, crowded into a breach, and both in their garb and impotent fury resembling a mob of frantic women, falling like sheep or oxen brought to the slaughter.

Notwithstanding all this, there is no character which the East Indian natives seem to regard more than that of a Warrior, tho' neither nature, habit, their diet, nor their dress, are any ways proper to qualify them for it. In effect they are, generally speaking, an idolent people, equally averse to labour and to military discipline, either wedded to their own particular opinions, or enslaved to the customs of their ancestors. What influence the English government introduced among them will have, time only can determine.

*Experiments tried with Mr. VILLETTE'S BURNING-GLASS,
in 1718.*

A Diamond weighing four grains, lost seven-eighths of its weight ; an emerald was melted into a substance like a turquois-stone ; the *asbestos* seemed condensed a little in twenty-eight seconds, but it was then something cloudy : Mr. Villette said that the glass usually calcined it. King William's copper halfpenny melted in twenty seconds, a silver six-pence in seven seconds and a half ; tin melted in three seconds, cast iron in sixteen seconds, slate in three seconds, tile in four seconds, and vetrified through in eighty ; bone calcined in four seconds, and vetrified in thirty-three ; *Calculus Humanus* calcined in two seconds ; talk began to calcine in forty seconds, and a fossil shell in seven seconds ; chalk fled away in twenty-three seconds.

N. B. Mr. Villette's mirror is a concave of forty-seven inches wide, and ground to a sphere of seventy-six inches radius ; so that its focus is about thirty-eight inches distant from the vertex of the glass.

The CUCKOW TRAVELLER.

ONCE, says the fable, a cuckow—
Lords, Knights, and 'Squires, the tale's for you—
A cuckow once, as cuckows use,
Went out upon a winter's cruise.
Return'd with the returning spring,
The birds about him form a ring ;
While, puff'd with pride and self-conceit,
High on an elm he takes his seat,
Haranguing thus the num'rous band :
“ Old England ! Well—the land's a land !
But rat me, gentlemen, says he,
We passage-fowl that cross the sea
Have vast advantages o'er you,
Whose native woods are all you view.
The season past, I took a jaunt
Among the isles of the Levant ;
Where, by the way, I stuff'd my guts
With almonds and pistachio nuts.
Then 'twas my chance some weeks to be
In that choice garden Italy :
But, underneath the sky's expanse,
No climate like the south of France !

You've

You've often heard, I dare to swear,
 How plenty ortolans are there ;
 'Tis true ; and more delicious meat,
 Upon my soul, I never eat :
 Their eggs are good ; it was ill luck,
 The day I had not ten to suck ;
 Yet, notwithstanding, to my goût,
 The bird's the sweeter of the two."

He went on, talking pert and loud,
 When an old raven, 'mongst the croud,
 Stopt short his insolent career—
 " Why, what a monstrous buffle's here !
 You, travell'd Sir, I speak to you,
 Who pass'd so many countries through,
 Say, to what purpose is't you roam,
 And what improvements bring you home ?
 Has Italy, on which you doar,
 Supply'd you with another note ?
 Or France, which you extol so high,
 Taught you with better grace to fly ?
 I cannot see that both together
 Have alter'd you a single feather :
 Then tell not us of where you've been,
 Or what you've done, or what you've seen ;
 For you, and all your rambling pack,
 Cuckows go out, cuckows come back.

The CURSE *of* AVARICE.

WHAT man in his wits had not rather be poor,
 Than for lucre his freedom to give ?
 Ever busy the means of his life to secure,
 And so ever neglecting to live.
 Environ'd from morning to night in a croud,
 Not a moment unbent or alone ;
 Constrain'd to be abject, tho' never so proud,
 And at every one's call but his own.
 Still repining, and longing for quiet each hour,
 Yet studiously flying it still ;
 With the means of enjoying his wish in his power,
 But accurs'd in his wanting the will.
 For a year must be past, or a day must be come,
 Before he has leisure to rest ;
 He must add to his store this or that pretty sum,
 And then will have time to be blest.

But

But his gains, more bewitching the more they increase,
 Only swell the desires of his eye ;
 Such a wretch let mine enemy live, if he please,
 Let not even mine enemy die.

*Answer, by M. Brown, a Girl of Menhenniot, to the Enigma
 of J. Mead inserted May 28.*

THE LORD satisfy'd Gideon of his fate in full,
 With the wrought miracle on his FLEECE of WOOLL.
 See Judges Chap. 6.

Answer, by the same, to the Rebus of J. W. inserted June 4.

TRADE is the thing where two-fifths I must have ;
 Uz is Job's country, one-half I will crave ;
 R in to-morrow repeated must be ;
 O is the centre in woe you will see.
 These I have joined, and I see very plain,
 That TRURO's the town which, Sir, you do mean.

*Answers, by a Youth of Mr. Langdon's School, Yetminster, to
 Questions inserted June 4.*

To Peter Slade's Question, of Tregony School.

DIVIDE 330 feet, the side of a square equal to 2 acres and
 an half, by 15, the quotient will be 22, whose square,
 viz. 484, is the number of trees required.

* * We have received the like Answer from A. Oxenham.

To S. B's Question, of Menhenniot.

THE two numbers required are 90 and 96,—for 2-3ds of 90
 will be found equal to 5-8ths of 96.

* * We have received the like Answer from G. Plowman,
 and A. Oxenham.

*Answer, by G. Kite, of Stockland, to J. Mead's Question,
 inserted June 4.*

IT appears by calculation that the ALDEBARAN, or
 BULL's EYE, is the star requir'd.

A QUES-

A QUESTION, *by W. J. of Carhampton.*

THERE's a steeple in form of a cone,
 Which, by time, exceeding foul is grown;
 To clean it, therefore, it's determin'd;
 To effect which an artist they find
 Who would clean it from the top to th' ground
 For the value of twenty-five pound.
 The bargain then being compleated,
 A line at th' vertex he fastened,
 A scaffold moreover from the ground
 Thirteen feet high did the cone surround;
 To the edge of which the line he bound;
 The other end of which I declare I found
 Fastened to th' very steeple's edge,
 Close to the ground I firmly alledge.
 The steeple's beauty I did admire;
 To know its lofty height I did desire;
 With the breadth likewise of the scaffold,
 And th' length of the cord which did it uphold.
 But all the crafty artist would tell,
 Was the circumference of th' steeple
 At the place where the scaffold was fix'd;
 And th' content from that point to th' vertex,
 Multiply'd by th' perpendic'lar too,
 Its product I will presently shew:
 The area of the triangle,
 Form'd by the lower part of the steeple,
 By the cord from the cone to the stage.
 Its edge I can tell, I will engage;
 At the bottom, Sirs, you will them find.
 Pray, learned gentlemen, be so kind,
 Who with emulation are fir'd,
 To compleat what I have desired,
 Of th' crafty, ill-natured artist,
 And you're my friends, I surely attest.

Circumference, 131.9472 feet, | Solid content, multiplied by the perpendicular
 Area of the triangle 73.411 feet. | height of the steeple, 58016919.9456 feet.

A N E N I G M A.

OF antient race (so great my fame)
 I boast an honourable name;
 You'll find, if o'er the world you rove,
 Men of all ranks my use approve.
 Some Noblemen of high degree
 Their titles have deriv'd from me;
 By women too I'm much esteem'd,
 And very necessary deem'd;

But

But tho' I am no person's foe,
 I've been an instrument of woe ;
 For, sad to tell, some of the fair,
 When cross'd in love, or in despair,
 Have been so rash, by my assistance,
 To put an end to their existence.
 If Celia walks a little way,
 Tho' I am with her all the day,
 So seldom I appear in sight,
 I scarce am seen from morn till night,
 Except (tho' really undesign'd)
 I chance to fall and lie behind :
 If, missing me, she turns her eye,
 Sees me expos'd and naked lie,
 A modest blush invades her face,
 Whilst others smile at my disgrace.
 Much more might here be said about me,
 For people can't well do without me.

A R I D D L E, *by M. S.*

BEHOLD the Lilliputian throng,
 Nor male, nor female, old or young ;
 Four inches tall, of slender size,
 With neither mouth, nor nose, nor eyes ;
 Who never from each other stray,
 But stand in order night and day,
 Like soldier's march'd in array. }
 A bloody ensign each does bear,
 Yet ne'er trained up to feats of war :
 Their actions gentler passions move,
 And aid and fan the flames of love.
 Soften the unrelenting fair,
 And sooth the pensive statesman's care ;
 Nimble as thought they skip and dance,
 Yet ne'er retreat, nor ne'er advance,
 Nor order change—like the world's frame,
 Always unalterably the same.
 Tho' nimble and to action free,
 Yet move they never willingly,
 But in their secret caverns sleep,
 Time without end, nor stir, nor peep,
 Until some heav'n-born genius comes,
 To raise them from their sleepy tombs ;
 By pow'r unseen ; then up they spring }
 Without the help of leg or wing,
 And mount ; and as they mount they sing. }

THE WEEKLY MUSEUM.

July 9 1774

[Number 17.]

ABOULCASEM: Or, *The BENEFITS of RESIGNATION.*
An ORIENTAL TALE.

IN the city of Bagdad lived Aboulcasem, the son of Cali, the rich, the graceful, the beloved : he was accounted an happy man by his neighbours ; he might have been so, if he had known how to value his own felicity : but, bred up in the lap of luxury, and encouraged in a capricious temper, he was presumptuous enough to expect that pure and unallayed happiness, as is not to be tasted on earth. Unacquainted with the mysteries of the Koran, he considered not that such a state can be enjoyed alone by the faithful after death, when they are admitted into the gardens of Paradise, and served by the ever-blooming houries.

Aboulcasem had a magnificent palace, his treasures were almost immense, his table was spread with all the dainties of the east ; the sweetest perfumes of Arabia saluted and revived his senses, and his vestments were adorned with the glittering gems of Irak. Nor was his love of beauty less gratified ; the brightest virgins of the oriental world were selected for his Seraglio, and almost every wish was prevented before he could express it.

Yet the son of Cali tasted not of satisfaction or delight. He was ever comparing his estate with that of others, and partially deciding that all were happier than himself ; or even granting that they were not, he would presumptuously exclaim, “ What are these treasures I enjoy, since they cannot assuage the least bodily pain that may attack me ! Nor can I be secure that I shall always continue to possess them : on the contrary, fire or thieves may despoil me of them, the Bashaw may seize them ; or if none of these happen, disease and death await me ; I must leave them all behind me, and all of them may hereafter become the property of a stranger who shall not enjoy my wealth, and spurn the ashes of the son of Cali.

“ O hopeless Aboulcasem ! O wretched state of mortals ! Of
 “ whom, if I am indeed one of the happiest, as they would per-
 “ suade me, how miserable are the rest of mankind ! And why,
 “ alas ! did Heaven create them, without providing for their
 “ felicity !”

Whilst Aboulcasem reasoned thus, he grew every hour more impatient, and more dissatisfied ; the smallest cross events of life were to him the greatest of misfortunes ; his temper was soured by mere imaginary evils and disappointments, in such a manner as at length to render them in a great measure real : his friends deserted him, his domestics fled at his approach, the damsels of his Seraglio received him with fear, with coldness, and with disgust : he became a being as it were alone, amidst the hurry of a bustling world : the morning sun rose upon his sorrows ; his evening eye beheld them not abated ; every day was, to the son of Cali, a day of grief, and every night a night of care and anxiety. In effect, he thought himself unhappy, and he was so.

If he had yet a shadow of satisfaction, it was only in solitude. Flying from the haunts of mankind, he sought the most unfrequented retreats of nature ; where, instead of contemplating on the beauties of the creation, he used to indulge himself in his melancholy thoughts, and feed, as it were, upon his sorrows.— One day, as he was wandering in this temper of mind through the winding avenues of a wood, exclaiming against the wretchedness of his lot, he was unexpectedly accosted by an old man who had overheard, and suddenly stood before him. His beard was silvered by age, and flowed graceful on his breast. His hair was whiter than flax, but his eyes were sparkling and expressive, and his countenance was noble and engaging.

“ O stranger !” said he to the son of Cali, “ thou on whom
 “ the hand of affliction presseth so hard, wilt thou unfold to me
 “ the sorrows of thine heart ? It may be, though I am a solitary
 “ recluse, that my words may pour the balm of comfort into thy
 “ wounds, and comfort thee in the sadness of thy heart.”

“ Thou must be a recluse indeed,” answered the inhabitant of Bagdad, “ if thou hast not heard a story that is resounded through
 “ the spacious east ; if thou hast not known the unhappiness of
 “ Aboulcasem.”

At this the son of Cali related to the solitary all that happened to him in the world, as well as all that passed within his breast ; and concluded with observing, that he was the most unhappy man upon earth.

“ Art thou indeed unhappy,” cried the sage, “ amidst the
 “ smiles of plenty ? Does thy heart die within thee, while thou-
 “ sands of thy fellow-creatures labour under all the apprehen-
 “ sions of complicated misery ? Oughtest thou not rather to re-
 “ turn

“ turn thanks to the Highest, and Mahomet his Prophet, that
 “ thou art placed in such a situation of life as might render thee
 “ not only possessed of felicity thyself, as much as this world can
 “ afford, but also the means of diffusing happiness to others, as
 “ the sun diffuses his beams over the universe.—But hear me, O
 “ son of Cali, attend to my words, and be wise: let thy heart re-
 “ ceive instruction from the precepts of my lips; for I also have
 “ questioned the decrees of Heaven, and have tasted the cup of
 “ affliction. My infancy glided on like the pure stream, un-
 “ troubled by storms, that flows in peaceful silence towards the
 “ boundless ocean. But as soon as the glow of youth mantled
 “ upon my cheek, my views, my desires, became extended; and
 “ though my parents indulged me in a thousand excesses, yet I
 “ was for ever seeking for some new pleasure, for ever disap-
 “ pointed when I had obtained it.

“ The Angel of Death at length removed the good old Ab-
 “ dallah my father from this mortal scene, and wafted him to the
 “ gardens of Paradise. My bosom then expanded with re-
 “ morse: I confess that not grief, but joy, was painted on my
 “ countenance: I secured his treasures with an eager hand; I
 “ committed his remains to the silent urn, and congratulated
 “ myself on the happiness I expected from such large possessions.
 “ But, alas! I was deceived: I tried every soothing art to make
 “ my days glide smoothly, as once they had done, but in vain:
 “ my heart was a mere void; and the perpetual desire of *what I*
 “ *had not*, continually poisoned the enjoyment of *what I had*.—
 “ In the mean time, I wasted my wealth to no purpose; and,
 “ like thee, O son of Cali! grew every day more miserable.

“ One day, whilst I was thus situated, when I had retired to
 “ an arbour in my garden, an unusual drowsiness came over me;
 “ and sleep, which had long been a stranger to mine eyes, closed
 “ them with his leaden sceptre.—Scarcely was the radiance of
 “ the day vanished from my view, when a form stood before me
 “ who seemed to be one of the celestial hosts.

“ Son of the dust,” said he, “ born to share the lot of mor-
 “ tals, complaineest thou of the decrees of the Highest! Darest
 “ thou to arraign the dispensations of Heaven!—Should the
 “ Eternal One now deign to hear thee, what couldest thou com-
 “ plain of? Thou art but too happy, O presumptuous Heli!
 “ But go now, taste thou the cup of sorrow; that only can
 “ amend thy heart, and enlighten thy understanding: I am the
 “ Angel of Punishment, who stand for ever before the throne of
 “ the Most High, and doubt not but it shall be as I have spoken.”

“ He ceased, and I was awakened by an horrible cry.—My
 “ dwelling was in Tartary, secure, as I thought, from any hostile
 “ inroads: but the Sultan of the Carismian Tartars had at that

" time taken up arms against the Sovereign of the country :
 " his troops, in search of plunder, had surrounded my peaceful
 " mansion.—I arose in confusion ; but, unable to resist, I saw at
 " once my women, my slaves, my treasures, forced away, and my
 " house blazing to the skies. To escape was all that remained :
 " the country was involved in a war wherein I could take no
 " part. Poor and desolate, I passed vast deserts, often ready to
 " sink under my toils, and even in populous countries found no
 " resting place, till I arrived at Cachemire, on the Persian bor-
 " ders : there a rich merchant heard my story, and pitied me.
 " In short, he married his daughter to me, who was as beautiful
 " as one of the Houries.—Distress, in the mean time, had
 " humbled me before Heaven, and a sad experience taught me
 " to value happiness when possessed, and to resign myself to the
 " decrees of the Highest, when under affliction and misfortune.
 " A second vision confirmed and comforted me.—As I was
 " sleeping by the side of my dear Fatima, a glorious youth ap-
 " peared to me, who thus addressed me, in accents full of celest-
 " tial harmony :

" Son of Abudah, thy repentance is accepted in Heaven :
 " years of happiness await thee ; but remember that all human
 " felicity is frail and fleeting. Thou shalt enjoy many blessings ;
 " thou hast deserved none of them : repine not therefore when
 " any of these are snatched from thee. I am the Angel of In-
 " struction.—Farewell, Heli ; be resigned, be contented, and be
 " happy."

" My mind was deeply impressed by these sayings. I lived
 " for a long time as the Angel had predicted, in all manner of
 " happiness with Fatima. Her father removing to Bagdad, we
 " followed him, and at his death inherited his fortune : but the
 " inspiring Angel soon after removed my wife ; and I should
 " have been inconsolable, had not I remembered the lessons of
 " resignation taught me by Heaven itself.—Nor was this all : on
 " a false accusation for a conspiracy, I was taken before the Ba-
 " shaw : I proved my innocence ; I recovered my liberty, but
 " lost my treasures. This was, however, but a small loss, in
 " comparison of that I had sustained in Fatima's death.—I re-
 " tired to these woods, where I have ever since lived as a Her-
 " mit ; and, being favoured by Heaven and the Prophet, experi-
 " ence here an uninterrupted felicity, arising from tranquility
 " and resignation."

This recital had the desired effect upon Aboulcasem ; for it
 soothed his troubled mind, and taught him to estimate his own
 happiness. He resolved to go back to the city, and would have
 taken Morat with him to share his fortune, but the sage preferred
 his solitude to all the gifts of wealth. Aboulcasem, however,

repairing immediately to the city, threw off the gloom that had hung upon his countenance, acknowledged his error, and enjoying the good that Providence had allotted him, lived long and happy, and died in an advanced age, leaving behind him a most striking example of the necessity of true piety, and a resignation to the will of Heaven.

ANECDOTE of KING WILLIAM.

TOWARD the close of the last century, Lord Molesworth, who had formerly resided at Copennagen, as Ambassador from England, published his "Account of Denmark;" a valuable little work, and as such still held in general esteem.

On this occasion his Lordship had, with the noble freedom of an Englishman, stigmatised the arbitrary government of Denmark. — Piqued at what he termed the *insolence* of the Author, the reigning Monarch of that kingdom ordered his Minister at the Court of England to make a complaint of it to his *well beloved* brother William III.

"What would you that I should do?" said William, in answer to the remonstrances of the Dane.

"Sire," replied the Minister, "if your Majesty had complained to the King my master of a similar offence, e're now he would have dispatched to you the Author's head."

"This (returned William) I have neither the inclination nor the power to do: but, if you chuse it, his Lordship shall insert what you have just now mentioned to me in the second edition of his work."

To the P R I N T E R.

A short and easy Method of making HAY to the best Advantage.

IT being a duty incumbent upon every member of society to communicate his discoveries for public benefit, I shall make no apology for sending you an account of my own practice of making hay; by which I not only save one third of the time and labour usually employed in this article, but have my hay made better than when I followed the usual method.

I mow my grass, and then let it lie in the swarth till the dew is off the next morning, at which time I turn and spread my hay, and let it lie in the sun till the after part of the day, when I take it up and cock it well, and never meddle with it more till I cart it into my barn, or stack it. If the weather be good, it will do well to cart, after it has stood three days in the cock.

This

This method, I have found by five or six years experience, answers for any sort of hay, except salt hay and red clover, of the latter of which I have not had so long trial ; but my clover hay was managed last summer in the following manner :

I followed my mowers as they cut the grass, spread it as thin as I could, and before night put it in cock. The next day, after the dew was off, I spread it again : in the afternoon I cocked it a second time, and meddled no more with it till I carted it.—The appearance of the hay since, makes me judge that no man has better of the sort.

The reason why I think my hay really better, is, because I take it for granted that the more juice, or natural moisture, we can retain in it, without corrupting and rotting the stalk, the richer and more nourishing it is. The too often turning and spreading of hay in the sun, extracts too much of the richness thereof, and one day's thus lying will take away such a quantity of the moist watery particles, as that the remainder is only sufficient to raise a proper fermentation thereof when in the cock, while the smallness of the body there keeps that fermentation from rising to such a height as to corrupt it. After twenty-four hours, the fermentation will gradually abate ; and the pitching of the hay into the cart, and afterwards into the mow, or stack, so checks it, that it will not again rise so as to be detrimental. Cattle are fonder of this hay than of that which is made in the common way, and less of it will support them.

Doncaster.

J. W.

A LESSON for FREE MASONS : Or, A Series of MORAL OBSERVATIONS on the Instruments of MASONRY. By J. M. W. a BROTHER.

THE various instruments which we of this profession make use of, are all emblematical or picturesque of the conduct of life we ought to persevere in.

The **RULE** directs us to observe punctually every Gospel duty ; to press forward in the direct path, neither inclining to the right nor left hand, for the sake of any transient amusement or gratification whatever ; it forbids us to give into the least inclination or propensity into the curve of life, and reminds us to beware of the least tendency to a circle, either in religion or morals : not to mind (because they seldom have any other than selfish views) neither Outs nor Ins in politics ; and to have in all our conduct eternity in view.

The **LINE** should make us pay the strictest attention to that line of duty which was given us, or rather which was marked out

out to us by our great Benefactor and Redeemer. It teaches to avoid all kinds of double dealing, both in conversation and actions ; it points out the direct but narrow path that leads to a glorious immortality, and that sincerity in our profession will be our only passport thither.—This line, like Jacob's ladder, connects Heaven and earth together ; and, by laying hold of it, we climb up to that place where we shall change this short line of time for the never ending circle of eternity.

The PLUMB-LINE admonishes us to walk erect and upright in our Christian vocation ; not to lean to a side, but to hold the scale of justice in equal poise ; to observe the just medium between intemperance and voluptuousness ; to fathom the depth of our limited capacities, and to make our several passions and prejudices of education fall plumb in, or coincide with our line of duty.

The SQUARE will teach us to square all our actions by this Gospel rule and line, and to make our whole conduct harmonize with this most salutary scheme. Our behaviour will be regular and uniform, not aspiring at things above our reach, nor pretending to things above the extent of our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expences, therefore, we shall neither ape those that are placed in a more exalted sphere, nor attend so much to the glitter of gold, as to sink beneath our proper station ; but we shall observe the golden mean,

*And always to our acres join our sense,
Because 'tis use that sanctifies expence.*

The COMPASSES will inform us, that we should in every station learn to live within proper bounds, that we may thereby be enabled to contribute freely and chearfully to the relief of the necessities and indigences of our fellow-creatures.—Hence we shall rise to notice, live with honour, and make our exit in humble hopes of compassing what ought to be the main pursuit of the most aspiring genius, a crown of glory.

The LEVEL should advise us, that since we are all descended from the same common stock, partake of the like nature, have the same faith and the same hope through the redemption, which render us naturally upon a level with one another, that we ought not to divest ourselves of the feelings of humanity : and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt ; because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, shall cease ; and when death,
that

that grand leveller of all human greatness, will bring us to a level at the last. From hence too, the sceptic, the shallow reasoner, and babbling disputer of this world, may learn to forbear the measuring of infinity by the dull level of his own grovelling capacity, and endeavour, by way of atonement for his insults upon every thing that tends to mankind, either good or great, to vindicate the ways of God to man.

From your Mallet and Chisel, you may likewise know what advantages accrue from a proper education.—The human mind unpolished, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off; and beauties, till then unknown, rise full to our view. Education gives what a chisel does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they cannot only range through the large fields of matter and space, but also learn, with greater perspicuity, what is above all other knowledge, our real duty to God and man.

Your Trowell will teach you, that nothing is united and knit together without proper cement. No strict union, nor external polish, can be made without it.—And as the Trowell connects each stone together, by a proper disposition of the cement; so charity, that bond of perfection, and of all social union, (which I earnestly recommend to you all) links separate minds and various interests together; and, like the radii of a circle, that extends from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your Hammer will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your Hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their station? Your Hammer will teach you to press them down to their proper level, that they may learn in the school of discipline, that necessary knowledge—to be content.

What the Hammer is to the workman, that enlightened reason is to the passions in the human mind: it curbs ambition, that aspires to its own and neighbour's hurt; it depresses envy, moderates anger, checks every rising frailty, and encourages every good disposition of the soul; from whence must arise that comely order, that delightful self-complacency,

Which

*Which nothing earthly gives, or can destroy,
The soul's calm sun-shine, and the heart-felt joy.*

Thus, from our instruments, may we all be instructed to raise a stately fabric of good works, upon the strong foundation of faith, that we may be fitted at last to inhabit that glorious house, *not made with hands, eternal in the Heavens.*

From P E A C E. A P O E M. *Just published.*

Price 1s.

This little Piece begins as follows :

Retir'd from life, and its experienc'd woes,
Unfaithful friends, conceal'd and open foes,
A Sage there liv'd, who wish'd to 'scape from strife,
Despis'd the past, and hop'd in future life ;
Ne'er in his breast Misanthropy arose,
Old, yet not testy ; wise, but not morose :
That youth to follies was ally'd he knew,
Caution'd against 'em, but excus'd them too ;
Nor said that all men wou'd their trust misuse,
Not friends forbid, but bade with caution chuse ;
Profit, he said, was sought at first with loss ;
And purest gold is always mix'd with dross :
Thus Vice and Virtue you at first confound,
And meet ten rogues, e're one just man is found.
Thus he at large inform'd the list'ning throng,
The right to follow, and avoid the wrong.

But one there was his more peculiar care,
A comely stripling, as his Virtue fair :
Such in his youthful days had been the Sage,
E're mark'd with furrows by the hand of age ;
E're silver hairs his shaking head had deck'd,
And Admiration sunk into Respect.
Him the good man regarded as his son,
And taught the ways of misery to shun.
Each day the Pupil heard him—with surprise
Still fix'd upon the Sage his wond'ring eyes,
And step by step in dumb attention went,
Whilst on his arm the tott'ring teacher leant.

At length the Sage, to weakness fall'n a prey,
Felt Death approaching, and his strength decay :
The youth he call'd, and twice essay'd to speak,
Whilst the slow tear stole gently down his cheek.

At length compos'd: "Farewell! (he feebly said)
 "I, soon at ease, shall rest among the dead,
 "Of fourscore years of pain I feel the end;
 "To these last precepts seriously attend:—
 "Seek not, my son, to change thy present state,
 "Nor vainly wish to emulate the great;
 "Avoid extremes of poverty, or wealth,
 "Content alone gives happiness and health."

The Sage proceeds in demonstrating to his Pupil, that, in general, Peace is attainable neither by the rich or the poor, but only by those in the middle station of life; and the poem concludes thus:

Thus spoke the Sage, the stripling kiss'd, then wept,
 Groan'd, turn'd aside, and with his fathers slept.

The Youth by nature just, and thus improv'd,
 Liv'd, by all men admir'd, esteem'd, and lov'd.
 His house, unlike the mansions of the great,
 With all convenience, but no signs of state,
 Bore not the shew of vanity, or wealth,
 But all spoke plenty, happiness and health.
 Each morning found him, at the break of day,
 Taking through scenes of poverty his way,
 Seeking and comforting the sons of grief,
 His sole attendants, Pity, and Relief:
 Each hour in useful pleasure he employ'd,
 So varying Pleasures that they never cloy'd:
 Increase of Knowledge each day's reading brought,
 And lasting Health in exercise he sought.

A wife he chose in Virtue's precepts bred,
 Nor by Pride insolent, or Vice misled;
 In whom to shew perfection, Fate combin'd
 A form angelic, and a heav'nly mind.
 She never from her duty went astray,
 Her whim to please, her pleasure to obey;
 But sought in all her husband's peace alone,
 And seeking his she ever found her own;
 Whilst he still govern'd with so light a hand,
 Her vow'd obedience never felt command.

Some chosen friends he had, but only those
 Whom Sense approv'd of, and whom Virtue chose;
 Endow'd with humour, liveliness, and sense,
 Unmixt with folly, noise, or insolence.
 Happy with these, his jovial hours he spent,
 Pleas'd at their mirth, and with their joys content.
 Thus did he live, the sweets combin'd, to prove
 Of social friendship, and of virtuous love;

No idle pomp consum'd his little store,
 And no base falsehood made that little more ;
 No dire remorse lay cank'ring in his breast,
 No stings of Conscience broke his balmy rest ;
 But from all Vice, from all Intemp'rance clear,
 Health and Content still blest each circling year ;
 Whilst tasting all the bliss to mortals giv'n,
 He found in Peace th' epitome of Heav'n.

*A circumstantial and compleat Account of the FETE CHAMPETRE,
 at Lord STANLEY's Seat.*

THE noble family at whose expence the above feast was prepared, being desirous to indulge the curious in general with a sight of some part of the rural festival, as well as the select party who had cards of invitation, gave orders that the gate upon the down only should be opened, and that the company in their fancy dresses should pass along the front lawn, by which means the curiosity of thousands would be indulged.

The company began to make their appearance about half past Six o'clock, and continued pouring in till past Nine : as soon as any carriage had set down a party, and they had got within the gate which led upon the lawn, they were saluted by French-horns placed in a retreat so obscure, as not to be observed by the company. The front lawn soon became crowded with fancy dresses ; and the Ladies, by their pastoral appearance and simplicity, made beauty appear with additional charms ; and, by their elegant fancy habits, meant certainly to outvie each other in taste and magnificence.

About Eight o'clock a signal was given for the company to attend the masque on the back lawn : accordingly General Burgoyne, who was the principal manager and conductor, and for whose skill and abilities on the occasion the greatest compliments are due, came forward, and conducted the Nobility and others the visitors through the house to the voluptuous scene on the back lawn. No sooner did the rural picture present itself, but amazement seized the whole company : the first thing that caught their attention was the concourse of people on each side the road, and the branches of trees bending with the weight of heads that appeared as thick as codlings on a tree in a plentiful season. At the upper end of the back lawn was a most superb and beautiful *orangerie*, or plantation of orange trees, intermixed with a great variety of valuable green-house plants : behind the *orangerie* lay concealed a capital band of music, under the sole direction of Mr. Barthelemon, the composer of the masque. On the right,

from the company, swains appeared in fancy dresses, amusing themselves at the game of nine-pins; whilst shepherdesses, neatly attired, were at the swing. On the left side were other swains with their bows and arrows, shooting at a bird which had perched itself on a May-pole; whilst others were shewing their agility by dancing and kicking at a *tambour de basque*, which hung, decorated with ribbons, from a bough of a tree.—In short, every rural pastime was exhibited.

In the centre of the *orangerie* sat Mrs. Barthelemon and Mr. Vernon, making wreaths of flowers, and continued in that employment till after the company had taken their seats upon benches, placed in a circular form on the green. As soon as the ladies and gentlemen were thus arranged, two cupids went round with a basket of the most rich flowers, and presented each lady with an elegant *bouquet*: the gentlemen had likewise a similar present.—When the cupids had distributed the flowers, nimble shepherdesses supplied their baskets with fresh assortments. Thus, whilst the attention of the company was taken up with admiring the agility and pretty manner of these little attendants accommodating the Nobility and others with their nosegays, they were on a sudden surprized with the harmonious sound from the instrumental band, which being conveyed to the company through the orange plantation and shrubbery, created a most happy and pleasing effect; and which was still the more heightened, by the company not being able to distinguish from what quarter it came.

This symphony, whose sweetness of sound had given every face a smile of approbation, being ended, Mr. Vernon got up, and, with a light and rustic air, called the nymphs and swains to celebrate the festivity of the day, informing them that Stanley, as Lord of the Oaks, had given the invitation, and on that account he commanded their appearance to join the festive song and dance. After this air followed a grand chorus, which was composed in so remarkable a style, and carried with it so much jollity, that the company could scarce be prevailed upon to keep their seats. Next followed a dance by Sylvans, then a song by Mrs. Barthelemon; afterwards a different dance, by the whole assembly of *Figurantes*, was executed in a masterly style, and was succeeded by a most elegant and pleasing duet by Mrs. Barthelemon and Mr. Vernon, which concluded with a dance. The next air consisted of four verses, sung by Mr. Vernon: at the end of each line was a chorus. The dance of Sylvans continued during the whole time of the chorus, and had an excellent effect.

Thus ended the first masque, which the public had an opportunity of seeing in some degree as well as the visitors; and the loud acclamations of joy, at the conclusion, was a convincing proof

proof of the high opinion entertained by the Nobility and Gentry of this rural festival. The company in general expressed infinite satisfaction at the great and lively abilities of the composer, who shewed great taste and genius throughout the whole performance. Much praise was also due to Mr. Vernon and Mrs. Barthelmon; particularly the former, whose abilities were not confined solely to the musical part allotted to him, but was particularly serviceable on the occasion, in decorating the trees with festoons of flowers, assisted by the gardener and his attendants.

This being over, the company amused themselves with walking about till the temporary room was illuminated; and, upon a signal given, another procession was made. Lord Stanley, supported by Lady Betty Hamilton, the Queen of the Oaks, and Miss Stanley, led the way, the rest of the company following two by two. The Noble visitors were first conducted through a beautiful and magnificent octagon hall, with transparent windows, painted suitable to the occasion: at the end of the great room hung six superb curtains, supposed to cover the same number of large windows; they were of crimson colour, richly ornamented with deep gold fringe. Colonades appeared on each side the room, with wreaths of flowers running up the columns; and the whole building was lined chair back high with white Persian and gold fringe: the seats around were covered with deep crimson. The Company amused themselves with dancing minuets and cotillons till half past Eleven, when an explosion, similar to the going off of a large quantity of rockets, put the whole lively group into a consternation. This was occasioned by a signal given for the curtains, which we have before described, to fly up and exhibit to the company a large supper room, with tables spread with the most costly dainties, all hot and tempting. The company took their seats in an instant, without the least interruption, and partook of the entertainment. They no sooner appeared satisfied, than the whole was removed instantaneously, and a handsome desert spread on the tables, without their being able to account for the sudden change. When the Ladies seemed tired with this second piece of luxury, the band were heard tuning their instruments in the octagon hall. This was another signal for the company to leave the supper room, and adjourn to the ball room. No sooner was the above chamber cleared, when again, to the astonishment of all present, down flew the large curtains, and made the ball room appear in its first state of elegance.

The ceremony of arranging the company next took place, and was executed by the General; who having placed Lady Betty Hamilton in the centre, formed the rest of the company into a circular groupe. This done, a Druid of the Oaks, represented by Captain Pigott, came forward from the octagon hall, with a
few

few complimentary lines, suitable to the occasion, summoning the Fawns and Wood-Nymphs to attend the ceremony within. A grand chorus was then sung by the Nymphs, Fawns, and Sylvans, led on by Cupids. After this chorus, another speech by the Druid. Mrs. Barthelemon, in the character of a Wood-Nymph, sung a pleasing air, the words in praise of conjugal felicity. This produced, at the conclusion, a *chaconne*, which was executed by eight principal dancers with great ease and agility. The Druid made another speech, and having finished, Mr. Vernon sung an air in praise of the Oak. Next was an alemande, by sixteen principal dancers, and afterwards a speech relative to the Oaks, by the Druid. Mrs. Barthelemon and Mr. Vernon then sung a duet, which was likewise in praise of the Oak, its prosperity and advantage, finishing with a few complimentary lines to Lady Betty by the Druid, and a grand chorus of vocal and instrumental music : during which a device in transparency was introduced ; in which, two hymeneal torches lighted on the top, a shield representing the Hamilton crest, (an oak with a saw through it, and a ducal coronet,) after a chorus, the Druid, Fawns and Wood-Nymphs, went to the altar ; and two Cupids, the Cupid of Love, and the Hymenean Cupid ascending the steps, crowned the shield with the wreath of love and Hymen. Thus ended the second part ; of which, by this description, the reader will judge of the elegance and grandeur.

The third part was opened by minuets, composed on the occasion by the Earl of Kelly. Lord Stanley and Lady Betty Hamilton opened the second ball, and the rest of the Nobility danced in their turns : when the minuets were ended, country dances struck up, and continued till past Three o'clock. The company were highly entertained with the illuminations in the gardens, which had a fine effect from the front wing of the house. Facing the temporary room was erected a large Ionic portico, supported by four large transparent columns, of a bright pink colour. On a scroll on the pediment were the following words : *Sacred to propitious Venus*. In the centre of the pediment was a shield, with the Hamilton and Stanley arms quartered, the whole supported by a band of Cupids, who appeared to great advantage by the assistance of four pyramids of lights. Several pyramids of lights were likewise erected in different parts of the garden.

The whole of this festival was conducted by General Burgoyne. The company were so highly pleased, that they did not part till Four in the morning. Those who had been at *Fetes Champetres* in France, declared they never saw any one equal to Lord Stanley's.

Lord

*Lord Chesterfield's Sentiments on the American Stamp Act, &c.
Extracted from his Letters.*

Dec. 25, 1765.

YOU have, to be sure, had from the office an account of what the Parliament did, or rather did not do, the day of their meeting; and the same point will be the great object at their next meeting: I mean the affair of our American colonies, relatively to the late imposed *Stamp Duty*, which our colonists absolutely refuse to pay. The Administration are for some indulgence and forbearance to those froward children of their mother country: the opposition are for taking *vigorous*, as they call them, but I call them *violent* measures, not less than *les dragonnades*; and to have the tax collected by the troops we have there. For my part, I never saw a froward child mended by whipping; and I would not have the mother country become a step mother. Our trade to America brings in, *communibus annis*, two millions a year; and the *Stamp Duty* is estimated but at 100,000*l.* a year; which I would by no means bring into the stock of the Exchequer, at the loss, or even the risk, of a million a year to the national stock.

Feb. 11, 1766. The question in the House of Lords, which was lost by three votes, was to enforce the execution of the *Stamp Act* in the colonies *vi et armis*. What conclusions you will draw from these premises, I do not know; but I protest I draw none, only stare at the present undecypherable state of affairs, which in fifty years experience I have never seen any thing like. The *Stamp Act* has proved a most pernicious measure; for whether it is repealed or not, it hath given such terror to the Americans, that our trade with them will not be for some years what it used to be; and great numbers of our manufacturers at home will be turned a starving, for want of that employment which our very profitable trade to America found them; and hunger is always the cause of tumults and sedition.

March 17, 1766. The repeal of the *Stamp Act* is at last carried through: I am glad of it, and gave my proxy for it; because I saw many more inconveniencies from the enforcing, than from the repealing it.

ENQUIRY after HAPPINESS.

THE midnight moon serenely smiles
O'er nature's soft repose;
No low'ring clouds obscure the skies,
Nor ruffling tempest blows.

Now

Now ev'ry passion sinks to rest,
 The throbbing heart lies still ;
 And varying schemes of life no more
 Distract the labouring will.

In silence hush'd, to Reason's voice
 Attends each mental power ;
 Come, dear Amanda, and enjoy
 Reflection's favourite hour.

Come, while this peaceful scene invites,
 Let's search this ample round ;
 Where shall the lovely fleeting form
 Of happiness be found ?

Does it amidst the frolic mirth
 Of gay assemblies dwell ?
 Our hid beneath the solemn gloom
 That shades the hermit's cell ?

How oft the laughing brow of joy
 A sick'ning heart conceals ?
 And, through the cloister's deep recess,
 Invading sorrow steals ?

In vain through fortune, beauty, wit,
 The fugitive we trace ;
 It dwells not in the faithless smile,
 That brightens Clodio's face.

Howe'er our varying notions rove,
 All yet agree in one,
 To place its being in some state,
 At distance from our own.

O blind to each indulgent gift
 Of Power supremely wise !
 Who fancy happiness in all
 That Providence denies.

Vain is alike the joy we seek,
 And vain what we possess,
 Unless harmonious reason tunes
 The passions into peace.

To temp'rate bounds, to few desires,
 Is happiness confin'd ;
 And, deaf to Folly's noise, attends
 The music of the mind.

Some

Some ANECDOTES of IGNATIUS LOYOLA, Founder of the Jesuits. [From the French of a new Work, called Capitulation de la France, avec ses Moines, &c.]

WE must not (says our author) confound the illustrious Biscayan hero with the fools and madmen, who have already passed under our review. His device should have been these words of the Gospel, *I came not to send peace, but a sword*. This immortal Patriarch of the disturbers of the tranquility of kingdoms, and of the peace of the church, had, no doubt, now and then some fits of madness, occasioned by the reading of legends during the cure of the wound in his leg, which he received at the battle of Perpignan. The air of the court and of society, however, soon dissipated those vapours, which only inflamed his vigorous imagination, without hurting his judgement. We ought rather to believe the great Conde's account of him, than Dr. Stillingfleet's. "In St. Ignatius (said this Prince) I always see a Cæsar, who does nothing without the best reasons for his conduct; and in Francis Xavier I observe an Alexander, the ardour of whose courage carried him often too far." Ignatius, a warrior, fond of power and command, was, in his institutions, particularly attentive to the perpetuity and extension of his authority. It is well known, that in appointing the Generalship of the order, he immediately took possession of it himself; and his first precept to his Disciples was, that they should be in the hands of their superior as a broom in the hands of a maid, and to allow themselves like the broom to be employed for every purpose. These are the express words of his constitutions; and, during the whole of his life, he caused the precept to be observed with a firmness and haughtiness, which left nothing to be done by his successors, in order to enforce it. We are told by his Disciples, that one day he received a visit from Prince Colonna, during which a lay-brother was obliged to come with a message that required dispatch. Ignatius, who wanted to bring his conference with the Prince to a proper pause, before he received the message, desired his brother to sit down; who, out of respect, excused himself twice successively. The Saint, giving way to a pious indignation at the disobedience of his subject, took the stool, and put it on his neck, saying, with a holy warmth, "Brother, you ought to obey; and since you would not be upon the stool, you shall be under it." The poor brother, to the great astonishment of the Prince, continued with his neck in this strange kind of collar, until his Highness took leave.

A Priest of the order being once at the altar celebrating mass, Ignatius, in order to make trial of his obedience, waited till he had begun the words of the consecration, and in that solemn mo-

ment ordered him to be called. The Priest, not thinking that a preference was due to his superior before God Almighty, finished this part of the solemnity before he obeyed. At last, Ignatius himself called to the Priest with a loud voice, and in terms so authoritative, that the Priest, imagining his superior was now accountable for the irregularity of the orders, and for his compliance, stopped short, and ran to receive his commands. The superior, irritated at his hesitation, sent him to the vestry, saying, at the same time, with a severe tone, "Father, you who have studied so long, should have known that obedience is better than sacrifice." Cardinal Cajetan, his cotemporary, and founder of the order of Theatines, invited him to unite their respective Disciples into one society : but Ignatius refused the incorporation, not being willing to expose himself to a division of command. Francis Xavier, desiring to go to China, to bring that great Empire to the Christian Faith, as he had done that of Japan, wrote to Ignatius at length, signifying his intention, and enlarging on the mighty achievement of piety which he had reason to expect in this mission. Ignatius, on a scrap of paper, writes the letter *I*, signifying in Latin, *Go*.

Ignatius (concludes our author) was certainly one of those extraordinary personages who are formed for bringing about the greatest revolutions. In the chair of St. Peter he would have gone farther, and with more policy, than the Hildebrands. In the condition in which he appeared, he rose to the highest degree of human greatness, having an absolute power over the bodies and souls of his followers : this Mahomet, Mahomet as he was, durst not so much as attempt. The proscription of his institution renders it unnecessary for me to say any thing more of him in the character of an Institutor. It is not to be doubted but that he clearly foresaw what his institution, when duly established, would enable his successors to accomplish.

A safe and pleasant Cure for the GOUT.

TAKE of choice Rhubarb, in fine powder, and of calcined Borax*, each a scruple ; of purified Salt Ammoniac, half a scruple ; Oil of Cinnamon, one drop : mix them together. To be taken every morning (for six weeks in the spring, and the like

* *Borax*, by being calcined in a crucible, or earthen vessel, and placed over a gentle fire, until all the aqueous parts are exhaled, is converted into a light, spongy mass, resembling burnt allum.

like term in the autumn,) in a glass of cordial pepper-mint water.

N. B. This is a proper dose for a grown person; but must be reduced to one-half, or one-third the quantity, for children, or very weakly persons.

O D E t o J U N E.

YE Virgin Nine, inspire my lays,
Now aid my artless song;
For I to June this tribute pay,
To June my lays belong.

He's come in verdant mantle clad,
With dew bespangled o'er;
The lucid drops by far exceed
Bright gems on India's shore.

Majestic now amidst the year
He bears imperial sway;
And nature decks his stately brow
With all the spoils of May.

The new-blown roses grace his train,
And scent the ambient air;
The rich perfumes of eastern climes
Can scarce with them compare.

How beauteous now the lovely morn!
When Sol begins to spread
His gildings o'er the eastern world,
And lift his beamy head.

But when the vertex he ascends,
And shoots his torrid rays;
How faint the most athletic then
Beneath his mighty blaze.

In groves, with leafy honours crown'd,
Let's seek a cool retreat,
Or hide us in sequester'd bow'rs
From his meridian heat.

The mowers, who, at early dawn,
Exerted all their power,
Now sunk in aromatic hay,
Out sleep the noon-tide hour,

'Till rolling down the western sky,
 Sol shoots forth milder beams ;
 And to their scythes and labour calls
 The heavy flumb'ring swains.

But when in western seas immerg'd,
 And night begins her reign,
 Then homeward to the lowly cot
 Returns the weary swain.

ANTONY.

R. B—R.

Answer, by G. K. to the Philosophical Queries inserted June 6.

1. **I**T is the highest wisdom in mankind to furnish their minds betimes with the understanding of things ; and if we are sensible of these, it will give us the greatest happiness. It is really a melancholy truth, that the generality of mankind do not seek after understanding at all ; or else they mistake the word Understanding, and call that Learning or Knowledge that really is not so. And others there are that abuse their education, frustrate the good designs of their friends, and are content to let the common follies and gaieties of life possess their whole souls and inclinations to such a height, that they centre all understanding in (what they call) Taste, and neglect so much the common duties of life, and the practice of literature in general, that they are babes in superior understanding, at the age of forty ; and nothing can convince them of the want of it, but their own dear-bought experience, when having by extravagancies run thro' a fortune, they very often, too late, find that superior, or great understanding, does not always confer, or give superior happiness ; for understanding is as inconsistent with supineness and carelessness, as superior happiness is with wickedness and folly. So that the odious and pernicious nature of sin, which is in itself false and mischievous, is the only radical evil in the Universe, and that which alone can deprive us of happiness, and subject us to misery. From this it is plain, that superior understanding cannot always confer superior happiness.

2. The nature of man is such, that he acts freely, of choice, and unconstrained, and hath a law imprinted in his mind, which constantly directs him to do that, in every case, which is fit and requisite from the nature of things. If he acts agreeable to this law of right reason, it is reputed virtue ; and this idea in conception of virtue is natural to mankind ; if contrary to it, it is called vice. In Scripture, persons are said to act against nature, because they

they act contrary to the method established by the Creator, for the acting of mankind: But virtue merits reward, and vice punishment, from the nature thereof; yet these rewards and punishments, 'tis plain, are not equally distributed in this life. And since they are from GOD, to whom alone man can be accountable for his moral actions, and he is infinitely just, it follows there must be another and future state, in which virtue and vice must receive a perfect and equitable distribution of rewards and punishments, proportionable to the several degrees of merit and demerit.

3. It is plain also, that man only, of all other beings, is able to make a discovery of a first cause, the great author and maker of all things, which by us is called GOD. The animal creation is endowed with the power to move or rest at pleasure. 'Tis evident this faculty is not from matter itself, of which alone all things consist; therefore it must be from some other principal cause, viz. from GOD. We see the animals are all endowed with native motion, life in the most perfect degree, and the quality of sensation; that is, they are capable of seeing, hearing, tasting, smelling, and feeling, of all those objects which come within the reach of any of these five senses. These creatures are therefore called animals, because they have the faculty of life, or are endowed with a living soul. But man alone is capable of using his language and reason to the noblest purposes, viz. the finding out the being and perfections of GOD, his providence, and the certainty of a future state after death. All creatures are, in one sense, images of the Deity, being formed after the ideas of the divine mind, and stamped with signatures of his wisdom, power, and goodness; but man is so in a peculiar sense. He is a more noble creature in GOD's works, who was to be Lord of all; and he is the only rational inhabitant of this world. But then it is true, that GOD has made all creatures to be happy in themselves, as well as useful to each other. According to the Poet:

Has GOD, thou fool! work'd solely for thy good,
 Thy joy, thy pastime, thy attire, thy food?
 Who for thy table feeds the wanton fawn,
 For him as kindly spread the flow'ry lawn:
 Is it for thee the lark ascends and sings?
 Joy tunes his voice, joy elevates his wings.
 Is it for thee the linnet pours his throat?
 Loves of his own and raptures swell the note.
 The bounding steed you pompously bestride
 Shares with his lord the pleasure and the pride.
 Is thine alone the seed that strews the plain?
 The birds of heaven shall vindicate their grain.

Thine

Thine the full harvest of the golden year?
 Part pays, and justly, the deserving steer.
 The hog that plows not, nor obeys thy call,
 Lives on the labours of this lord of all.

Answer, by Z. O. to Master Vicory's Question, inserted June 6.

BESECT any two sides of the triangle, (formed by the three pillars) raise a perpendicular on the bisection, and at the intersection of them will be the centre; then from the centre to each pillar will be formed a right-angled triangle, whose base will be 244 feet, and perpendicular 120 feet.

Then as the base, 244 feet, ————— 2.387389

Is to the radius, ————— 10.

So is the perpendicular 120 feet, ————— 2.079181



12.079181

2.387389

To the tangent of the angle 26 deg. 11 min. ————— 9.691792

As the sine of the angle 26 deg. 11 min. ————— 9.644680

Is to the perpendicular, ————— 2.079181

So is the radius, or sine of the angle, ————— 10.

12.079181

9.644680

To the hypotenuse, or 272 feet, nearly the length
 of the rope required, ————— } 2.434501

Answer, by Amos Oxenham, of Buckfastleigh, to J. Lathy's Question, inserted June 13.

AS the time the index takes in traversing round the dial was not given, which should be, (for it requires an answer according to the time it takes in traversing) I suppose the Question was ordained for the index to traverse round the circumference in one minute; if it was, the circumference must be 6.666 inches; which being divided by 3.141592, the circumference of one inch diameter

diameter gives 2.122, the diameter of the dial, and half the diameter, which is 1.61 inches, is the length of the index.—But if the index takes one hour in traversing round, (which I suppose not) the circumference must be 400 inches; which, divided as above, gives 127.323 inches diameter; whose half is 63.66 inches, the index's length.

Answer, by the same, to J. M's. Question, inserted June 13.

DIVIDE A's part, viz. 1 acre, or 160 yards, by 7.85398, which is the area of unity in diameter; and its quotient is 203.7182 peaches, the square of A's diameter; and double, it is 407.4364, the square of B's and A's diameter; and treble, it is 611.1546, the square of C's, B's, and A's diameter.

The square root of A's diameter is 14.272 peaches; whose half is 7.136 peaches, A's length from the centre. The square root of A and B's diameter is 20.185; whose half is 10.092, B's length from the centre. And the square root of A, B, and C's diameter is 24.721; whose half is 12.360, C's length from the centre.

A QUESTION, by L. of Fleet-Street, London.

FOUR persons, viz. A, B, C, and D; suppose A to be placed at the bottom of a tower, B on the top, C 15-8ths miles distant on a level plain, to discharge a cannon, at what distance must D be placed from C, in the same direction, to discharge another cannon, that the sound of D's cannon and ball of C's may arrive at A together? And if B lets fall a ball of iron from the top of the tower, at the sight of the discharge of D's cannon, to meet C's ball, and D's sound at A, Quere, the height of the tower, and the length of a line from the top, B to D?

A REBUS, by Amelia, of Temple-Coombe.

A Poet who by the learned is admir'd;
 The name of the fair whom Orpheus desir'd;
 The god that presides o'er wisdom, they say;
 A city in England polite and gay;
 The son of Ulysses must next be nam'd;
 Likewise a hero for courage much fam'd.
 Join those initials, a little time to employ,
 You will see what in life we all wish to enjoy.

An ENIGMA, by Maria Langdon.

UNHURT I flourish 'midst the storms of care ;
 And tho' a cumb'rous load of earth I bear,
 With rapid speed I rove from pole to pole,
 Nor can insidious man my flight controul.
 O'er Zembla's rocks and Libya's sands I hie,
 In distant courts become a secret spy ;
 I make my voyage o'er the liquid world,
 Where winds have bluster'd, and the billows curl'd.
 I view the numerous nations of the deep,
 Where vast Leviathens their empire keep ;
 And know (tho' strange it may appear to you)
 I can recal past ages to my view.
 In me what graces, what pure virtues shine !
 What heavenly forms and innate beauties join !
 Yet oft, alas ! I stoop to low desire,
 And doat on earth, and fancied good admire.
 Too oft my thoughts are fully'd and dispers'd,
 While I in grosser clay remain immers'd ;
 But, as the gen'rous falcon, long immur'd
 In doleful cell, by osier bars secur'd,
 Laments her fate, 'till flitting swiftly by
 The ærial prize attracts her eager eye,
 Impatient of her jail, and long detain'd,
 Breaks thro' the bounds her liberty restrain'd ;
 And having gain'd the point by Heaven design'd,
 Soars 'midst the clouds, and proves her high-born kind ;
 So when awaken'd, I impartial view
 My wondrous self, and my own ways pursue :
 How vain's the transient show of things around !
 What worthless baits are guilty pleasures found !
 I laugh with scornful pleasure at the rage
 And the vain blust'ring of the frantic age ;
 The transient glory of the world despise,
 And with an upward flight affect the skies !

EPIGRAMS, by Amicus.

DICK, after drunk, when crop-sick, gravely swore
 That whilst he breath'd, he never wou'd drink more ;
 Dick daily tipsy grows, nor perjur'd thinks
 Himself, but swears he breaths not whilst he drinks.

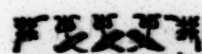
I heard last week, friend Edward, thou wast dead ;—
 I'm very glad to hear it too, cries Ned.

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[Number 18.]

Of the EXCELLENCY of HUMAN REASON.


 have a full conviction of the excellency of our Reason, and the strict obligation we are under of improving it to all possible perfection, we need only compare it with what we have most active and accomplished on earth, and consider the rank it holds there, and the functions it performs. When we examine the various animals with which nature is universally peopled, we discover in them all a certain industry and just precaution in the means they chuse for nourishing and rearing up their young. They have an imitation of Reason, because all their actions tend to a particular point ; and we cannot mistake in them the operation of an infinite Wisdom and Power, which hath varied their manner of life, and imprinted on each species a method of proceeding which is never disconcerted : however, we are not to suppose them possessed of understanding, since they are entirely destitute of Reason. If they thought and reasoned, we should not see them embarrassed, stupid, and intractable, when taken out of the way of life which is peculiar to each species. If a spider had all the skill of a weaver, she would make something else besides her web. Were the swallow as skilful as a mason, she would build with other materials than mortar. Were animals once capable of thought, they would not be limited to one invariable track, and new ideas would be infused into their minds. The principle of Reason would not be unfertile in them, but would discover itself by an air of curiosity, by new efforts and new works, and the variety of their thoughts would not fail to diversify their industry. It is quite otherwise with respect to the industry of man : he has not received, like other animals, an impression of hability and vigour for producing an uniform operation by proportionable organs. The Reason of man is an active and fruitful principle, which knows, and would be perpetually enlarging its attainments ; which deliberates, wills, and chuses with freedom ; which operates

operates, and, if we may use the expression, daily creates new works. Reason has even enabled men to imitate the fabric of the world, in a sphere that regularly exhibits its movements and revolutions, and this faculty procures to him something still more beneficial and noble : it makes him acquainted with the beauty of order, to the end it may be the subject of his admiration, and that he may relish and observe it in all his performances. He can even imitate the Deity, and his Reason renders him the image of that Deity upon earth.

It not only makes him acquainted with the exterior, the beauty and value of every object, but likewise gives him the real enjoyment thereof. It is this Reason which constitutes him the Master and Monarch of all the earth, and acquires him the possession and sway of his Empire.

It is true, indeed, man is not invigorated with the agility of birds, who are every moment wafted by their wings to a large distance : he is not fortified with the strength of those animals who are armed with horns, strong talons, and destructive teeth : much less is he arrayed like them by the hand of Nature ; he comes into the world neither with furs, nor plumes, nor scales, to defend him from the injuries of the air. Does such a destitution comport with the Lord of the earth ? But he has received the gift of Reason, and is therefore rich and strong, and plentifully accommodated with all he wants. This informs him, that whatever animals enjoy, it is all for his use ; that in reality they are his slaves ; their lives and services are at his disposal. Would he in one season change the habit that clothes him in another, the sheep resigns to him her fleece, and the silk-worms spin for his use a more light and gorgeous robe. The animals sustain him, and keep centry at his door : they combat for him ; they cultivate his lands, and carry his loads.

Nor do the animals alone lend him their agility and vigour : Reason makes the most insensible creatures contribute to his service ; it causes the oaks to descend from the mountains, and forces the stones to start from their quarries to furnish him with an habitation. Would he change the climate, cross the seas to distant lands, and either carry any of his superfluities thither, or bring back from thence what he wants, he makes the mobility of the waves and winds subservient to his designs. Reason places the elements and metals in subjection to his necessities, and every object around him is submissive to his laws.

As inconsiderable as he is in bulk, his Reason furnishes him with a power, which is only bounded by the earth he inhabits : his desires are accomplished at each extremity of the globe ; and, if we may use the expression, he brings these together when he pleases, and establishes an intercourse between them, without stirring

ring from his own habitation. He paints his very thoughts in writing; and his letters, without any trouble to him, are circulated thro' nations, and intimate his will to a people three thousand leagues distant from him. He corresponds with the whole earth, and after his death is even capable of entertaining the latest posterity. It is impossible to pursue Reason through all her wonders; she enriches and adorns every State, and may be thought as admirable in the fingers of artists, where she proves a source of beauties and accommodations, as she is in the discourse and writings of the learned, where she appears an inexhaustible treasure, as well of instructions and relief, as of consolation and pleasure.

To such valuable productions and precious advantages, Reason joins a set of privileges that still ennoble her the more: she is the centre of the works of God on earth; she is their end, and constitutes their harmony. Let us take Reason but a moment from the world, and suppose mankind destitute of her influence, all union would cease to subsist among the works of the Deity. The sun enlightens the earth; but this earth is insensible, and wants none of that lustre. The rains and dews, aided by the warmth of that amiable orb, give vegetation to the seed, and cover the fields with harvests and fruits: but these are all lost riches, and there are none to gather or consume them. The earth will undoubtedly nourish the animals; but these animals are insignificant for want of a master to exercise their good qualities, and concentrate their services. The horse and ox have strength sufficient to enable them to draw or carry very weighty loads; their feet are armed with horn, capable of resisting the most rugged ways; but they neither needed so much force, nor so strong a horn, to qualify them for grazing in the meadows where they seek their pasture. The sheep is charged with the weight and impurities of her fleece, and the cow and goat are incommoded with the redundancy of their milk. The earth incloses in her bosom stones fit for building, and metals proper for the formation of all sorts of vessels; but she has no guest to lodge, nor any workmen to employ these materials: her surface is a spacious garden, but not beheld by any spectator: all nature is a charming prospect, but afforded to none. Let us restore man, and replace Reason on the earth; intelligence, relations, and unity, will immediately reign through every part; and the very things which did not seem created for man, but more immediately for plants or animals, will have some relation to him by the services he receives from those animals and plants. The gnat deposits her eggs in the water, and they produce a species of vermin that live a considerable time before they inhabit the air, and are the usual sustenance of fish and water-fowl. All these are made for man: it is therefore to his advantage that gnats should exist.

In a word, Reason not only renders man the centre of the creatures who surround him, but likewise constitutes him their Priest : he is the Minister and Interpreter of their gratitude ; and it is by his mouth that they offer their tribute and praise to him who has formed them for his glory. The diamond is neither acquainted with its own value, nor knows from whom it received its trembling lustre. Animals are ignorant of him who clothes and sustains them : the sun himself is insensible of his Author : Reason alone discovers him ; and as she is placed between the Deity and creatures of no understanding, she is conscious that in using these creatures, gratitude to God, adoration and love, are incumbent on her. Without her presence, all nature would be mute ; but, by her mediation, every part of it proclaims the glory of that Being, from whom they received their existence and amiable qualities. Reason alone is sensible she is in his presence ; she alone knows what she receives from his bounty, and enjoys the ineffable happiness of being able to adore him for all that is either in or around her : and as there is Reason upon earth, consequently there ought to be Religion ; and man should be devout in proportion to his rationality. It is apparent that his Religion is only weak, according as his Reason is sunk and perverted ; which always happens, when he obstinately desires attainments that surpass him, or neglects to enrich himself with what was intended for his instruction and exercise.

This is a slight sketch of the advantages and prerogatives of Reason ; and they are doubtless so considerable, that man, far from having any cause to complain of his condition, ought to be surprized at the prodigious variety of informations and productions he is capable of accomplishing : and the more sensible he is of the dignity and excellence of Reason, the more he perceives the necessity of cultivating and improving it : but the capital point, wherein this cultivation consists, is to be constantly exercising our faculties on objects suited to their power, and which make us better and more happy.

ANECDOTE of a GERMAN AMBASSADOR.

A German Ambassador at the French Court delivered his message in Teutonic ; which, when a certain Grandee heard, and took notice of its harsh and strong emphasis, he swore 'twas his opinion that this was the language wherein God cursed Adam, Eve, and the Serpent. The German turning to him, answered briskly, *'Tis possible, Monsieur, it may be so ; but then I hope you will grant that French was the occasion of this curse, when the Devil chose*

chose to tempt Eve in that language for its effeminacy, wheedling her a la Mode de Paris to eat the forbidden fruit.

The following is a Copy of a Bill which was stuck up at Richmond, on Saturday the 4th of June, the King's Birth-day, close to the Play Bill for that Day.

By Command of the KING of KINGS,
And at the Desire of all who love his Appearing,
At the THEATRE of the UNIVERSE,
On the EVE of TIME, will be performed,
The GREAT ASSIZE, or DAY of JUDGEMENT:

THE SCENERY, which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of the inhabitants of the whole world, in their various and proper colours; and their customs and manners will be so exactly and so minutely delineated, that the most secret thought will be discovered.

THIS THEATRE will be laid out after a new plan, and will consist of *pit* and *gallery* only: and, contrary to all others, the *gallery* is fitted up for the reception of people of high (or heavenly) birth; and the *pit* for those of low (or earthly) rank. N. B. The *gallery* is very spacious, and the *pit* without bottom.

To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can miss them who are not totally blind. The door which opens into the *gallery* is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. But the door that gives entrance into the *pit*, is very wide, and very commodious; which causes such numbers to flock to it, that it is generally crowded. N. B. The strait door leads towards the right hand, and the broad one to the left.

It will be in vain for one in a tinselled coat, and borrowed language, to personate one of high birth, in order to get admittance into the upper places; for there is one of wonderful and deep penetration, who will search and examine every individual. And all who cannot pronounce Shiboleth in the language of Canaan, or have not received a white stone and new name, or cannot prove a clear title to a certain portion of the land of Promise, must be turned in at the left hand door.

The PRINCIPAL PERFORMERS are described in 1 Thess. iv. 16. 2 Thess. i. 7, 8, 9. Matt. xxiv. 30, 31. and xxv. 31, 32. Dan. vii. 9, 10. Jude xiv. 15. Rev. xx. 12—15, &c. But as there

there are some people better acquainted with the contents of a PLAY BILL, than the Word of GOD, it may not be amiss to transcribe a verse or two for their perusal.

"The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that obey not the Gospel, but to be glorified in his Saints. A fiery stream issued and came forth from before him: a thousand thousand ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened. And whosoever was not found written in the book of life, was cast into the lake of fire."

ACT FIRST of this grand and solemn Piece,
Will be opened by an Archangel, with the sound of a trumpet.

ACT SECOND,
Will be a PROCESSION of SAINTS in white, with golden harps, accompanied with shouts of joy, and songs of praise.

ACT THIRD,
Will be an Assemblage of all the Unregenerate.
The MUSIC will consist chiefly of cries, accompanied with weeping, wailing, mourning, lamentation, and woe.

To conclude with an Oration by the

SON OF GOD.

It is written in the 25th of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: "*Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he say to them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.*"

After which the CURTAIN will drop.

Then! O to tell!

Some rais'd on high, and others doom'd to hell!
These praise the Lamb, and sing redeeming love,
Lodg'd in his bosom, all his goodness prove:
While those who trampled under foot his Grace,
Are banish'd now for ever from his face.
Divided thus, a gulph is fix'd between,
And (Everlasting) closes up the scene.

TICKETS for the pit, at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh. To be had at every flesh-pleasing assembly. *Romans viii. 13.*

TICKETS for the gallery, at no less rate than being converted, forsaking all, denying self, taking up the cross, and following

following Christ in the regeneration. To be had no where but in the word of God, and where that word appoints.

Thus will I do unto thee, O Israel: and because I will do thus unto thee, prepare to meet thy God, O Israel. Amos iii. 12.

To the P R I N T E R,
S I R,

BY the following account current, said to be found in the Court of Requests about three and thirty years ago, we may fix the Standard of Corruption during the Administration of Sir Robert Walpole, and perceive the gradual increase under the present ostensible Tool of the invisible Minister; he who pretends to do nothing, and yet is known to suffer nothing to be done without his advice; he who wounds our Liberties in the dark, by the assistance of Scotch Jacobites, and English Tories; and, what is worse, by modern Whigs, the most dangerous enemies of this once free country.

A very extraordinary Account current, said to be found in the Court of REQUESTS, March 1741.

His Honour Debtor to A. B.	l.	s.	d.
For travelling charges, the ways being exceeding bad,	25	0	0
For an evening's attendance to hear the speech, —	2	2	0
For a motion of course, — — —	5	5	0
For a speech of half an hour about nothing, —	10	10	0
For a joke, to put the House in a good humour, —	2	2	0
For a project relating to ways and means, — —	53	0	0
For my usual vote with relation to, — — —	10	10	0
For ditto on the augmentation, — — —	10	10	0
Remitted to ———, for five votes, — — —	26	0	0
For five ordinary Ayes, and as many ordinary Noes,	100	0	0
For one capital No, — — — —	100	0	0
For a suit of birth-day clothes, — — —	25	0	0
For new liveries for ditto, — — —	18	0	0
For nine attendances, according to order, — —	18	1	0
	404	2	0

Per

Per Contra Creditor.					l.	s.	d.
By cash,	—	—	—	—	50	0	0
By ditto,	—	—	—	—	100	0	0
Ditto,	—	—	—	—	21	0	0
Ditto,	—	—	—	—	10	10	0
By making two Excisemen,	—	—	—	—	20	0	0
By a pair of gloves,	—	—	—	—	150	0	0
					351	10	0
					404	2	0
Balance, - - -					52	12	0

You see, Sir, by this account, which I suppose to be a very fair one, how moderate in their demands the ministerial Hirelings were about thirty years ago, and what large strides Corruption has made in the reign of an oeconomical P——ce, and during the Administration of a man who has affected to disclaim all the unfair arts of Bribery to carry his schemes of Government into execution. Another time, Sir, I may possibly present you with an account current of the present year, which may afford your readers some matters of speculation, though not of wonder.

Your's, &c.

PERTINAX.

On the fickle Disposition of the ENGLISH.

THERE is certainly nothing so very fickle in the world as the natural and general dispositions of Englishmen: they are fond of all novelties, whether they lead to fame or destruction, fortune or death. Every thing new hath its charms, and all things are pursued with an equal avidity. Their prejudices and affections are much of the same duration; and when we mean to describe any other people as well as our own, there cannot be any allegory so applicable as the *igneous* one that follows.

For example, we have always compared the French to the fuel of their own country, *faggots*, which kindle quick, blaze, and soon burn out.

The Dutch are slow in lighting, like their *turfs*; but burn well to their very ashes, which hold a heat to the very last, without blazing at all.

The English are like their own sea-coal fires, which catch quick, and make a great smoke; but, if they are not continually rummaged and stirred with the poker, they die away, and soon go out.

It

It is thus with our vices and follies in general, our tenets and passions for religion or politics : we catch any new matter in a moment ; but, unless we are kept continually roused, stirred, and poked up, we forget the business we began upon ; and the most material, or the most trifling circumstances of life, are but the wonder and roar of nine days.

To-day we throw up our greasy caps for Wilkes ; to-morrow he passes from the Mansion-House to Prince's-Court unnoticed. To-day, who is so great as Mr. Pitt ? To-morrow, who so disregarded ? Our passions of hatred and admiration are much the same : in the year 1745 we were all rage and blood against the *Scotch rebels* ; in the year 1774 we confer every dignity, every honour, every lucrative situation, nay restore to the sons the identical estates that their fathers forfeited in arms against *this country*. The people of England are in some respects just observers of the Christian doctrine ; for, after receiving one blow upon the cheek, they will turn their faces and take a second. In our *charities* we are as variable as our pleasures : when the Foundling-hospital was first established, it was the fashion to frequent it, and subscribe to it. Every Lady of quality made it a part of her day's amusement to attend it, and every old sinner that died left something towards the support of it. New hospitals rising into the air, took off the zeal for this ; though at first Dukes and Dutchessees were sponsors for the foundling children : all the fashion was for the foundling : plays were written and so called ; and odes, novels, and romances, all took their subjects and their titles from this laudable institution. A new charity again soon turned the tide of charitable and religious fashion. Mr. Robert Dingley introduced a new object for the attention of the polite, and he built a house to invite prostitutes to repentance, and called it by the sober name of the *Magdalene*. This tickled the fancy of the belles of quality ; and the pulpit thunder of Dr. Dodd, with the idea of seeing repentant beauty, drew all the world to subscribe to and frequent this new institution. The *Magdalene* had scarcely turned out a dozen Saints, before the *Assylum* started up at Westminster-bridge on another plan ; and, though the old *Magdalene* house was deserted, and a new one was built in St. George's-Fields, nevertheless the novelty of the *Assylum* took away the attention from the other.

Preaching is a fashion as well as other things : one day they gallop after Romaine, then after Westley, then after Dodd, and next after Madan. Pleasures are also of equal fluctuation : Ranelagh was ravishing ; now they are all for the Pantheon. Carlisle-house was once incantation ; now it is the Opera and the *Heinzel* : and he who has not seen her *swivel round* on the velvet toe, is reckoned a *Savage of the first class*, and totally unfit for

the company of the gentlemen and ladies of the true *bou ton* and *savoir vivre*.

These whimsies are not confined within any bounds : they prevail in every thing, and over every thing : they reign in our dresses, our words, our very diets ; no people can be so capricious. The French are accused of possessing more levity than any other people : without allowing them one certain virtue which we have not, *they are constant in their follies*.

One half year we all wear little hats, little coats, little swords, little wigs, short shoes, little buckles, and little heads. Whisk goes the change of fashion ; and in an instant, as if we were metamorphosed by order of the Lord Chamberlain, we come forth in large hats, large wigs, large buckles, long coats, long swords, high shoes, and large heads.

One day we are all turtle-mad ; another day we run after *Pils* and *Curry*, then after the *Fricandeaux* ; now raving for French dishes, next hunting after German cooks, and then dying for Italian *Maccaronie*.

It cannot be defined who is the grand *fashion-worker* ; but he hath us all as much under command as Torrè hath the fire-works : he hath only occasion to touch the train, and whiz we go off like gunpowder.

There cannot be a favourite song with the English : they love darlings ; but they must not have them long. A man, who would wish to remain in their good graces, should be as recluse as possible, and only come forth like the sun, that has been under a cloud, to be admired the more.

A man, who is the idol of the people, without an error may become their neglect ; and he who is their hatred, by a steady perseverance may regain their favour. Shakespeare, in the following words, gives us an excellent picture of the change of opinions :

A habitation giddy and unsure
Has he that builds upon the vulgar hearts.
O thou, fond many ! with what loud applause
Didst thou beat Heaven with blessing Bolingbrook,
Before he was what thou would'st have him be.
——— What trust is in these times ?
They that when Richard liv'd would have him die,
Are now become enamour'd of his grave.

REFLECTIONS on the ABSURDITY of various FASHIONABLE
CUSTOMS and CEREMONIES.

I Have been led into a reflection upon the many useless, superfluous, inconsistent, and troublesome customs and ceremonies, which

which still subsist among us in our most social and entertaining meetings ; and which are so absurd and ridiculous in themselves, that they rather serve to confound and perplex, than to support the dignity of society, or give consequence to individuals.

True politeness consists in ease, to which good sense is an happy auxiliary. Form and false parade sticks close to the ignorant and the vulgar.

I have seen two Ladies, from Cateaton-street, stand for five minutes curtsying with, " No, Madam ; indeed, Madam ; 'pon " my honour, I cannot go first, Madam ;" and perhaps raining all the time :—and all this was about who should first ascend the step to a greasy hackney coach.

In entering into a room, public or private, you will eternally find two old frumps drawn forth in their stiffest silks, with fly caps on in the month of December, wrangling who shall first advance : by which diabolical ceremony the rear is thrown into disorder.

At dinner, again, if the mistress of the house helps some Lady first, the sweet creature, to shew her politeness, won't touch her victuals till the table is served round ; by which means she loses the comfort of her dinner, her meat being quite cold before she tastes it ; and if any thing better than usual is provided for her, she is sure not to touch it, by way of shewing her manners.

There is another most dissonant and perplexing custom, which is that of drinking healths at table ; and we certainly have the best reason for dropping such a troublesome custom, when we have so good an example in all crowned heads, who never suffer so teasing a ceremony amongst them.

It is my misfortune to visit some houses where six children dine at table ; and Mamma, to shew her good breeding and manners, has taught all her squeaking brats to drink every person's health at the table ; and therefore we have nothing in our ears but the dull repetitions of these children, to shew their observance of their Mamma's dictates.

Drinking of healths does not stop here, but in large societies is the pest of every sensible ear, where you will have a pudding-stuffed Alderman echo some Common Councilman's health, and desire the vibration to be continued ten deep ; when a culinary echo is returned of, " Thank you, thank you, thank you, Sir." I belong to one of the most vociferous clubs in town, where, independent of their natural and acquired noise, they keep eternally bellowing the President's health ; so that before one mouthfull can succeed to another, I am continually interrupted with, " Captain,—Sir, your health !"——For the universal peace of every table I mention this, in hopes an universal reformation in the custom may be adopted. Sometimes I have pretended not to

hear this offensive salute, in hopes thereby I might escape making a reply ; when, to my mortification, some formal big-nosed old fellow waited till I was ready ; nor would his good manners suffer him to drink, until he had received my *bow and thanks*.

The origin of this custom arose from a serious circumstance, when the natural enemies of the British Islanders were often wounded or murdered by their invaders at the very time the cup was to their mouths : from whence the expression of *I pledge you* was introduced ; that is, a second person pledged himself for the safety of him who was drinking ; and he that took the cup drank health to him who pledged himself for his safety.

Now, as while we are drinking, there is no great danger of having one's throat cut, there is no pressing occasion to drink every body's health, as we do not look for any protection at their hands ; and therefore I would recommend all my readers to take example from the Court, and at once abolish this troublesome and ridiculous custom, in which there is such a repeated sameness.

There is yet another custom, which of all others tires the senses, and stupifies the fancy. This is the absurd parade of asking some pouting Miss to sing, who will bear teasing for a full hour before she complies ; and then, in a most wretched squall, she disturbs your ears for an hour ; for when once set off, she rattles away like the clack of a mill, while all the company are under the necessity of praising this screaming devil for the very torture she has given them.

Others, again, are plaguing some ass of a fellow for a song ; who begins braying in a most dissonant tone, without one requisite to please ; and if you don't keep renewing your solicitation for the continuance of his noise, he thinks himself used very ill.

Whenever a Lady or a Gentleman has a fine voice, it is sensible to ask them to sing, and it is good-natured when they comply ; but when the resolution is made of a company singing alternately, it is enough to confound one's senses.

VOLUME LXIV. PART I. *of the* PHILOSOPHICAL TRANSACTIONS, *giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World.*

FROM this volume, which is now first published, is selected the following curious letter from the Rev. Dr. Priestley, to Sir John Pringle, on the noxious quality of the effluvia of putrid marthes :

DEAR SIR,

Redde, Dec. 16, 1773.] — HAVING pursued my experiments on different kinds of air considerably farther, in several respects, than

than I had done when I presented the last account of them to the Royal Society ; and being encouraged by the favourable notice which the Society has been pleased to take of them, I shall continue my communications on this subject : but, without waiting for the result of a variety of processes, which I have now going on, or of other experiments which I propose to make, I shall, from time to time, communicate such detached articles as I shall have given the most attention to, and with respect to which I shall have been the most successful in my enquiries.

Since the publication of my papers, I have read two treatises written by Dr. Alexander, of Edinburgh, and am exceedingly pleased with the spirit of philosophical enquiry which they discover : they appear to me to contain many new, curious, and valuable observations ; but one of the conclusions which he draws from his experiments, I am satisfied, from my own observations, is ill founded, and, from the nature of it, must be dangerous : I mean his maintaining that there is nothing to be apprehended from the neighbourhood of putrid marshes.

I was particularly surprized to meet with such an opinion as this, in a book inscribed to yourself, who have so clearly explained the great mischief of such a situation in your excellent treatise on the diseases of the army. On this account I have thought it not improper to address to you the following observations and experiments, which I think clearly demonstrate the fallacy of Dr. Alexander's reasoning, indisputably establish your doctrine, and indeed justify the apprehensions of all mankind in this case.

I think it probable enough that putrid matter, as Dr. Alexander has endeavoured to prove, will preserve other substances from putrefaction ; because, being already saturated with the putrid effluvium, they cannot readily take any more : but Dr. Alexander was not aware that air that is loaded with putrid effluvium is exceedingly noxious when taken into the lungs. I have lately, however, had an opportunity of fully ascertaining how very noxious such air is.

Happening to use at Calne a much larger trough of water, for the purpose of my experiments, than I had done at Leeds, and not having fresh water so near at hand as I had there, I neglected to change it, till it turned black, and became offensive, but by no means to such a degree as to deter me from making use of it. In this state of the water, I observed bubbles of air to rise from it, and especially in one place, to which some shelves, that I had in it, directed them ; and having set an inverted glass vessel to catch them, in a few days I collected a considerable quantity of this air, which issued spontaneously from the putrid water ; and, putting nitrous air to it, I found that no change of colour or diminution ensued ; so that it must have been, in the highest degree, noxious.

noxious. I repeated the same experiment several times afterwards, and always with the same result.

After this, I had the curiosity to try how wholesome air would be affected by agitation in this water ; when, to my real surprize, I found that after one minute only a candle would not burn in it ; and, after three or four minutes, it was in the same state with the air which had issued spontaneously from the same water.

I also found that common air, confined in a glass vessel, in contact only with this water, and without any agitation, would not admit a candle to burn in it after two days.

These facts certainly demonstrate that air, which either arises from stagnant and putrid water, or which has been for some time in contact with it, must be very unfit for respiration : and yet Dr. Alexander's opinion is rendered so plausible by his experiments, that it is very possible that many persons may be rendered secure, and thoughtless of danger, in a situation in which they must necessarily breathe it. On this account, I have thought it right to make this communication as early as I conveniently could ; and as Dr. Alexander appears to be an ingenuous and benevolent man, I doubt not but he will thank me for it.

That air issuing from water, or rather from the soft earth, or mud, at the bottom of pits containing water, is not always unwholesome, I have also had an opportunity of ascertaining.—Taking a walk, about two years ago, in the neighbourhood of Wakefield, in Yorkshire, I observed bubbles of air to arise, in remarkably great plenty, from a small pool of water ; which, upon enquiry, I was informed had been the place where some persons had been boring the ground, in order to find coal. These bubbles of air having excited my curiosity, I presently returned with a bason, and other vessels proper for my purpose, and having stirred the mud with a long stick, I soon got about a pint of this air ; and, examining it, found it to be good common air, at least a candle burned in it very well. I had not then discovered the method of ascertaining the goodness of common air, by a mixture of nitrous air. Previous to the trial, I had suspected that this air would have been found to be inflammable.

I shall conclude this letter with observing, that I have found a remarkable difference in different kinds of water, with respect to their effect on common air agitated in them, and which I am not yet able to account for. If I agitate common air in the water of a deep well, near my house in Calne, which is hard, but clear and sweet, a candle will not burn in it after three minutes. The same is the case with the rain water, which I get from the roof of my house. But in distilled water, or the water of a spring well near the house, I must agitate the air about twenty minutes before

fore it will be so much injured.—It may be worth while to make further experiments with respect to this property of water.

In consequence of using the rain water, and the well water above-mentioned, I was very near concluding, contrary to what I have asserted in my printed papers, that common air suffers a decomposition by great rarefaction : for when I had collected a considerable quantity of air, which had been rarefied about four hundred times, by an excellent pump made for me by Mr. Smeaton, I always found that when I filled my receivers with the water above-mentioned, though I did it so gradually as to occasion as little agitation as possible, a candle would not burn in the air that remained in them. But when I used distilled water, or fresh spring water, I undeceived myself.

I think myself honoured by the attention which from the first you have given to my experiments ; and am, with the greatest respect,

Dear Sir,

Your most obliged humble servant,

J. PRIESTLEY.

P. S. I cannot help expressing my surprize, that so clear and intelligible an account of Mr. Smeaton's air-pump should have been before the public so long as ever since the publication of the forty-seventh volume of the Philosophical Transactions, and yet that none of our philosophical instrument makers should attempt the construction. The superiority of this pump to any that are made upon the common plan, is, indeed, prodigious. Few of them will rarefy more than one hundred times, and, in a general way, not more than sixty or seventy times ; whereas this instrument must be in a poor state indeed, if it does not rarefy two hundred, or three hundred times ; and when it is in good order, it will go as far as one thousand times, and sometimes even much farther than that : besides, this instrument is worked with much more ease than a common air-pump, and either exhausts or condenses at pleasure. In short, to a person engaged in philosophical pursuits, this instrument is an invaluable acquisition. I shall have occasion to recite some experiments, which I could not have made, and which, indeed, I should hardly have dared to attempt, if I had not been possessed of such an air-pump as this.—It is much to be wished, that some person of spirit in the trade would attempt the construction of an instrument, which would do great credit to himself, as well as be of eminent service to philosophy.

ANECDOTE of ALCIBIADE.

ALCIBIADE being blamed by all his friends for cutting the tail of his dog that was remarked by every one for his beauty,

beauty, told them he did it that the Athenians might amuse themselves by blaming him for that, and so he might escape a worse censure ; which was no bad policy, as when people envy or find fault with small matters, they often pass over greater.

Remarkable ANECDOTE of an HIGHWAYMAN, now under Sentence of Death in Newgate.

HA W K E the highwayman (now under sentence of death) being one evening on the look-out, stopped a gentleman, and bid him deliver. The gentleman protested he had no money, and was then flying from his creditors, in order to avoid a gaol. Hawke pitying his unhappy situation, asked him how much would relieve his wants ? He was answered, *Thirty guineas*. He then directed the gentleman to go to a house not far off, and wait till Nine o'clock in the morning, and he would bring him something that would relieve him : accordingly, before the time expired, Hawke made his appearance ; and, to the no small joy of the gentleman, made him a present of fifty guineas ; adding, " Sir, I present this to you with all my heart, wishing you well ; " you are welcome to it." Upon which Hawke took his leave, and went away immediately.

C R I B E R Y.

A Poor man once a Judge besought
 To judge aright his cause,
 And with a pot of oil salutes
 This judger of the laws.
 My friend, quoth he, thy cause is good ;
 He, glad, away did trudge :
 Anon his wealthy foe did come
 Before this partial Judge.
 A hog, well fed, this churl presents,
 And craves a strain of law ;
 The hog receiv'd, the poor man's right
 Was judg'd not worth a straw.
 Therewith he cry'd, O ! partial Judge,
 Thy doom has me undone ;
 When oil I gave, my cause was good,
 But now to ruin run.
 Poor man, quoth he, I thee forgot,
 And see thy cause of foil ;
 A hog came since into my house,
 And broke thy pot of oil.

On the different Kinds of SALUTATION used by different Nations.

THE Idumeans, at their meetings, used to speak these words,
The Lord be with you.

The true Hebrews, saluting each other, said, God save you, my brother.

The Philosophers were wont to say, Go in a good hour.

The Thebans said, God give you health.

The Romans salutations were as if they would say, God send or give you good fortune.

The Sicilians said, God keep you.

The Carthagenians did not use any salutations by speeches at their meetings; but, as a sign of love and friendliness, they would kiss their right hands each together, and then kiss one another.

The Moors likewise, at their meetings, kiss the right shoulder of one another; and when they take leave for their departure, then they kiss each other's knee.

In Italy they have three several kinds of salutations for the day. In the morning they say, *Dio vi dia il buono giorno*, God give you a good morrow: at mid-noon, *Dia vi dia salute*, God give you health: and at evening they say, *Buona sera*, Good even. They say also many times, *Mi raccomando*, I commend me to you: and after two or three hours of the night is past, then they say, *Dio vi dia la buona notte*, God give you the goodness of the night. Sometimes they are also accustomed to say, *Iddio vi contenti*, God content ye.

In the kingdom of Valencia, in Spain, when men meet together, they salute each other in this manner: Gentle Sir, you are well come: and, at the departing, the one saith, God remain with you; and the other replieth, Go in a good hour.

In Catalonia, such persons as chance to meet together, salute one another thus: You are very well arrived here, Sir.

In Castile some use to say, God keep you; others, God be with you: and when they leave each other, the one saith, God conduct you; and the other answereth, The blessed Angels bear you company. Some also use to say, With your good grace and favour; and others, Adieu, Sir. In the court some use to say, I kiss the hands of your Mercy; and some others, I kiss the feet of your Honour or Worship. Which submissive salutations are altogether vain, and (for the most part) delivered with feigning and dissimulation; for many offer to kiss the hands and feet of one another, that would much rather cut them off, than any way kiss them, desiring indeed to see each others utter ruin: and certainly (methinks) that men of worth, authority, and respect, ought not to use any such salutations; because, to kiss the feet, hath some

absurdity in it; and, to kiss the hand, is a favour afforded by Kings and Princes, to such subjects as they think worthy of it.

But without going after so many follies, it is reasonable that we, who are Christians, should imitate Jesus Christ in saluting one another. The words indeed with which he saluted his Disciples were, Peace be with you. He instructed us also to salute houses at our entering into them, saying, Peace be in this house; but these are discontinued.

Epaminondas said, that until the age of thirty years, we should salute men thus: You are very welcome hither; for all this while it appeareth that they are but come into the world. From thirty, up to fifty, then to salute thus: Well be ye; because that then they know what the world is. And from fifty, descending down again, to say, Go in a good and blessed hour: for then it appears that they are beginning to take leave of the world; and that, as they had an entering into it, so there must needs be a departing from it.

TUNBRIDGE EPISTLE *from Lady Margaret to the Countess
of B**.*

A Monday it rain'd a great part of the day,
(Which is but a trifle to us that love play)
So we sat ourselves down, for an hour or two,
To taste the delights of a scramble at Loo:
There was I, and my aunt, and that plague Mrs. Black,
Who is sure to have all the good cards in the pack,
And the pert affectation of little Miss Sly,
Who knows how to make a good use of her eye:
With these, Lady Fretful, that seldom refuses
To think us all cheats, if her Ladyship loses;
And old Sir John Grumble, who, give him but Pam,
Is as still as a mouse, and as meek as a lamb.

Miss Harriot, who dotes upon motion and air,
Rides out about Ten, when the weather is fair,
And shews with what infinite freedom and grace
She keeps up her claim to be Queen of the chace;
So yesterday morning she saddled her nag,
To make a short visit to old Mrs. Wagg,
And was sorry to find the poor mortal in bed,
With an ugly complaint of a pain in her head:
Says she, "My dear Harriot, I vastly rejoice
To hear the sweet sound of your musical voice,
And cou'd you but do me the kindness to stay--
There's the two Mrs. Go-betweens over the way.

(And

(And I think my dear creature--I'm sure that you will)
We shall all be so snug at a pool at Quadrille."

The moment she spoke it, the thing was agreed,
(For who could refuse such a dear invalid?)
But scarce had the Ladies decided the places,
In hopes of a plentiful share of black aces,
When Thimble flew down to the parlour, and said,
In a kind of a scream, that her Lady was dead.
And so Mrs. Wagg is gone off of the stage,
And this is the humour and wit of the age.

E P I T A P H.

HERE lies Madam Wagg,
And we hope she's at rest;
But without Loo, and Brag,
She'll be sadly distressed.
So, lest Cards might be few,
In so distant a land,
She discreetly withdrew
With a pack in her hand.

FROM INFANCY. A POEM.

By HUGH DOWNMAN, M. D. *Just published.*

DR. Downman, in this piece, gives the following advice to mothers, with regard to their infant offspring:

"HEALTH is the greatest blessing man receives
From bounteous Heaven; by her the smiling hours
Are wing'd with transport; she too gives the soul
Of firmness; without her the head of toil
Would languid sink; the eye of reason fade.

To this then bend thy care, O parent Mind;
Array thy child in health; a nobler dress
Not gorgeous Majesty can boast; the thanks
Of future gratitude thou wilt receive,
More than if in his lap thou then should'st pour,
Profusely pour thy gold; or give him all
Thy herds, and bleating flock, tho' thousands range
Thy spacious meads, or clothe thy ample hills.

Would'st thou thy children bless? Attend the call
Of beckoning Nature, follow where she leads
Unerring guide: No labyrinth is here;
No clue of Ariadne wilt thou need
To Theseus given: Fair is her open path,
And strong the steady light she throws around,
Instinctive light, the surest safest guide.

Thy child is born. See, where the treacherous nurse,
 Or she who o'er Lucinia's right presides,
 Prepares the poisonous drench : Forewarn'd, beware :
 Within the fatal drug lurks death ; by this
 Thousands from yet untasted life retire,
 Thousands of infant souls ; yet, sanctified
 By custom, other causes are assign'd,
 And nature is accus'd of impious deeds
 She ne'er committed. Nature will preserve
 Whate'er she frames : Is physic needful then ?
 She has remark'd it well, and taught the child
 To seek its remedy : e'er yet the sun
 Hath from its birth incircled half the sphere,
 It asks, plain as expressive signs can ask,
 The mother's breast : Without a moment's pause
 Hear the mute voice of instinct, and obey.
 Know the first efflux from each milky fount
 Is nature's chymic mixture, which the attempts
 Of bungling art cannot supply ; this flows
 Gently deterfive, purifying, bland ;
 This each internal obstacle removes,
 And sets in motion the young springs of life.
 Hence too the mother is secure : The streams
 Health giving to her infant, flow to her
 Salubrious ; otherwise confin'd, or driven
 Back on the blood, what hath she not to fear ?
 The raging fever, from the fatal cause
 Holding its name, obstructions fierce, dire pangs
 Of torture, future cancers by the juice
 Of boasted hemlock not to be remov'd.

O Mother, (let me by that tenderest name
 Conjure thee) still pursue the task begun ;
 Nor unless urg'd by strong necessity,
 Some fated, some peculiar circumstance,
 By which thy health may suffer, or thy child
 Suck in disease, or that the genial food
 Too scanty flows, give to an Alien's care
 Thy orphan babe. O, if by choice thou dost—
 What shall I call thee ? Woman ? No, though fair
 Thy face as one of the angelic choir,
 Though sweetness seem pourtray'd in every line,
 And smiles which might become a Hebe, rise
 At will, crisping thy rosy cheeks ; though all
 That's lovely, kind, attractive, elegant,
 Dwell in thy outward shape, and catch the eye
 Of gazing rapture, all is but deceit ;

The

The form of woman's thine ; but not the heart.
 Drest in hypocrisy, and studied guile,
 This act detects thee, shews thee to have lost
 Each tender feeling, every gentler grace,
 And virtue more humane, more finely drawn
 And set by yielding Nature in the breast
 Of female softness, to have driven forth these
 By force, to have unsex'd thy mind, become
 The seat of torpid dull stupidity,
 Cold, and insensible to the warm touch
 Of generous emotions, lock't up close
 To shut out pity's entrance, who retreats
 Repining from her heaven-destin'd seat,
 Usurp'd by cruelty, the worst of fiends.

Hadst thou been treated thus, thou ne'er perhaps
 Hadst liv'd, so barbarously from thy sight
 To send a child of thine. O unblown flower !
 Soft bud of Spring ! Planted in foreign soil
 How wilt thou prosper ! Brush'd by other winds
 In a new clime, and fed by other dews
 Than suit thy nature ! From a stranger hand,
 Ah, what can infancy expect, when she
 Who bore thee in her womb so long, whose life
 Whose soul thou didst participate, neglects
 Herself in thee, and breaks the strongest seal
 Which Nature stamp'd in vain upon her heart.

O luckless babe, born in an evil hour,
 Who shall with watchful eye thy thousand wants
 Attend ? Explore with care the latent cause
 Giving uneasiness ? Thy slumbers guard ?
 And when awake, with nice sedulity
 Observe thy every turn ? A parent might ;
 A venal hireling cannot if she would :
 Though willing to perform her duty well,
 She feels not in her soul th' impulsive goad
 Of instinct, all the fond the fearful thoughts
 Awakening : Say at length that habit's power
 Can something like maternal kindness give,
 Yet e'er that time may the poor nursing die.

Verses addressed to a Gentleman, expressing some Fears of Death.

AND can my friend betray a fear
 To go, he *knows not when or where* ?
 Is it, because we know not why,
 So sad a thing for once to die ?

Is it so hazardous, my friend,
 On God, our maker, to depend ?
 That God to whom we being owe,
 Our guide and guardian here below ;
 Who all along the vale of life,
 In ev'ry scene of care and strife,
 Holds out his providential arm,
 To raise beneath, or shield from harm ?
 Is it for him so hard to save
 Our conscious being from the grave ?
 Oh no !—securely in the power
 That wak'd us at our natal hour,
 To us and ours in life so just,
 On Him in death, O ! let us trust :
 Safe in the hollow of his hand,
 Content to fall by whom we stand ;
 Of whom we kiss the chastening rod,
 And own the father in the God.

*Answer, by J. Weatherdon, of Newton Abbott, to the Question
 by J. B. of Penzance, inserted June 18.*

BY making the sum of the distance, difference of Latitude, and departure, equal to 441 miles, which it is conceived is the meaning of the Question, the solution will be as follows :

Suppose a right-angled triangle, similar to that which answers the condition of the Question ; the hypotenuse of which shall be 50 ; so will the perpendicular be 42.4, and the base 29.5. Then, per the nature of similar triangles,
 As the sum of the sides of the supposed triangle, 118.9 7.924818
 Is to the supposed hypotenuse, 50, ————— 1698970
 So is the sum of the sides of the given triangle, 441, 2644439

To the required hypotenuse or distance sailed 185.5 }
 miles, 2.268227

And after the same manner is found the difference of latitude, 157 3 miles ; and the departure 98.3 miles ; latitude come into 44 deg. 42.7 min. N.

Answer, by the same, to the Shipwright's Question, inserted June 18.

PUT $a = 22$, the difference betwixt the distance and difference of latitude ; $b = 63$, the difference betwixt the distance

tance and departure ; and x = that part of the distance which remains unknown : Then will $a + b + x$ = the distance ; $b + x$ = difference latitude, $a + x$ = departure.—And by squaring the three sides, the work will stand as follows :

- | | |
|---|--|
| 1 | $aa + 2ax + 2bx + bb + 2bx + xx$ = square of the distance. |
| 2 | $bb + 2bx + xx$ = square of the diff. of lat. |
| 3 | $aa + 2ax + xx$ = square of the departure. |

Then, per 47th of Euclid 1st, the square of the hypotenuse being = the sum of the squares of the perpendicular and base, after subtracting all the equal quantities, is formed the following equation :

- | | |
|---|--|
| 4 | $2ab = xx$, consequently |
| 5 | x = the square root of $2ab = 52.65$. |

Whence the distance is found to be 137.65 miles; difference of latitude, 115.65 ; departure, 74.65 miles ; latitude come, to 48 deg. 4.35 min. N.

QUESTION, by the same.

A Sold B, for present payment, a freehold estate of 38l. 10s. per annum, which B is not to have in possession till the expiration of 16 years from the time of purchasing—Now supposing compound interest to be allowed at the rate of 4 per cent. per annum, it is required to find the purchase-money B paid down ?

A QUESTION, by T. H. of Cripplegate, London.

SUPPOSE three men agree to buy a cheese, whose diameter must be thirty inches ; the price was forty shillings, of which A must pay just sixteen shillings for his part, B pays thirteen shillings, and C eleven shillings. Now how many inches, I desire to know, each man must cut upon the diameter, so that each man may have his part and share, proportional to what he paid in coin, in cutting right in a cathetic line, or at right angles thereunto ? A cut his part first, then to the next gave way, namely, unto B ; so the remainder must be left to C.

EPITAPHS, in a Church-Yard, in Somersetshire.

OF Kinsbury, Joseph Horsey,
Forty years full out
Vicar remain'd, and oft maintain'd,
That he with bulls had fought.

Some

Some malaperts hung in his skirts,
 And strove to keep him low ;
 Some play'd strange feats, some us'd great cheats ;
 Were these true saints or no ?
 Through cares and fears out-ran his years,
 Seventy-two, then stopp'd,
 Yielding to death his vital breath,
 Into the grave he dropp'd.
 God hath him blest, he now doth rest,
 Secure from foes, from thrall ;
 Oh happy lot, great gain he got
 By that his mortal fall.

Died 23d Jan. 1727.

On the W I F E of the above.

AH ! here doth lie bereav'd of life,
 Ancoret Horsey, a frugal wife ;
 Religious her name doth signify,
 And so was she in all sincerity.
 1719, the 9th of September,
 Her soul unto God she did meekly surrender
 At 74 was inclosed in the earth,
 And great was the sorrow caused by her death.
 Of dust was I made, on dust I fed ;
 Dust was my tent, and dust is my bed.

O N B O T H.

FROM folly do rest under this stone
 Two in person, yet were but one.

O N *another* S T O N E.

HERE lies my body
 You know very well ;
 But where my soul is
 None of you can tell.

A N E C D O T E of the Emperor Trajan and a Philosopher.

A Philosopher in Athens found a treasure that had been hid in his ground. He wrote to the Emperor Trajan, *I have found a treasure.* Trajan answered, *That he had nothing to do but enjoy it — It is too much for a Philosopher to use,* replied the other. *Then make a wrong use of it,* said the Prince.

THE WEEKLY MUSEUM.

July 23 1774

[Number 19.]

*An Account of a SOCIETY instituted this present Year in London,
for the Recovery of Persons apparently drowned.*

OUR Readers may recollect, or, by referring, may see that nearly towards the beginning of our Work
O we gave an account of the success of the Society at Amsterdam in recovering drowned persons, with the hopes of similar Societies being formed for the like purpose in this kingdom.—We have now the pleasure to inform our readers, that such a Society has this year been instituted at London; and it is to be hoped the like will soon be instituted in various parts of the kingdom.—We imagine it will be extremely useful to the public, as well as entertaining to our readers, to give to them what the Society in London has published on the occasion in a small Pamphlet; which is as follows:

MANY and indubitable are the instances of the possibility of restoring to life persons apparently struck with sudden death, whether the evil proceeded from a stroke of apoplexy, convulsive fits, suffocation by noxious vapours, strangulation by the cord, or drowning, although the party had remained senseless, and without any the least signs of life, for a considerable time (a). Cases of this nature have occasionally presented themselves in every country; and although they could not fail to surprize for a season, yet they were considered and neglected as very singular and extraordinary phenomena, from which no salutary consequences could be drawn.

These repeated instances at length attracted the attention of some benevolent gentlemen in Holland; where, from the great
No. 19. 3 I abundance

(a) The Memoirs of the Society, instituted at Amsterdam, mention several cases, well attested, where the patients continued upwards of an hour, without any signs of life, after they were taken out of the water, and were yet restored.

abundance of canals and inland seas, the inhabitants are particularly exposed to accidents by water. They perceived, with deep regret, that numbers, and those principally among the most laborious and deserving part of the community, were annually drowned: and they justly conjectured that some at least might have been saved, had they not been entirely abandoned as dead, or very superficially treated. They carefully collected the hints that were dispersed through various publications, concerning the method of treating persons in this critical state. These they made public, and proposed rewards to those who should put them into execution. Their humane attempts far exceeded their most sanguine expectations: they became instrumental in the restoration of several, who must otherwise have perished inevitably.— This surprising success engaged the general notice, and was so universally countenanced, that they were at length enabled to form themselves into a respectable Society, and extend their plan over the Seven Provinces. And it must afford real pleasure to every friend of the unfortunate, to be informed that about one hundred and fifty persons, of whom the lives of many were very important to their families, and to the community, have been redeemed from death in the space of a few years.

The authentic testimonies produced of their remarkable success, instigated other countries also to imitate their example. In the year 1768, the Magistrates of Health at Milan and Venice issued orders for the treatment of drowned persons. The city of Hamburgh appointed a similar ordinance to be read in all their churches, extending their succour not only to the drowned, but to the strangled, to those suffocated by noxious vapours, and to the frozen. The first part of the Dutch Memoirs was presented to the Imperial Academy at Petersburg, and was translated into the Russian language by command of the Empress. In the year 1769, the Empress of Germany published an edict, extending its directions and encouragement to every case of accidental death that afforded a possibility of relief. In the year 1771, the Magistrates of the city of Paris founded an institution also in favour of the drowned. And the repeated instances of success in each country have abundantly confirmed the truth of the facts related in the Amsterdam Memoirs.

In the year 1773, Dr. Cogan translated these Memoirs (b), in order to inform this part of the world of the practicability of recovering

(b) See the Memoirs of the Society instituted at Amsterdam in favour of drowned persons, published by Mr. G. Robinson, Pater-noster-row. These are earnestly recommended to the perusal of every one. They contain such a variety of cases, minutely related and well authenticated, as would render it unpardonable in us not to attempt a similar institution.

recovering persons apparently drowned: and Mr. Hawes having also exerted his endeavours to excite the attention of the public to the same subject, these gentlemen united and proposed a plan for the introduction of a similar institution into these kingdoms. This was so well received, and met with so much encouragement from several gentlemen of influence, that they were soon enabled to form a Society to promote its laudable designs.

The Members of this Society flatter themselves that the peculiar humanity and importance of such an institution will sufficiently recommend it. They rejoice in the encouragement it has already received, and doubt not its continuing to meet with that patronage from the public which it deservedly claims.

The objects these humane institutions attempt to relieve, are the most pitiable of any that can be imagined. Their view is, to restore such as have in an instant *been numbered amongst the dead*, by some dreadful disaster, or by some sudden impulse of phrenzy.

With respect to the latter class, although it is misery in one shape or other that drives any one to commit the horrid crime of *suicide*, yet every serious and considerate mind must earnestly wish to snatch them from such a destruction, that their souls may not rush into the presence of their Creator, *stained with the guilt of murder*, and that their relations may also be rescued from the shame as well as loss to which such rashness exposes them. In some cases, perhaps, they may repeat their attempts, and elude all endeavours to save them; yet, as their horrid designs are mostly the effect of a temporary phrenzy, there is great reason to expect, that, when returned to their senses, they will rejoice in their escape, and cordially thank their deliverers.

Another class whom these institutions are intended to befriend, are the *industrious poor*: these, from working upon the water, and in mines, &c. are necessarily exposed to the disasters mentioned above; and surely they have a kind of demand upon us to step in, and avert, if possible, the fatal consequences to which they are exposed, by serving the community with their labours, and gaining an honest livelihood for themselves and families.

But these establishments intend a general benefit: they provide a possibility of restoration, which may affect individuals in any sphere of life, either in their own persons, or in their connections. There is scarcely any one but what is exposed to accidents by water, where business or pleasure may call them: and how many a parent is hourly subject to the danger of seeing a sprightly and adventurous son brought home to him a breathless corpse! What would they not give at that instant for the most distant hopes of a recovery!

These few hints may convince every thinking man of the great importance and peculiar humanity of such establishments; nor can we harbour a doubt, but that (as soon as the general attention shall be properly fixed upon this object) the same benevolent spirit that has made provision for every other case of distress, will be eager to restore *a father to the fatherless, a husband to the widow, and a living child to the bosom of its mournful parents.*

T H E P L A N.

I. The Society has undertaken to publish, in as extensive a manner as possible, the proper methods of treating persons in those unfortunate circumstances.

II. To distribute a premium of two guineas among the first persons, not exceeding four in number, who will attempt to recover man, woman, or child, taken out of the water for dead, within the cities of London and Westminster, or the parts adjacent; provided they had not been longer than two hours under the water; and provided they persevere in the use of the means recommended, and no others, unless under the direction of a regular practitioner, for the space of two hours: this reward to be given, though they may not prove successful.

III. To distribute in like manner four guineas, wherever the patient has been restored to life.

IV. To give to any publican, or other, who shall admit the body into his house without delay, and furnish the necessary accommodations, the sum of one guinea; and also to secure them from the charge of burial, in unsuccessful cases.

V. A certain number of medical gentlemen, stationed near to the places where disasters by water are most frequent, have engaged to give their assistance *gratis*: these gentlemen are to have a fumigator, and other necessaries, always in readiness (c).

They flatter themselves, that by these regulations many individuals, in and about the metropolis, will be secure of the best and most immediate assistance in this critical state: and, where it should not prove successful, their relations will always have the satisfaction of reflecting, that the last efforts have not been neglected.

The

(c) Although the Society deem it necessary, at present, to confine their premiums to the cases of drowned persons only, as these instances most frequently occur in and about this metropolis, and seem most entitled to their humane assistance; yet it is their desire to be extensively useful, by informing the public, that the means of restoration are applicable to supposed deaths from various other causes, such as strangulation by the cord, suffocation by damps and noxious vapours, to those seized with convulsive and apoplectic fits, and to the frozen.

The general advantages arising from this plan are many, and must be obvious to every one. Although accidents by water may not be so frequent in or about this city as in some parts of Holland, yet they are sufficiently numerous to awaken the concern of every compassionate breast. The bills of mortality inform us, that no less than one hundred and twenty-three persons were drowned within their limits in the course of the last year. It is true, some few of them, being carried off by the tide, were not found for some days, and their recovery became totally impossible. But the majority were in more favourable circumstances; and several of them might, in all probability, have been restored by a speedy and judicious treatment. Suppose but one in ten restored, what man would think the designs of this Society unimportant, were himself, his relation, or his friend, *that one*?

But farther, The public in general will be instructed in what manner to proceed in these, and other cases of apparent deaths, wherever they may happen; and they will be excited to exert their utmost endeavours, when they are assured, upon the best authority, that of repeated and incontestible facts, that persons have been recovered, after there was not one sign of life remaining, and after the means have been employed for upwards of an hour, without any visible success. It is not to be imagined that they will any longer satisfy their own minds with the same superficial attention they would bestow upon a favourite animal in the like circumstances. There is every reason to hope that a general spirit of trying these salutary experiments, with vigour and perseverance, will be diffused over the whole kingdom; productive of the most happy consequences to multitudes.

May we not expect also, that other parts of the nation will imitate the example set them in this metropolis, and form similar institutions, to avert the evils to which the inhabitants may be peculiarly liable, by their situation or employ? How beneficial they might prove in sea-ports, in any large town by the side of a river, and particularly in counties abounding with mines, where numbers have been, in an instant, suffocated by sudden damps, we must leave to the consideration of the powerful and opulent in those respective counties.

It plainly appears also, from the above plan, that when the first and extraordinary charges are defrayed, the current expences will only bear an exact proportion to the attempts actually made for the restoration of life: so that, if the accidents be few, the demands will be trivial. Yet, notwithstanding these advantages, the Society is obliged to solicit the assistance of the generous. The sum already subscribed will enable them to assist but a very few of the numerous cases, which are likely to occur in the course of the year, perhaps not enough to give the methods recommended
a just

a just trial. They are not so sanguine as to imagine all would recover by the most advantageous treatment; yet they flatter themselves, from the success of similar institutions abroad, that public benevolence will enable them to be productive of equal benefits to the community.

Those who are willing to encourage this humane design, are informed that subscriptions are taken in at the following places, viz.

London Coffee-house, Ludgate hill;
Chapter Coffee-house, Pater-noster-row;
New York Coffee-house, Cornhill;
Ship Tavern, Radcliffe-Highway.

SINGULAR MORALITY and JUSTICE of a MUSSULMAN.

Monsieur de Vaubran, a French merchant, had entered into a strict partnership with Mustapha Zari, a native of Turcomania, dwelling at Constantinople, and trading in silks.— Their mutual traffic and correspondence held for the space of four years; at the end of which, the Frenchman being called home to his native country by letters from some of his friends, to take possession of an estate newly fallen to him by the death of an uncle, he gave his partner notice of it, telling him his resolution was fixed to depart very speedily from the Porte, and take his voyage for France; at the same time desiring that the accounts between them might be settled: which was done accordingly; and, in casting them up, it was agreed upon by both that Monsieur Vaubran remained indebted nine hundred zequins to Mustapha Zari. There was no contention in the case: Monsieur Vaubran very readily gave him five bags sealed, and desired him to tell the money. “No,” replied Mustapha, “we have dealt together thus long, and I have found you an honest man; God forbid that I should mistrust my friend at our last parting.” This was done the day before Monsieur de Vaubran was to take his leave of Constantinople; for he had hired horses to travel by land to Smyrna, his business so requiring: therefore both parties being well satisfied, they bid adieu to each other, wishing mutual happiness. The next day Monsieur de Vaubran took horse for Smyrna, having dispatched all his affairs at the Imperial Porte. It so happened, that as soon as he was gone, Mustapha had occasion to pay a thousand five hundred zequins to a merchant of Holland. Wherefore, having newly received those five bags from his partner, he, with them, made up the sum due to the Dutchman; saying, withal, that he had not told the money in those five bags, in regard he took them on the credit of a very worthy
and

and honest man, who had been his partner : but the jealous Christian would not shew so much generosity ; for he presently broke up the seals in the presence of Mustapha, and having told over the money, said it was all right, and was very fairly putting it up again. But Mustapha, who had a quick eye, and being well versed in telling of money, perceived there was a great overplus, above nine hundred sequins ; wherefore he bid the Dutchman hold his hand till he had told the bags over himself, for he suspected there was some mistake. The Nazarene durst not deny a true believer this privilege under the Grand Signior's protection, whatever he would have done in his own country ; so that when Mustapha had told the money over, he found eleven hundred and fifty sequins in bags by themselves, and gave the rest to the Hollander. In a word, having dispatched the payment, he sent an express away immediately with the two hundred and fifty sequins to Monsieur de Vaubran, who he knew was to tarry some days at a town on the road, about twenty leagues from Constantinople, commanding the courier to deliver him this message in writing : " My friend, God forbid that I should detain any
 " thing beyond my right, or deal with thee as a certain Frank
 " would have done with me ; for thou knowest I took the money on thy credit, without telling it : but being to pay it away
 " this day to a Dutch merchant, he not having the same faith,
 " would tell it ; and finding these two hundred and fifty sequins
 " over and above the sum supposed to be in the bags, yet would
 " have smuggled them in his Dutch conscience, had not I discovered his fraud, and prevented him : I send them to thee as
 " thy right, supposing it was some oversight : GOD prohibits
 " all injustice."

The IMAGINARY OBJECTIONS, *a* DRAMATIC TALE.

(*Never before published.*)

MR. LESLIE had, for several years, been a Lawyer of distinguished abilities ; but, having a considerable fortune left him by a near relation, he retired, in the prime of his life, to enjoy a learned leisure in one of the pleasantest parts of Northamptonshire. He had been married at a very early period to a young Lady, who died of a military fever a few days after she had brought him a son. The education of this boy employed the greatest part of his time ; and, from the disposition and abilities of the child, it seemed highly probable that his father would be amply rewarded for the pains he had taken with him.

About the age of eighteen he was sent to the University at Oxford, where, in a short space, from associating with bad company, his conduct gave his affectionate parent great uneasiness.

During

During the time young Leslie was at College, a letter arrived at his father's from Governor Torrington, who had been several years appointed to preside over some of the East-India Company's settlements in Bengal: This Gentleman and Mr. Leslie had lived upon very friendly terms from their youth. The purport of the epistle was to request Mr. Leslie to interest himself in introducing the Governor's kinswoman into some polite, reputable families, as her mother was obliged to be separated from her, on an unavoidable occasion.

The mother of this young Lady was the Governor's cousin-german, and had been married four or five years before he went abroad to Mr. Allanson, a Gentleman of considerable fortune, in one of the Leeward Islands. The death of her husband, some time after, obliged her to make a voyage to Antigua, in order to settle his affairs, which he had left in a very confused situation. Previous to her departure, she fixed her daughter Olivia (to whom Mr. Torrington had stood godfather) at a boarding-school near London, where she was instructed in all the polite accomplishments proper for her sex. After she had been at this school for upwards of three years, Mrs. Allanson returned to England, having accommodated matters to her satisfaction in the West-Indies. She took Olivia from school, and introduced her to some of the best company; but her constitution had been so affected during her continuance in America, that she was advised to spend a few months in the South of France for the recovery of her health. Her daughter was to have accompanied her in her journey; but the Governor, who had loved his little cousin from her infancy with the tenderest affection, being daily expected home, it was thought proper Miss should continue in England till his arrival. The report, however, of his leaving Bengal, was premature; for he had been prevailed upon to continue in the management of the Company's affairs for two years longer; and, on his receiving an account of his cousin's separation from his lovely Olivia, anxious for her situation, had written the above letter to his old friend.

Mr. Leslie, in compliance with the Governor's request, hastened to the metropolis, and found the young lady in a scene of dissipation, which he by no means approved of. He thought London a very unfit place for a charming girl of nineteen, who was in a manner her own mistress; and therefore took some pains to prevail upon her to retire to spend the summer in Northamptonshire, where she would be more immediately under his own observation. He placed her in the family of a worthy Clergyman, and was exceedingly happy to find, that, with a beautiful person, ornamented by the most fashionable accomplishments, she possessed great sensibility, and an excellent understanding.

derstanding. He flattered himself, that when his son and this young lady became acquainted, a mutual passion might arise, which, with the Governor's approbation, might produce an union that would cement their friendship in the strongest manner.

A vacation at College happening shortly after, young Leslie came home from Oxford; but so altered in his dress and deportment, that his father hardly recognized him again; in short, he was become a perfect Macaroni, and gave himself such comical airs, that he was much more likely to excite disgust than esteem. Olivia saw him with indifference; but the politeness of her behaviour, which would not suffer her to treat his ridiculous conversation with contempt, made him fancy that he had acquired no small share of her good opinion; and, when his father asked him his sentiments, with respect to the young Lady, this egregious fop declared, 'he thought she had too much wit, and was too fond of books; but that he was sure, from many circumstances, she was exceedingly pleased with his company.' Mr. Leslie, though he supposed his son's account was in some degree exaggerated; yet, from the partiality natural to a parent, he did not doubt but in a short time he would prove very agreeable to her; and, as he could give him a noble fortune, depended on the Governor's being as well satisfied with the connection as himself.

Mrs. Allanson had been some months at Montpelier, when a report was propagated, that she had married a second husband much younger than herself, and had proceeded with him to make the tour of France. This news gave Mr. Leslie great uneasiness, and was corroborated by Olivia's receiving a letter from her mother's Attorney in London, requesting her to sign an instrument for the sale of an estate which that Lady was going to dispose of, which she could not do without her daughter's consent. Olivia, who possessed an uncommon portion of filial duty, signed the paper in compliance with her mother's desire; and in a short time afterwards heard, to her great mortification, the circumstance of her marriage confirmed by some English Gentlemen, who had seen that Lady and her husband at Paris.

As Mr. Allanson had left every thing in the power of his wife but the estate above-mentioned, it was very apparent that Olivia's signing the deed had deposited her whole fortune in the hands of a woman, who, in all probability, would bestow it upon a person who had married her only on account of her money. Mr. Leslie, whose esteem for this amiable girl increased every day, and who had been flattered by his son, that he engrossed a great share of her affection, determined to make her as easy upon this occasion as possible. He sent for her one morning into his study;

where he usually retired after breakfast to consecrate the most valuable hours in the day to his own improvement, and consoled her in very pathetic terms upon the step Mrs. Allanson had taken; he intreated her, however, to look upon the loss of her fortune as a circumstance that would by no means interfere with respect to the union he so much wished for between her and his son, and which he was happy to find proceeded in so prosperous a manner. At these words Olivia blushed, and was going to reply. 'Hear me out, my dear, said Mr. Leslie, I do not look on you as deprived of a fortune by this singular step your mother has taken; for Mr. Torrington, who has no children of his own, will, no doubt, make an ample provision for you; but if you had not a shilling in the world, I should be proud to call you my daughter. My son shall have enough for you both; and where two people have a real regard for each other, fortune on one side is always sufficient.' Olivia started at this conclusion. 'I know not, Sir, said she, upon what foundation you mention this circumstance.---You must excuse me, Sir, I hope you will not be offended; but there are obstacles which entirely prevent my marrying Mr. Leslie.' On this she curtsied, and left the old Gentleman greatly embarrassed at her behaviour, which he could not at all reconcile with the repeated assurances his son had given him of the favourable impression he had made upon her.

He determined to penetrate into the truth of this matter; and, apprehending the best method of obtaining his information, would be from a young woman who had lived with her from her childhood, more upon the footing of a companion than a servant, he acquainted her with the interview he had just before had with Olivia, and requested she would candidly communicate to him the impediment which had been hinted at, with respect to her connection with his son.

Sally, which was the young person's name, seemed very unwilling to explain the matter; but, finding Mr. Leslie's suspicions were of a very alarming nature, and tended to the injury of her mistress's character, she gave him a true account of all she knew concerning the cause of her young Lady's objections.

From this recital, Mr. Leslie learned, that, just before Olivia left the boarding-school, she had accidentally met with a Gentleman, who, after a short acquaintance, professed a violent passion for her; that he had been obliged to embark for Holland in order to visit a near relation, who, being in a bad state of health, pressed earnestly to see him; that, on their parting, they vowed eternal constancy; and, for some time after he went abroad, corresponded with great punctuality; but that Olivia had, for above fourteen months past, received no tidings concerning him, which
made

made her exceedingly uneasy. The matter being thus explained, Mr. Leslie's mind was satisfied ; he assured himself, that Olivia's affection for the young Gentleman was not of a permanent nature, and that his son's assiduities would overcome the prejudice she had entertained in favour of a person who apparently neglected her.

At this period Governor Torrington arrived in his native country, and, impatient to see Olivia, came with the utmost expedition to his friend's seat in Northamptonshire.---The excess of his joy, at finding her one of the finest and most accomplished young women of her age, is not to be expressed. In a few days he understood from Mr. Leslie the great desire he had to make her his daughter-in-law ; and, as he sincerely wished to strengthen their amity by such an alliance, he promised to do every thing in his power to expedite the match between his kinswoman and the young Gentleman.

Affairs were in this situation when a servant, late in the evening, came to the house ; he said, ' he wanted to speak to Miss Allanson, on business of the utmost importance. This circumstance occasioning an alarm in the family, he was introduced to the Governor and Mr. Leslie, and, on being questioned with respect to his errand, declared he had a letter in his possession, which he was ordered by his master to give into no one's hands but her own. The letter was at length given to Olivia's maid to be carried to her mistress. The moment the girl cast her eyes on the superscription, she exclaimed, ' Good Heaven, this is from our long lost Mr. Wildair !' At that instant Olivia entered the apartment, and, with trembling hands, breaking the seal, read the following words :

' I AM just arrived in London, and have this moment discovered, by a singular accident, the place of your retirement.---I have been egregiously imposed upon with respect to your conduct, and am supremely happy to find you have strictly adhered to the protestations of unalterable affection which passed between us on my leaving England.---I shall pay my respects to you in person to-morrow, and hope to convince you with how much sincerity I am your's, and your's only,

WILDAIR.'

The spirits of the young Lady were uncommonly affected on the perusal of this billet ; she begged leave to retire, and left the old Gentleman in a situation much easier to be imagined than described.---After a long silence, the Governor asked Mr. Leslie, if he knew any thing of the person's name subscribed to the note ? The latter declared he did not, but candidly told his

friend the circumstances he had heard from Sally, of Miss Olivia's acquaintance with a young Gentleman, who had been some time abroad. 'I must penetrate to the bottom of this matter,' said Mr. Torrington; 'I am very much concerned Olivia should have encouraged the addresses of a man whom we knew nothing of. Few misfortunes are so fatal to the happiness of a family as a girl's forming a connection of this kind.'

The next day Mr. Wildair, with a numerous retinue, came to Northampton, and, understanding from the messenger he had dispatched before, that his visit would not be very acceptable at Mr. Leslie's, whose seat was but a few miles from that town, he wrote a card to Governor Torrington, requesting the favour of an interview as soon as possible. That Gentleman posted directly to the Inn at Northampton, where he received a very favourable idea of the person, understanding, and fortune, of Wildair, whose amiable qualities placed him in a rank exceedingly superior to that which young Leslie stood in. The Governor politely apologized for not receiving him at his friend's house; but assured him he was so well satisfied with regard to his enquiries, that he should have no objection to his paying his addresses to his kinswoman; that he had commissioned a friend to take him a house in London, where he proposed to be in a few days, and should be glad to see him.---Wildair pressing intreated permission to throw himself directly at Olivia's feet; but Mr. Torrington absolutely refused him that satisfaction, from a conviction it would probably give pain to Mr. Leslie.

The two lovers, who impatiently longed to see each other, were under the disagreeable necessity of waiting till Mr. Torrington returned to the metropolis, where a meeting took place between Olivia and Wildair, previous to which Mr. Leslie, from a conviction there was not any probability of the young Lady's being inspired with a passion for his son, had given up all thoughts of an union between them. It was natural for Olivia to wish to hear what had happened to Wildair from the time he went to Holland, and to be satisfied with respect to his not continuing their correspondence. Her curiosity at length excited her to make some inquiries upon those heads; to which he, with some embarrassment, answered in these words: 'As I am determined never to disguise the truth from my dear Olivia, I am afraid I shall do myself some injury by reciting the transactions which have happened to me since you last heard from me at Amsterdam. The relation I went to visit died a short time after my arrival, and left me upwards of fifteen thousand pounds; but, as his affairs could not be settled under some months, agreed with a party to make a trip to Paris, a city I was determined to see

see before I returned to my own country. I had been but a few days in that capital when I accidentally became acquainted with Madame St. Real, a Lady of great fortune, who had been bred most part of her life in England. Though past the meridian of her beauty, she was far from being disagreeable, and did me so many signal offices of friendship, that she attracted a considerable share of my esteem. At this time I happened to hear that you had left the boarding-school, and was upon the brink of being married to the son of Mr. Leslie; and a letter was received by Madame St. Real soon after, from one of her friends in London, in which it was positively asserted that ceremony had taken place. Supposing you false, I determined never to think of you more, and threw myself into every scene of dissipation that gay city afforded. My money being quite exhausted, and not being able to receive any remittances from Holland, I should have been plunged into the deepest distress but for the generosity of the Lady above-mentioned, who gave me so many repeated proofs of her regard, that my gratitude prompted me to make her every return in my power. In short, I married her from that principle only.'---Here Olivia turned pale, and seemed greatly agitated, 'Be not alarmed, my love, continued Wildair, our acquaintance was but of short duration; she died a few weeks afterwards, and left me a very considerable fortune, which, with the sum bequeathed me by my uncle in Holland, which I received about that time, on hearing how unhappily I had been imposed upon with respect to the report of your marriage, I hastened to London to lay at your feet.'

Here the young Gentleman ended his narrative, and, without much difficulty, reinstated himself in the good opinion of his mistress, who could not help expressing her dissatisfaction at the precipitate step he had taken with respect to Madame St. Real. The Governor, being perfectly convinced of the truth of Wildair's declaration with respect to his situation in point of fortune, and being a constant witness of the passion he and Olivia entertained for each other, made no hesitation in appointing the happy day which was to unite them for ever.

Matters wore this prosperous aspect when a circumstance occurred which gave the utmost pain to this amiable pair. On the evening before their nuptials were to be celebrated, a person in mourning inquired for Olivia; she soon discovered him to be the servant who attended Mrs. Allanson when she went abroad. On her eagerly inquiring after the welfare of her mother, 'I am afraid, Miss, said he, I shall convince you in a few words she hardly deserves that appellation. You recollect the first place we stopped at, for any time, after our leaving England, was Lyons, where my mistress, supposing that she was neglected by
some

some of her polite acquaintance, upon account of her not being what they called a Person of Rank, laid out a considerable sum in the purchase of a little estate, which had belonged to an old Chevalier: in consequence of which she assumed a new title, and lived in the utmost gaiety at Montpellier; from whence she went on a party of pleasure to Paris, where she married a young Gentleman, after a very short acquaintance; to whom, on her death, a few weeks after, she left every shilling of her property.' 'Good Heaven! exclaimed Olivia, what was the title my mother assumed at Lyons?' 'Madame St Real, Miss,' said the servant.' 'I thought so,' returned the young Lady, with a look of distraction; 'and her husband's name was—Wildair, Miss,' continued the man. At that word she fell motionless on the floor; the utmost confusion prevailed in the family, and she was carried to her apartment in a state of affliction more easy to be conceived than described. She refused to see her admirer, who was almost driven to desperation at the discovery which had just taken place.

Governor Torrington was in Northamptonshire, in order to invite Mr. Leslie to the wedding when this fatal piece of intelligence was communicated. He returned late in the evening, in company with his old friend; who, though his son had proved unsuccessful in his courtship with Olivia, possessed too much benevolence not to participate in the general felicity. The old servant, who had been the innocent cause of the melancholy scene which presented itself to the Governor's view, fell on his knees, and, imploring his forgiveness, repeated the circumstances he had told the young Lady. At that instant Mr. Wildair came into the room, and, with a look of inexpressible grief, cried, 'Oh, Sir, I am the unhappiest of mankind.' 'Take comfort, my good friend, said the Governor, a few words will convince you that there is no foundation for your grief.—Know then Olivia is not the child of Mrs. Allanson, but my daughter. About a year before I embarked for Asia, I was privately married to the sister of Sir William Selwin, then the Principal of the Court of Directors, from whom we kept our nuptials an inviolable secret, lest his resentment should injure me in my expectations abroad. My amiable wife died soon after the birth of Olivia, whom I placed with my cousin Mrs. Allanson, earnestly requesting she would bring her up as her own child. The rest of my story would be superfluous. Come, my dear son, and let us communicate this circumstance to the distressed Olivia. You see the objection which has caused so much affliction to you both was merely imaginary, and will in no wise obstruct your mutual happiness.

Olivia,

Olivia, however, did not recover from the shock she had received for some days afterwards, when her father gave her hand to Mr. Wildair, and a general joy overspread that family, which was just before immersed in the deepest despondency.

*Account of FINGAL's CAVE, in the Island of Staffa, (a)
one of the Hebrides. Communicated by Joseph Banks, Esq;*

WITH the first light of day we arrived at the south-west part of the island, the seat of the most remarkable pillars; where we no sooner arrived, than we were struck with a scene of magnificence which exceeded our expectations. The whole of that end of the island is supported by ranges of natural pillars, mostly above fifty feet high, standing in natural colonades, according as the bays or points of land formed themselves: upon a firm basis of solid unformed rock, above these, the stratum, which reaches to the soil or surface of the island, varied in thickness, as the island itself formed into hills or vallies; each hill, which hung over the columns below, forming an ample pediment; some of these above sixty feet in thickness, from the base to the point, formed by the sloping of the hill on each side, almost into the shape of those used in architecture.

Compared to this, what are the cathedrals or the palaces built by men! Mere models or play things, imitations as diminutive as his works will always be, when compared to those of nature. Where is now the boast of the architect! Regularity, the only part in which he fancied to exceed his mistress, Nature, is here found in her possession, and here it has been for ages undescribed. Is not this the school where the art was originally studied, and what has been added to this by the whole Grecian school? A capital to ornament the column of nature, of which they could execute only a model; and for that very capital they were obliged to a bush of acanthus. How amply does nature repay those who study her wonderful works!

With our minds full of such reflections, we proceeded along the shore, treading upon another giant's causeway, every stone being regularly formed into a certain number of sides and angles, till, in a short time, we arrived at the mouth of the cave, the most magnificent, I suppose, that has ever been described by travellers.

The mind can hardly form an idea more magnificent than such a space, supported on each side by a range of columns, and roofed
by

(a) STAFFA is taken notice of by Buchanan, but in the slightest manner; and among the thousands who have navigated these seas, none have paid the least attention to its grand and striking characteristic, till the last year. The island is private property, and now to be disposed of.

by the bottom of those which have been broke off, in order to form it; between the angles of which a yellow stalagmetic matter has exuded, which serves to define the angles precisely, and at the same time vary the colour with a great deal of elegance; and, to render it still more agreeable, the whole is lighted from without: so that the farthest extremity is very plainly seen from without; and the air within, being agitated by the flux and reflux of the tides, is perfectly dry and wholesome, free entirely from the damp vapours with which natural caverns in general abound.

We asked the name of it; said our guide, *The Cave of Fiuhn*. What is Fiuhn? said we. *Fiuhn Mac Coul, whom the translator of Ossian's works has called Fingal*.—How fortunate that in this cave we should meet with the remembrance of that Chief, whose existence, as well as that of the whole epic poem, is almost doubted in England.

Dimensions of Fingal's cave.—Length of the cave, from the rock without, 371 feet 6 inches. From the pitch of the arch, 250 feet. Breadth of ditto, at the mouth, 53 feet 7 inches. At the farther end, 20 feet. Height of the arch, at the mouth, 117 feet 6 inches. At the end, 70 feet. Height of an outside pillar, 39 feet 6 inches. Of one at the north-west corner, 54 feet. Depth of water at the mouth, 18 feet. At the bottom, 9 feet.

The cave runs into the rock in the direction of N. E. by E. by the compass.—The stone of which the pillars are formed is a coarse kind of *basaltes*, according to Mr. Banks, very much resembling the *giant's causeway* in Ireland; though he thinks that none of them are near so neat as the specimens of the latter, which he had seen at the British Museum. Mr. Pennant, however, is of opinion, that Staffa is a genuine mass of *basaltes*, or *giant's causeway*, and in most respects superior to the Irish in grandeur.

A N E N I G M A.

WHEN round that bright resplendent globe the sun
The planets first their destin'd course begun,
With them I started, and their race attend,
With which alone will my existence end.
Immutable, I boast me still the same,
Tho' discontented man continual blame
On me imposes. When in hope or fear,
I then am too far off, and now too near;
Now speed too fast, and now too slow proceed,
Consulting not their reason, but their need.
But one hint more, tho' now too plain, I doubt,
By my assistance you will find me out.

The

The HORSE's EXPOSTULATION with his MASTER.
A D R E A M.

IN consequence of having been safely and pleasantly conveyed on horseback, through the whole course of a summer's ramble, on my return home I was led to reflect on the various and unwarrantable methods too frequently practised, seemingly with no other view than to deprive us of every convenience which nature has designed a horse to afford us ; so various, that to recite them would be endless, and so unwarrantable, that could the recital be faithfully accomplished, it would be deemed to exceed the bounds of probability.

It is a very old observation, that the most striking incidents of the day often make part of our dreams the night following : and thus it happened with me ; for, in my dream, my horse appeared before me, and, to my no small astonishment, addressed himself to me in a clear, masculine tone of voice, in words to the following effect :

“ Sir, I hope you have found me somewhat serviceable in your late excursion ; and I should esteem myself ungrateful, if I did not acknowledge that your humane treatment of me, ever since I have been under your protection, did justly lay claim to every return in my power : my present situation is the more sensibly pleasing to me, as I can compare it with some others ; for although I am but little advanced in years, I have nevertheless endured many hardships. The first three years of my life would indeed have been passed in perfect tranquillity, had not a farrier almost burnt me to death with a *comfortable drink*, composed of the most fiery ingredients, which he drenched me with when I had the strangles. This struggle over, I was again suffered to graze quietly, till the horse-breaker was ordered to make me gentle ; who, to do him justice, was well qualified to have tamed a far more dangerous animal than myself, if blows, and almost starving, had been the properest means to obtain this end : he was paid, 'tis true, very liberally both for corn and hay : the former I never tasted ; and the latter, when given me, was scarcely eatable. Reduced to a shadow, I was brought home, and pronounced thoroughly broke. The groom then took me under his care ; and if before I had too small an allowance, I am certain I had now a too plentiful one. Voracious from the famine I had lately sustained, I devoured all the abundance he so constantly tempted me with ; the natural consequence of which soon shewed itself in those various forms which make it necessary to call in the farrier ; a name I can never think of but with horror, as I cannot forget the torment he occasioned me to endure, by cramming, and that repeatedly, his nauseous black balls down my throat, which the

next day always produced a sickness and pains, which no description can equal.—With youth, and a good constitution on my side, I escaped with life; and, as soon as I was able to crawl about, the servants were ordered to ride me by turns, to make me quite fit for his *Honour's own riding*; from which period, you may be well assured that I could not want employment: but the business of the day did me no prejudice, in comparison with that of the night: how frequently have I been taken from a hot stable, been galloped (after I had eaten plentifully) for miles without mercy, and afterwards been left tied to an alehouse door, exposed to all the rigour of the most inclement seasons? Or how could it be any matter of wonder, if, with this treatment, my master should dislike my ill looks? especially when the groom told him that good keeping was quite thrown away upon me, and that he verily did believe I was quite rotten.—Alarmed at this dreadful word, my master ordered me to be offered to a neighbouring dealer, and to part with me at any rate. The groom and the dealer understood each other perfectly well: to his stables I was led that afternoon. My exultation at this change was but very short; for although my new master suffered me to wallow in luxury and idleness, yet he was sure to make me smart for it in some part or other of my body. His first whim (and most severely did I feel it) produced four deep gashes in my tail; and then, as if he gloried in his conceit of my misery, he improved both, by suspending a heavy weight to a rope through a pulley fixed to the ceiling, and tied to the extremity of the tail; so that, on every variation of posture, my wounds, when they began to heal, were perpetually torn open: and thus did he amuse himself with my rather pitiable condition for a whole fortnight. His next frolick was to punch out two of my teeth; after which he marked some with a burning iron, and filed others; because, forsooth, he said it was pretty to see them all level, white and even. At length, as I suppose, merely from being at a loss for new experiments, he sold me to a wealthy citizen, who wanted a safe horse to carry him to his country house every Sunday evening.—In this service I had no reason to complain of any hardships: the only inconvenience I found, was breathing the air of a close stable for five days in a week.—My service here was near its expiration; for my master having staid somewhat later than usual one Sunday evening, and having taken his glass rather too freely, rolled off my back in his return to town; and although I could not, in pity to his helpless condition, find in my heart to stir one step, yet had he the conscience to tell his wife that his blundering horse threw him, and that he had made a firm resolution never more to venture his neck by mounting again so errant a stumbler: and accordingly, to carry on the farce, actually sold me

me in a day or two to a country 'Squire, who kept hounds, for a trifle; who was hugely delighted with his purchase, saying, if the beast proved too slight to carry him, he would suit little David his whipper-in to a hair. And here it was that I enjoyed what I so lately wished for, more exercise and a purer air: but, unfortunately for me, the person who shod all the 'Squire's horses was one of those obstinate bunglers who hate all improvements, and will neither endure contradiction nor instruction: the very first time he shod me, he pared my sole to the quick, scooped my frog quite hollow, and set me upon two points of iron at my heel. In short, he disabled my foot from ever being in its proper position, or from performing any part of its proper office. Inevitable lameness was the natural consequence, which the smith boldly asserted to be owing to an old grievance in the shoulder and that boring that part with a red-hot iron would be an infallible cure. To this proposal my master had too much humanity to consent; though I remember he did swear, that if grass and rest did not cure me, the dogs should; which merry conceit the standers by applauded with a loud laugh.—My shoes once removed, my feet at liberty to resume their natural form, all appearances of lameness vanished: but as the idea of my being chest foundered dwelt uppermost in my master's mind, he was determined by that opinion to take the first opportunity to part with me.—When you purchased me, he told the strictest truth, in warranting me a sound horse; though he had but little merit in this declaration, as he was conscious that he believed the very reverse to be the case: my sufferings from that happy period were at an end.—Of all my services, it is from your's alone, Sir, that I can truly say (whilst you think me deserving of it) that I shall depart with regret, as it will become doubly grievous to me, when I have tasted so much good fortune, to become a post-chaise horse, and be fleeced alive, or be doomed to groan out the remainder of my days under the oppressive shafts of a dung or gravel cart."

Here my emotion was so great, that it awoke me from my sleep. Hurrying on my clothes, I hastened to the stable; and for some time (so forcibly had my dream impressed the belief of its reality) I could hardly be convinced that I must first necessarily be in a dream, ere I could again reasonably expect to hear my horse talk.

The Use of HORSE CHESNUTS.

THESE nuts are much used in France, and in Switzerland, in whitening not only of hemp and flax, but also of silk and wool: they contain a soapy juice, fit for washing of linens

and stuffs, for milling of caps and stockings, &c. and for fulling of stuffs and cloths.

Twenty nuts are sufficient for five quarts of water : they must be first peeled, which can be done by children, then rasped or dried, and ground in a malt mill, or any other common steel mill : the water must be soft, either rain or river water, for hard well water will by no means do. When the nuts are rasped or ground, they must be steeped in the water quite cold, which soon becomes frothy, (as it does with soap) and then turns white as milk : it must be well stirred at first with a stick ; and then, after standing some time to settle, must be strained, or poured off quite clear.

Linen washed in this liquor takes an agreeable light sky-blue colour ; and afterwards it should be rinsed in clear running water. It takes spots out of both linen and woollen, and never damages or injures the clothes.

Poultry will eat the meal of them, if it is steeped in hot water, and mixed with an equal quantity of pollard. The nuts also are eat by some cows, and without hurting their milk ; but they are excellent for horses, whose wind is hurt.

ANECDOTE of ALLEN RAMSAY.

HE was a barber in Edinburgh ; and those Sonnets, &c. attributed to him, are not of his composition. Allen Ramsay was a lively fellow ; he sung a good catch, and he scribbled rhymes, which drew the attention of the students of the colleges towards him ; and they persuaded Allen to commence Poet, promising to supply him from time to time with matter. This humour succeeded both with the scholars and the barber, till at length Allen began to be so famed, that he was universally complimented for his abilities ; and the students, on the other hand, enjoyed the jest, to think how well they imposed on the judgement of the world.—Thus, with the borrowed plumes of the peacock, did this literary jack-daw strut forth, and at last established that reputation to which he had no right.

Verses, by a Youth, on seeing the curtain of a window drawn belonging to an house of ill fame.

HOW well the curtain suits its place
To hide what's done within,
When those who keep, and use the house,
Here practice every sin.

In vain they strive to hide their crimes
 From every neighbour's sight ;
 For time, that doth all things reveal,
 Will bring their works to light.

Pity that youth, indulg'd by God,
 Should so disgrace their natures,
 To waste their health, and lose their time,
 With such unhappy creatures.

Let them take care that they no more
 So thoughtless prove, and tread
 Those dang'rous ways, that surely lead
 To regions of the dead.

But let them walk in Virtue's ways
 Of happiness and peace ;
 And that will bring them safe to heav'n,
 Where pleasures never cease.

On PROCRASTINATION.

OUR yesterday's to-morrow now is gone,
 And still a new to-morrow does come on ;
 We, by to-morrow, sum up all our store,
 'Till the exhausted well can yield no more ;
 To-morrow you will live, you always cry,
 In what far country does this morrow lie ?
 That 'tis so mighty long e're it arrive,
 Beyond the Indies does this morrow live ;
 'Tis so far fetch'd, this morrow, that I fear
 'Twill be both very old, and very dear :
 To-morrow I will live, the fool does say ;
 To-day itself's too late, the wise liv'd yesterday.
 Life for delays and doubts no time does give ;
 None ever yet made haste enough to live.

*Answers, by a Youth of Mr. Langdon's School, Yetminster,
 to the Questions by Z. O. inserted June 25.*

To Z. O's first Question.

CUBE the given diameter 18.5 inches, it gives 6331.625 ;
 which, multiplied by 8, produces 50653 ; whose cube root
 is 37, the diameter. Cube the given height 8 inches, it gives
 512, and multiplied by 8, produces 4096 ; whose cube root is 16,
 the height. Hence 16 inches high, and 37 diameter, are the dimen-
 sions

sions of the measure required, which are in proportion as 8 to 18.5

To Z. O's second Question.

THE diameter of the circle (3 feet) being given, its area is found to be 7.0658. Then, as 7.0658 the area of circle, is to 120 pounds, the weight of the cheese; so is 2.9228, the area of a triangle inscribed, (which divides the circumference into three equal parts) to 49lb. 9oz. 14drs.

From the weight of the whole cheese, 120lb. subtract the weight of the triangle, 49lb. 9oz. 14. drs. = the fourth share. Remains 70lb. 6oz. 2drs. Which divided into three equal parts, gives 23lb. 7oz. 6drs. the share which each of the other three must have of the cheese.—Then, as 7.0658, the area of the circle, is to 2l. 2s. the value of the cheese; so is 2.9228, the area of triangle, to 17s. 4d. farthing. From the value of the whole cheese, 2l. 2s. subtract the value of the triangular point, 17s. 4d. 1-f. = sum which the fourth man must pay. Remains, 1l. 4s. 8d. 3-f. Which, divided into 3 equal parts, gives 8s. 2d. 1-h. 3-d. the sum which each of the other three must pay.

To Z. O's third Question.

THE Lemons cost at first 1l. 11s. 3d. and were sold for 1l. 19s. od. 3-farthings, or one-penny halfpenny; and $\frac{75}{300} =$ a farthing each. The whole profit, 0l. 7s. 9d. 3-farthings.

* * We have received the like Answer from W. J. of Carhampton; who also explains the Enigma inserted June 25 to be PATIENCE.

A R E B U S.

ONE half of a fish that is delicate food;
Three fifths of a note that in music is good;
Two fifths of a storm, and the half of a deer,
Will name to you a small town in Dorsetshire.

QUESTION, by J. S. of Membury.

REQUIRED, the time when the shortest twilight happens in the year 1774, latitude 50 deg. 50 min. north?

A QUES-

A QUESTION, *by W. J. of Carhampton.*

SUPPOSE six men bought a cheese, whose solid content was 9115.743 inches; they agree to divide it between them as follows, (*viz.*) A B and C to take one half the circumference, equally divided by a strait cut, between them: D E and F to take the remaining half of the circumference, divided by a strait cut: the chord of D's share was 15 inches, E's 20 inches, and F's 30 inches.—I require the diameter and depth of the cheese, and the solidity of each man's part?

A QUESTION, *by Jesse Hosegood, of King's-Brompton.*

ONCE as I walked upon the banks of Rye,
 To see the purling streams glide gently by,
 And hear the pretty birds to chirp and sing,
 Making the groves with melody to ring,
 I in the meads three beauteous nymphs did spy,
 That for their pleasure came as well as I;
 And unto me their steps they did direct,
 Saluting me with most benign respect:
 Saying, Well met; we've business to impart,
 Which we cannot decide without your art.
 Our Grannum's dead, and left a legacy,
 Which is to be divided amongst us three;
 In pounds it is two hundred twenty-nine,
 Also a good mark, being sterling coin.
 Then spake the eldest of the lovely three,
 I'll tell you how it must divided be;
 Likewise our names I unto you will tell;
 Mine is Moll, the other Ann and Nell:
 As oft as I five and five-ninths do take,
 Ann takes four and three-sevenths her part to make;
 As oft as Ann four and one-ninth does tell,
 Three and two-thirds must be took up by Nell?

A N E N I G M A.

FROM poor despised race I spring,
 At length arrive to suit a King;
 So stubborn e'er I reach this state,
 I'm beat and thump'd to make me great.
 I then become a Politician,
 A Poet, Lawyer, and Physician;

Unfold

Unfold the mysteries of State,
 Much good and mischief do create.
 By nature pure, of simple mien,
 May truly boast but few so clean ;
 Yet most esteem'd, (so hard my lot)
 Defac'd all o'er with scurvy spot.
 Deem'd useless, I in flames expire ;
 Or, basely treated, rot in mire.

An ENIGMA, by a Youth of Mr. Langdon's School, Yetminster.

BEhold, ye whom th' Almighty deigns inspire
 With sacred lore, and warm with heavenly fire,
 A female comes, most exquisitely fair,
 Of form divine, and borne on liquid air.
 —My children numerous are, as stars that shine
 From highest heav'n (the work of pow'r divine)
 But those I all devour—'tis heaven's command,
 Who gave them being by a mighty hand ;
 T' deck with tender grass the verdant green,
 Where healing herbs, and flow'ry shrubs are seen.
 I with vermilion blushes paint the rose ;
 And the carnation's elegance bestow.
 All flowers from me receive their beauteous dyes ;
 From me with various odours fill the skies.
 I teach the twining jess'mine where to shoot,
 And hang the spreading vine with copious fruit.
 The lofty trees, nurs'd by my fostering care,
 Spread their exalted boughs to wave in air.
 I even to brutes my bounteous care extend,
 Feed them when hungry, and their wants befriend :
 But on my children I no food bestow,
 But what is got by toil and sweating brow.

When first this universal frame was wrought,
 When Chaos yielded to the Maker's thought,
 Whose fiat form'd each shining orb that roll
 On heav'n's bright arch, and deck the whirling pole,
 I had my place assign'd in nature's frame,
 And move by laws eternally the same :
 For know, should I my wonted course forsake,
 The universe would with convulsions shake !
 Rapid as thought time's lingering sand would run,
 All worlds would in their own materials burn,
 And to their empty origin return. }

THE WEEKLY MUSEUM.

July 30-1774

[Number 20.]

Many Advantages not to be enjoyed together.

~~Py~~ ~~thag~~ ~~oras~~ PYTHAGORAS is reported to have required from
~~Py~~ ~~thag~~ ~~oras~~ those whom he instructed in Philosophy a proba-
~~Py~~ ~~thag~~ ~~oras~~ P tionary silence of five years. Whether this prohi-
~~Py~~ ~~thag~~ ~~oras~~ bition of speech extended to all the parts of this
~~Py~~ ~~thag~~ ~~oras~~ time, as seems generally to be supposed, or was to be
observed only in the school, or in the presence of their master, as
is more probable, it was sufficient to discover the pupil's disposi-
tion ; to try whether he was willing to pay the price of learning,
or whether he was one of those whose ardour was rather violent
than lasting, and who expected to grow wise no other terms
than those of patience and obedience.

Many of the blessings universally desired, are very frequently
wanted ; because most men, when they should labour, content
themselves to complain, and rather linger in a state in which they
cannot be at rest, than improve their condition by vigour and re-
solution.

Providence has fixed the limits of human enjoyment by im-
moveable boundaries, and has set different gratifications at such a
distance from each other, that no art or power can bring them to-
gether. This great law is the business of every rational being
to understand, that life may not pass away in an attempt to make
contradictions consistent to combine opposite qualities, and to
unite things which the nature of their being must always keep
asunder.

Of two objects tempting at a distance on contrary sides, it is
impossible to approach one, but by receding from the other ; by
long deliberation, and dilatory projects, they may be both lost,
but can never be both gained. It is, therefore, necessary to com-
pare them ; and when we have determined the preference, to
withdraw our eyes and our thoughts at once from that which rea-
son directs us to reject. This is more necessary, if that which
we are forsaking has the power of delighting the senses, or firing

the fancy. He that once turns aside to the allurements of unlawful pleasure, can have no security that he shall ever regain the paths of virtue.

The philosophic Goddess of Boethius, having related the story of Orpheus, who, when he had recovered his wife from the dominions of death, lost her again by looking back upon her in the confines of light, concludes with a very elegant and forcible application, *Whoever you are that endeavour to elevate your minds to the illuminations of Heaven, consider yourselves as represented in this fable; for he that is once so far overcome as to turn back his eyes towards the infernal caverns, loses at the first sight all that influence which attracted him on high.*

It may be observed in general, that the future is purchased by the present. It is not possible to secure distant or permanent happiness, but by the forbearance of some immediate gratification. This is so evidently true with regard to the whole of our existence, that all the precepts of Theology have no other tendency than to enforce a life of faith; a life regulated not by our senses, but our belief; a life in which pleasures are to be refused, for fear of invisible punishments; and calamities sometimes to be sought, and always endured, in hope of rewards that shall be obtained in another state.

Even if we take into our view only that particle of our duration which is terminated by the grave, it will be found that we cannot enjoy one part of life beyond the common limitations of pleasure, but by anticipating some of the satisfaction which should exhilarate the following years. The heat of youth may spread happiness into wild luxuriance; but the radical vigour requisite to make it perennial is exhausted, and all that can be hoped afterwards is languour and sterility.

The reigning error of mankind is, that we are not content with the conditions on which the goods of life are granted. No man is insensible of the value of knowledge, the advantages of health, or the convenience of plenty, but every day shews us those on whom their conviction is without effect.

Knowledge is praised and desired by multitudes whom her charms could never rouse from the couch of sloth; whom the faintest invitation of pleasure draws away from their studies; to whom any other method of wearing out the day is more eligible than the use of books, and who are more easily engaged by any conversation than such as may rectify their notions, or enlarge their comprehension.

Every man that has felt pain, knows how little all other comforts can gladden him to whom health is denied. Yet who is there does not sometimes hazard it for the enjoyment of an hour?

hour? All assemblies of jollity, all places of public entertainment, exhibit examples of strength wasting in riot, and beauty withering in irregularity: nor is it easy to enter a house in which part of the family is not groaning in repentance of past intemperance, and part admitting disease by negligence, or soliciting it by luxury.

There is no pleasure which men of every age and sect have more generally agreed to mention with contempt, than the gratifications of the palate: an entertainment so far removed from intellectual happiness, that scarcely the most shameless of the sensual herd have dared to defend it; yet even to this, the lowest of our delights, to this, though neither quick nor lasting, is health with all its activity and sprightliness daily sacrificed; and for this are half the miseries endured which urge impatience to call on death.

The whole world is put in motion by the wish of riches, and the dread of poverty. Who, then, would not imagine that such conduct as will inevitably destroy what all are thus labouring to acquire, must generally be avoided? That he who spends more than he receives, must in time become indigent, cannot be doubted: but how evident soever this consequence may appear, the spendthrift moves in the whirl of pleasure with too much rapity to keep it before his eyes; and, in the intoxication of gaiety grows every day poorer, without any such sense of approaching ruin as is sufficient to wake him into caution.

Many complaints are made of the misery of life: and indeed it must be confessed that we are subject to calamities by which the good and bad, the diligent and slothful, the vigilant and heedless, are equally afflicted. But surely, though some indulgence may be allowed to groans extorted by inevitable misery, no man has a right to repine at evils which, against warning, against experience, he deliberately and leisurely brings upon his own head; or to consider himself as debarred from happiness by such obstacles as resolution may break, or dexterity may put aside.

Great numbers who quarrel with their condition, have wanted not the power, but the will, to obtain a better state: they have never contemplated the difference between good and evil sufficiently to quicken aversion, or invigorate desire: they have indulged a drowsy thoughtlessness, or giddy levity; have committed the balance of choice to the management of caprice; and when they have long accustomed themselves to receive all that chance offered them without examination, lament at last that they find themselves deceived.

From POEMS on DIFFERENT SUBJECTS. Just published.
Quarto, Price 1s. 6d.

The 'SQUIRE and SETTING DOGS: A FABLE.

Addressed to a young Gentleman about nine Years old.

TO you, my dearest John, these lines I send,
 Accept them from your uncle and your friend ;
 To aid your tender youth they are design'd,
 To form your manners, and improve your mind.

Observe the budding flowers of various hues,
 Increas'd and nourish'd by refreshing dews ;
 Thus dawning reason, by instruction led,
 Improves its strength, and rears its tow'ring head ;
 If nipping frosts the tender flow'rs invade,
 Their odours vanish, and their beauties fade :
 So should the youthful mind become deprav'd,
 And grow, alas ! by idleness enslav'd,
 The weeping parent's fond designs are cross'd,
 And the fair future hope of manhood's lost.

Be active then, while blooming youth appears,
 And suck instruction in with greedy ears ;
 Out-top your tender age ! betimes grow wise,
 Your father's counsels, and your mother's prize ;
 Think for your helpless state how they provide,
 By them your various wants are still supply'd ;
 Then gratefully their tenderness repay,
 And all their precepts chearfully obey ;
 Due rev'rence and respect for them maintain,
 Remember well—your good is all they mean.

A country 'Squire (in the days of yore) whose mind
 To exercise and rural sports inclin'd,
 Who early with the dawn increas'd his fame,
 And spread the net, or shot the flying game,
 Receiv'd a present from a neighb'ring 'Squire
 Of two fair pups, fam'd both by dam and sire ;
 The spaniel race they boast, and for their age,
 Their graceful form was such as might presage
 Large future honours.—O'er his social cups,
 The active 'Squire commends his youthful pups ;
 In fancy views them beat the distant plain,
 Or o'er the mountain heath their course maintain ;
 Thro' new-shorn fields in circles range their way,
 And mark where'er the scented gales betray,
 In rapture spies, at length, th' unerring set,
 And future growse and partridge cram his net.

A name

A name to each he gives, without delay,
And this one Fop he calls, and t'other Tray.

Fop was a pup of parts, but vain and proud,
Conceited, forward, fawning, pert, and loud ;
The booby 'Squire, who judg'd his pertness wit,
Regal'd and fed him with each dainty bit.
His thoughtless spouse, charm'd by his cringing arts,
Admires him much—declares that Fop has parts ;
Requests the 'Squire he may be kept at home,
Nor suffer'd out like other dogs to roam :
The 'Squire agrees, and Fop now grown compleat
A pamper'd pup, assum'd to live in state.

While Fop at home ingloriously thus spent
His youthful days, his mind to folly bent,
Young Tray with Tom, the park-keeper, remains,
Who frequent led him o'er the lawns and plains,
By exercise and toil his sinews strong,
And form'd him hardy and robust whilst young ;
'Taught him betimes to serve the gun or net,
And when to range the field, or when to set ;
Of diff'rent paths to make the proper choice,
And ever to obey his master's voice.

Both Tray and Fop were pups of equal parts,
But Tray was honest, scorning little arts ;
Was modest, prudent, virtuous, and, tho' young,
Knew when to bark, and when to hold his tongue ;
From lessons or instructions never swerv'd,
And all his tutor's precepts strict observ'd.

It happen'd shortly, on a sporting day,
The 'Squire for trial call'd forth youthful Tray ;
Tray heard his voice, and fir'd with virtuous pride,
In silence stept close by his master's side.
Arriv'd, at length, to grounds that sporting yield,
Tray (flush'd with hope) explores each stubble field,
Skims o'er the hills and dales with printless feet,
No dog so keen, so steady, or so fleet,
With care pursu'd each winding scented track,
And faithful mark'd the covey or the pack ;
Made all the glory of the field his own,
And in fame's foremost rank distinguish'd shone.
The 'Squire in raptures thunders forth his praise,
And all due honours to his merit pays ;
Determines with the lark next morn to rise,
And try if Fop or Tray deserves the prize.

Aurora gilds the dawn, the morning breaks,
The 'Squire from downy slumbers Fop awakes ;

With

With air conceited, he affected skips,
 And puff'd with pride, before his master trips ;
 With pert and forward mien disdainful bounds,
 Until, at length, they reach the chosen grounds.

Away, the master cries ! and waves his hands,
 Fop eyes him with surprize, and stupid stands,
 His tail between his legs, quiv'ring with fear,
 His tender frame pinch'd by the morning air.
 Away ! away ! again the master cries ;
 Unhappy Fop, with fault'ring courage tries
 His feeble force,—attempts the field to beat,
 Alas ! the stubbles hurt his tender feet :
 Sunk by fatigue, e're half his course he ends,
 He on a bank his weary'd limbs extends ;
 Supine he lies, stretch'd at his ease along,
 With panting sides, op'd jaws, and lolling tongue.

His master rouses him, surpriz'd to find
 His fav'rite pup so worthlessly inclin'd ;
 Bids him again to beat the field prepare,
 And checks him for his sloth and want of care.
 He checks, but checks in vain ! for Fop, grown rude,
 Spurns at the hand which gives him daily food ;
 Bred up to folly, and in vice grown bold,
 Tho' oft' in fault, yet always uncontroul'd,
 He scorns reproof ! disdainful disobeys
 His master's voice—his care and love repays
 With base ingratitude ! then snarling turns,
 And headlong flies, while fir'd with rage he burns ;
 Unmindful of the scent, and lost to shame,
 He wanton rushes on the trembling game ;
 Alarm'd they rise, and darting swift as light,
 On sounding pinions wing their rapid flight.

The 'Squire, enrag'd to find his sport thus cross'd,
 And all his present hopes of pleasure lost,
 Thus Fop accosts—Ungracious cur accurs'd,
 He sternly cries ! was it for this I nurs'd
 Thy tender age ? for this with fondness rear'd
 Thy growing youth, and daily food prepar'd ?
 Is this the just reward of all my care ?
 Ungrateful wretch ! for instant death prepare :
 He spoke, and sudden to his shoulder rais'd
 The slaught'ring tube, while Fop, with terror seiz'd,
 Low crouching, thus implores in suppliant state,
 A moment's respite from impending fate.

Alas ! my folly and my pride I own,
 Vain would be now th' attempt to prove I've none ;

Yet

Yet e're the fates me of my life deprive,
 E're the wing'd messengers of death arrive,
 Remember well, O 'Squire, that half my crimes
 Proceed from want of due reproof betimes ;
 Had sound correction, in my tender age,
 Repress'd my follies, curb'd my wanton rage,
 I now had better prov'd ; but still carefs'd,
 Patted, indulg'd, exalted o'er the rest ;
 Puff'd up with self-conceit, alas ! I own
 I thought the world was made for me alone.

Hold, cry'd the 'Squire, nor further reasons bring,
 Your faults I see from education spring ;
 I grant you life—return—your errors mend,
 And to the duties of your sphere attend ;
 For sound instruction each occasion seize,
 Nor think that glory's won by sloth and ease ;
 So shall your follies past be hence your scorn,
 A future fame your future years adorn.

*On the PROPAGATION of ANIMALS, and the Care of their
 OFFSPRING, by Lord KAMES.*

THE natural history of animals, with respect to pairing and care of their offspring, is susceptible of much elucidation. Loth to neglect a subject that eminently displays the wisdom and benevolence of Providence, I gladly embrace the present opportunity, however slight, to add what occurs upon it.—Buffon, in many large volumes, bestows scarce a thought on that favourite subject : and the neglect of our countrymen (Ray and Derham) is still less excusable, considering that to display the conduct of Providence was their sole purpose in writing on natural history.

The instinct of pairing is bestowed on every species of animals, to which it is necessary for rearing their young, and on no other species. All wild birds pair, but with a remarkable difference between such as place their nests on trees, and such as place them on the ground. The young of the former, being hatched blind and without feathers, require the nursing care of both parents till they be able to fly. The male feeds his mate on the nest, and cheers her with a song. As soon as the young are hatched, singing yields to a more necessary occupation, that of providing food for a numerous issue, a task that requires both parents.

Eagles, and other birds of prey, build on trees, or on other inaccessible spots : they not only pair, but continue in pairs all the year round ; and the same pair procreate year after year.

This,

This, at least, is the case of eagles: the male and female hunt together, unless during incubation, during which time the female is fed by the male. A greater number than a single pair never are seen in company.

Gregarious birds pair, in order probably to prevent discord in a society confined to a narrow space. This is the case particularly with pigeons and rooks: the male and female sit on the eggs alternately, and divide the care of feeding their young.

Partridges, plovers, pheasants, pea-fowl, grouse, and other kinds that place their nests on the ground, have the instinct of pairing, but differ from such as build on trees in the following particular, that, after the female is impregnated, she compleats her task, without needing any help from the male.—Retiring from him, she chuses a safe spot for her nest, where she can find plenty of worms and grass-seed at hand: and her young, as soon as hatched, take foot, and seek food for themselves. The only remaining duty incumbent on the dam, is to lead them to proper places for food, and to call them together when danger impends. Some males, provoked at the desertion of their mates, break the eggs, if they stumble on them.—Eider ducks pair like other birds that place their nests on the ground; and the female finishes her nest with down, plucked from her own breast. If the nest be destroyed for the down, which is remarkably warm and elastic, she makes another nest as before. If she be robbed a second time, she makes a third nest; but the male furnishes the down. A Lady of spirit observed, that the Eider-duck may give a lesson to many a married woman, who is more disposed to pluck her husband than herself.

The black game never pair: in spring, the cock on an eminence crows, and claps his wings; and all the females within hearing instantly resort to him.

Pairing-birds, excepting those of prey, flock together in February, in order to chuse their mates. They soon disperse, and are not seen afterwards but in pairs.

Pairing is unknown to quadrupeds that feed on grass. To such it would be useless, as the female gives suck to her young while she herself is feeding. If M. Buffon deserves credit, the roe-deer are an exception: they pair, though they feed on grass, and have but one litter in a year.

Beasts of prey, such as lions, tygers, and wolves, pair not. The female is left to shift for herself, and for her young; which is a laborious task, and often so unsuccessful as to shorten the life of many of them. Pairing is essential to birds of prey, because incubation leaves the female no sufficient time to hunt for food. Pairing is not necessary to beasts of prey, because their young can bear a long fast. Add another reason, that they would multiply

so fast by pairing, as to prove troublesome neighbours to the human race.

Among animals that pair not, males fight desperately about a female. Such a battle among horned cattle is finely described by Lucretius. Nor is it unusual for seven or eight lions to wage bloody war for a single female.

The same reason that makes pairing necessary for gregarious birds, obtains with respect to gregarious quadrupeds; those especially who store up food for the winter, and during that season live in common. Discord among such would be attended with worse consequences than even among lions and bulls, who are not confined to one place. The beavers, with respect to pairing, resemble birds that place their nests on the ground. As soon as the young are produced, the males abandon their stock of food to their mates, and live at large; but return frequently to visit them, while they are suckling their young.

Hedge-hogs pair as well as several of the monkey-kind. We are not well acquainted with the natural history of these animals; but it would appear that the young require the nursing-care of both parents.

Seals have a singular œconomy. Polygamy seems to be a law of nature among them, as a male associates with several females. The sea-turtle has no occasion to pair, as the female concludes her task by laying her eggs in the sand. The young are hatched by the sun, and immediately crawl to the sea.

In every other branch of animal œconomy, concerning the continuance of the species, the hand of Providence is equally conspicuous. The young of pairing birds are produced in the spring, when the weather begins to be comfortable; and their early production makes them firm and vigorous before winter, to endure the hardships of that rigorous season. Such early production is in particular favourable to eagles, and other birds of prey; for in the spring they have plenty of food by the return of birds of passage.

Though the time of gestation varies considerably in the different quadrupeds that feed on grass, yet the female is regularly delivered early in summer, when grass is in plenty. The mare admits the stallion in summer, carries eleven months, and is delivered the beginning of May. The cow differs little. A sheep and a goat take the male in November, carry five months, and produce when grass begins to spring. These animals love short grass, upon which a mare or cow would starve. The rutting-season of the red-deer is the end of September, and beginning of October: it continues for three weeks, during which time the male runs from female to female without intermission. The female brings forth in May, or the beginning of June; and the

female of the fallow-deer brings forth at the same time. The she-als is in season the beginning of summer ; but she bears twelve months, which fixes her delivery to summer. Wolves and foxes copulate in December : the female carries five months, and brings forth in April, when animal food is as plentiful as at any other season ; and the she lion brings forth about the same time. Of this early birth there is one evident advantage hinted above ; the young have time to grow so firm, as easily to bear the inclemencies of the winter.

Were one to guess what probably would be the time of rutting, summer would be named, especially in a cold climate : and yet to quadrupeds, who carry but four or five months, that œconomy would be pernicious, throwing the time of delivery to an improper season for warmth, as well as for food. Wisely it is ordered, that the delivery should constantly be at the best season for both.

Gregarious quadrupeds, that store up food for winter, differ from all other quadrupeds with respect to their time of delivery. Beavers copulate the end of autumn, and bring forth in January, when their granary is full. The same œconomy probably obtains among all the other quadrupeds of the same kind.

One rule takes place among all brute-animals, without a single exception, that the female never is burthened with two litters at the same time. The time of gestation is so unerringly calculated by nature, that the young brood upon hand can provide for themselves before another brood comes on. Even a hare is not an exception, though many litters are produced in a year. The female carries thirty, or thirty-one days ; but she suckles her young only twenty days, after which they provide for themselves, and leave her free to a new litter.

The care of animals to preserve their young from harm, is a beautiful instance of Providence. When a hind hears the hounds, she puts herself in the way of being hunted, and leads them away from her fawn. The lap-wing is no less ingenious : if a person approaches, she flies about, retiring always from her nest. A partridge is extremely artful ; she hops away, hanging a wing as if broken ; lingers till the person approaches, and hops again. A hen, timid by nature, is bold as a lion in defence of her young ; she darts upon every creature that threatens danger. The roebuck defends its young with resolution and courage : so doth a ram, and so do many other quadrupeds.

It is observed by an ingenious writer, that nature sports in the colour of domestic animals, in order that men may the more readily distinguish their own. It is not easy to say why colour is more varied in such animals, than in those which remain in the state of nature. We can only say, that the cause assigned is not satisfactory. One is seldom at a loss to distinguish one animal from

from another ; and Providence never interposes to vary the ordinary course of nature, for an end so little necessary as to make the distinction still more obvious. Such interposition would besides have a bad effect, by encouraging inattention and indolence.

The foregoing particulars are offered to the public as hints merely. May it not be hoped that it will excite curiosity in those who relish natural history ? The field is rich, though little cultivated ; and we know no other branch of natural history that opens finer views into the conduct of Providence.

Observations on, and Remedies for the Distresses of the lower Classes among the People.

IT is a melancholy reflection, that the generality of mankind should experience the afflictions of poverty, in proportion to the riches of individuals. The acquisitions of wealth and empire may indeed add to the lustre of a kingdom, but happiness to the multitude is not the consequence. In the rude stages of society, the absolute necessities of life are easily acquired ; but in the more polished periods, it is too frequently found, that the most laborious industry cannot obtain them. England, of all countries, should be an exception to these remarks ; for England, of all countries, is the happiest in its form of government. It is only in Great Britain we can behold the Peasant, the Lord, and the King, united in forming one glorious mode of legislation ; yet even in this country, the labourer, the manufacturer, and the farmer, are exposed to all the miseries of an insufficient support. This, without doubt, must proceed from some fatal change in our constitution, and it will appear, from a very slight consideration, that it proceeds from those alterations which have happened as to the representation of the people. Let us in this place call to mind the original cause of a House of Commons having been created at all. The people, who composed the third branch of the constitution, were entitled to a voice in every regulation ; but how was this voice to be obtained ? Scattered over all the different quarters of the country, a thousand cogent reasons opposed their being assembled together. For this it was that delegates were appointed, who were instructed by the people ; and from these delegates was the King to learn the sentiments of the nation. That this was really the case, may be clearly ascertained ; for it is a well known fact, that the representatives were formerly paid by their constituents for their attendance in Parliament. It was justly supposed that these delegates of the people were the best judges of what would be advantageous to the community, and they were therefore consulted on every emergency. The money
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necessary for the support of government, was entirely to come through this channel ; because they best could tell how the people would be least oppressed in the raising of it. This indeed may be yet the case ; but, when we reflect on the nature of our present Parliaments, we cannot wonder that the taxes should fall heaviest where they are least able to be borne. The Commons do not now act for the nation, but for themselves. They are aggrandised, whilst the people are depressed. Instead of salutary laws to redeem past errors, their debates are spent in enquiries, either idle, or, comparatively speaking, but little interesting. Whence is it that emigrations from Ireland, Scotland, and even from England itself, are become so frequent ? Because the people are oppressed in their own countries, and are compelled to relinquish their paternal habitations. Men have naturally an attachment to the soil which gives them birth, and seldom do they forsake it, unless constrained to do so by the most urgent necessity. It may perhaps be supposed, that the assertion of there being an emigration from England is not founded on truth ; but that it is really so, may be demonstrated by a single observation. The demolition of the small farms to make room for a few overgrown ones, is notorious to every observer. The habitations of the peasantry are daily destroyed, and the boundaries of those small spots which they were used to possess, are, by the relentless landlords, swept away. Let me then ask what is become of their inhabitants ? accustomed to the employments of agriculture, by them alone they can gain a subsistence. Thus circumstanced, what can they do ? they must either fly to some more hospitable clime, or else they must become the mere labourers of those very fields which they themselves were wont to enjoy. Both interest and pride will lead them to prefer the former ; and few will be found so weak and mean as to submit to the latter. They do not indeed emigrate in numerous bodies like those which bid adieu to the neighbouring countries ; but though their departure may be less conspicuous, yet it is not less fatal. If it be true, that the strength of a kingdom consists in the number of its inhabitants, this nation is visibly in the decline. To find out the source of this impending calamity, and to apply sufficient preventatives, is surely an object of the highest national concern. In order to do this, we ought to recur to the first principles of society, and see how far those principles are adhered to. In a state of nature all were equal ; but, from such an equality a thousand evils must necessarily arise. It was for this reason societies were first formed, and for this reason they still exist. But it should ever be remembered, that in all societies, it is necessarily implied, that the meanest individual should have it in his power to enjoy a preferable situation to that which a mere state of nature could have afforded him. The Supreme Creator hath amply provided for the sustenance of all his creatures,

creatures, and particularly man. The beasts of the field, the fowls of the air, the fish of the sea, and the fruits of the earth, are all dedicated to his service and nourishment. A legislature, therefore, becomes as it is were the vicegerent of God; and by its laws and regulations, directs the distribution of those gifts, which Heaven at large bestowed on mankind. But if in its distribution the lowest wretch cannot by his industry obtain a due proportion of the necessaries, nay of the comforts of life; that legislature becomes oppressive and tyrannical. By this rule then let us examine the state of the lower class of people in Great Britain and Ireland, it will be found that in Scotland and Ireland, they are not treated as beings of the same species by the rich and wealthy inhabitants. The stables and kennels of the nobility and gentry, are far preferable to the dwellings of the poor; whilst the one is clothed with superb raiment, and fares most sumptuously, the other is not defended from the inclemency of the weather, and has not a sufficient quantity of the most wretched nourishment. In England indeed their situation is less terrible; but although they are happy, comparatively speaking, yet are the rents so exorbitant, and every sort of provision so immoderately dear, that the labourer and mechanic, even here, can barely support a miserable and needy existence. These are truths that almost every one is ready to allow, but alas! there are few in power that seem inclined to redress. A fall of lands touches too nearly the makers of our laws, and sumptuary statutes would ill go down with a voluptuous nobility; yet these are perhaps the only remedies for the evils complained of. By proper regulations relative to the setting of land, the farmer would be enabled to lower the rate of his commodities, and the industrious peasant might again return to his native soil. By sumptuary laws the expences of the nobility and gentry would be restrained within proper bounds, and they would no longer be obliged to rack a helpless tenantry, in order to keep up an appearance to which they were not entitled. But this is not all that the exigencies of these times require. The taxes should also be removed from every article for which the poor have an absolute occasion; and the luxuries of life should be burthened in proportion to the diminution which this must occasion in the revenues of the King. Thus salt, candles, soap, coals, leather, wool, malt-liquors, cyder, perry, &c. &c. should go free from every impost or duty; and as an equivalent, let horses, hounds, servants, carriages, country houses, plate, expensive furniture, wines, spirits, cards, &c. &c. be alone the objects of taxation. In a nation so opulent as this is, it is a reproach on government when poverty contributes a penny to its support. Those of the rich and wealthy, whose souls are contracted within the narrow sphere of self, might indeed grumble at

at such regulations; but the benevolent and enlarged heart would open his purse with joy, and bless those laws that were so just in their decisions. For instance, let us suppose that a fourth part of the income of every wealthy individual was by these means brought annually to supply the exigencies of government. Would such individuals have the most distant right to complain? Would the man possessed of twenty thousand a year be dealt hardly with, if he was obliged to pay five to the support of that society, through which alone he could derive any title to the remaining fifteen? No: so far from repining in such circumstances, they should rather bless that community which had proved so propitious to their fortunes. But on the other hand, if the industrious peasant, mechanic, or manufacturer, be necessitated to go hungry to his pillow, he hath a just and equitable cause of complaint.—This doctrine may not perhaps suit with the prevailing ideas of the wealthy, but it will not be found contradictory to the true notions of government. Let any man of common humanity put his hand to his heart, and then declare what his sentiments are when he beholds one person possessed of unnecessary thousands, and afterwards casts his eye on the wretch who toils from the rising to the setting sun, yet withal can barely preserve a painful existence. Is this an equivalent for those natural rights of which he is deprived? Is this the implied advantage arising from society? or, are its first principles in such cases destroyed?—I leave these questions to the consideration of every impartial reader, and flatter myself the result will be a coincidence of opinion.—Let us now examine at what mighty rate the higher ranks of life would pay for the happiness and prosperity of millions. Men of middling fortunes would be reduced to the hard necessity of living on those estates from whence they drew their support; they would no longer be able to keep up a town and country habitation: instead of a number of niceties on their tables, a few good wholesome dishes would be substituted: their carriages would be drawn by a pair of horses, in the room of four; and in the place of a parcel of insolent and useless attendants, a few necessary servants would be employed. In the higher spheres of life the difference would be still less material; retrenching in the articles of plate, precious stones, fine pictures, and useless ornaments, would probably be fully sufficient; but, if they also were compelled to reduce the expence of their equipages, attendants, and manner of living, of what real blessing would they be debarred? Would there be one solid enjoyment of which they would be deprived? Doth the man who sits down to two courses and a desert make a heartier meal than he who hath only a single joint? Doth the most costly bed, or the most magnificent apartment, invite the blessings of a sweet and undisturbed repose?

repose? Doth a variety of the most valuable pictures, and most expensive ornaments, add one jot to the felicity of their owner? Or doth a crowd of bowing valets render existence more agreeable? What reason then can be urged against reduction of rents? Or what can be said that ought to prevent the superfluities of life being alone incumbered? Can there be one solid objector against such measures? Justice demands, good policy requires, and humanity most strongly recommends them. Let us hope, then, that through the medium of a gracious King, such measures will be adopted. Imagination already calls forth to my view the beauteous prospect that would thence arise: methinks I already behold the industrious peasant smiling over those labours of which an ample sufficiency must be the return: methinks I hear the heart-cheering sounds of peace and plenty spreading over the land: methinks that universal happiness proclaims our just and equitable laws, and discontent is banished from our isles.—Thus I image what I wish to behold: thus may our real situation be!

PUBLICUS.

RECREATIONS of Address and Dexterity with the
C A R D S.

[From the ingenious Dr. Hooper's new Work upon these Subjects, entitled, *Rational Recreations*.]

R E C R E A T I O N I.

The Card of Divination.

HAVE a pack, in which there is a longer card than the rest; open the pack at that part where the long card is, and present the pack to a person in such a manner that he will naturally draw that card. He is then to put it into any part of the pack, and shuffle the cards. You take the pack, and offer the same card in like manner to a second or third person; observing, however, that they do not stand near enough to observe the card each other draws. You then draw several cards yourself, among which is the long card; and ask each of the parties if his card be among those cards, and he will naturally say *yes*, as they have all drawn the same card. You then shuffle all the cards together, and, cutting them at the long card, you hold it before the first person so that the others may not see it, and tell him that is his card. You then put it again in the pack, and, shuffling them a second time, you cut again at the same card, and hold it in like manner to the second person, and so of the rest.

If the first person should not draw the long card, each of the parties must draw different cards; when, cutting the pack at the long card, you put those they have drawn over it, and, seeming to shuffle

shuffle the cards indiscriminately, you cut them again at the long card, and shew one of them his card. You then shuffle and cut again in the same manner, and shew another person his card, and so on; remembering that the card drawn by the last person is the first next the long card; and so of the others.

This recreation may be performed without the long card in the following manner: Let a person draw any card whatever, and replace it in the pack; you then make the pass, and bring that card to the top of the pack, and shuffle them without losing sight of that card. You then offer that card to a second person, that he may draw it, and put it in the middle of the pack. You make the pass, and shuffle the cards a second time in the same manner; and offer the card to a third person, and so again to a fourth or fifth.

R E C R E A T I O N II.

The Four Confederate Cards.

YOU let a person draw any four cards from the pack, and tell him to think on one of them. When he returns you the four cards, you dexterously place two of them under the pack, and two on the top. Under those at the bottom you place four cards of any sort; and then, taking eight or ten from the bottom cards, you spread them on the table, and ask the person if the card he fixed on be among them. If he says *no*, you are sure it is one of the two cards on the top. You then pass those two cards to the bottom, and, drawing off the lowest of them, you ask if that is not his card. If he again says *no*, you take that card up, and bid him draw his card from the bottom of the pack. If the person says his card is among those you first drew from the bottom, you must dexterously take up the four cards that you put under them, and, placing those on the top, let the other two be the bottom cards of the pack, which you are to draw in the manner before described.

[*To be continued.*]

S P O K E W H E N D Y I N G.

OF life, a *Gusto* more refin'd than I,
 Who could acquire, or more of life enjoy?
 So long I've liv'd, no further time I crave,
 Since with fair fame I now attend my grave;
 So long I've liv'd, that nought presents to view,
 From earth's remotest soils, to me, that's new;
 Even *Neptune's* wonders all familiar grew.
 Content I therefore now this globe resign,
 And climb the skies for knowledge more divine.

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Dr.

Dr. Lettsom's new Method of curing putrid Fevers ; or, what is the same Thing, Gaol, Hospital, or Workhouse Fevers, occasioned by Human Contagion. From Medical Memoirs of the General Dispensary, just published.

THE symptoms that characterize this fever, the Doctor says, are uniform ; the remissions being irregular, and scarcely evident ; the heat of the body intense ; the head-ach almost perpetual ; the pulse small, frequent, and irregular, with the utmost prostration of strength, and despondency of mind ; and from the putrid bilious effusions into the stomach arise nauseous bitter taste, and frequent vomiting ; the respiration is laborious, and interrupted with deep sighs ; the breath offensive, and likewise the sweat, which is sometimes tinged with blood ; the delirium almost constant ; the tongue dry and covered, as well as the teeth and lips, with a brown or black tenacious foulness ; thrush and ulcerations in the mouth and throat come on ; the urine deposits a dark-coloured sediment ; the stools are exceedingly nauseous and foetid, and blackish or bloody ; the eyes almost universally seem horny or glossy, and frequently the whites are tinged of a deep blood colour ; petechiæ, like flea-bites, appear ; and sometimes larger exudations of blood, or vibices ; hæmorrhagy from the gums (*a*), nose, or old ulcers come on ; and a fatal hiccup often closes the tragedy.

While the patient was languishing under the oppression of these dreadful symptoms, the Doctor says, a painful sensation was excited in his breast, while he continued attentive only to the mode of practice of other physicians ; but, as the loss of a patient by the usual routine gave him pain, he determined to relieve his anxiety by a more spirited interposition in favour of his patient ; and he found, to his inexpressible satisfaction, that his endeavours were almost uniformly successful. The principal remedies, he says, he made use of, besides good liquors, were Peruvian bark and cold air. By these I have learned, says he, that a delirium, dyspnœa, with pulse 130 while distinct, occurring in putrid fevers, are rendered as little tremendous as the common symptoms

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(*a*) Some of these symptoms are so similar to those attending the last stages of the sea scurvy, that it may be worth while to enquire whether they may not arise from the same cause, namely, *human contagion* : the Officers on board ships, not being so closely crowded together, seldom suffer so severely in long voyages as the common men. It is not improbable, therefore, but that the sea scurvy may be generated by the corruption of human effluvia, though it has hitherto been considered as proceeding from salt provisions and sea air. Query, Whether hanging the hammocks in the shrouds, and sleeping in the open air, in hot climates, may not be preventive of that disorder ?

of an intermittent, by a method of cure neither tedious nor unpleasant.

I have premised already, adds the Doctor, that the fever is ascertained to be of the putrid kind, without symptoms of inflammation; in which case it may appear necessary to evacuate the putrid or accumulated effusions in the stomach and bowels, probably by an antimonial vomit, which should also be given in such a manner, or with such additions, as may procure as many stools as the patient can easily bear, as well as empty the stomach by vomiting: but where the patient has been previously much weakened, the evacuation is not always necessary or safe; and indeed the bark itself generally proves laxative, either alone, or when joined with a mineral acid. Immediately after the intended evacuations have been produced, I commence the exhibition of the bark, without waiting for remissions or intermissions; a sedulous attention to which, and to crisis in fevers, I presume has destroyed more than famine or Sydenham's cold (*b*). A dry dark-coloured tongue, a dry skin, urine without sediment, desipientia, delirium, dyspnoea, and continued fever, are the circumstances which have deterred physicians from using the bark. In a word, these are the very reasons for which I would immediately give it: it promotes a mild perspiration, produces a sediment in the urine, and diminishes the quickness of the pulse; it removes the delirium, by obviating the causes which produce the fever, and effectually relieves the breathing. Such a treatment may probably surprize the reader, but I am earnest in recommending it. In a fever, with the urgent symptoms of putrefaction, two ounces of the bark a day is the least that can be depended upon. My common form, however, is to order three ounces of the powder to be boiled in a quart of water to ten ounces, which is to be run through a coarse cloth that admits the fine powder of the bark, and this decoction is to be taken in twenty-four hours. In weak stomachs I have remarked that weak decoctions sit easier with the patient than the bark in substance, and thereby prove more effectual.

(*b*) The passage here alluded to is probably this: "For not to mention *infection*, which sometimes communicates stationary fevers, and *surfeits*, which give rise to both stationary and intercurrent fevers, the manifest external cause of the greater part of fevers is to be sought for hence; either a person hath left off his clothes too soon, or imprudently exposed his body to the cold after being heated by violent exercise; whence the pores being suddenly closed, and the perspirable matter retained in the body that would otherwise have passed through them, such a particular kind of fever is raised in the blood as the then reigning general constitution of the air, or the particular depravity of the juices, is most inclined to produce. And, indeed, I am of opinion, that abundance more have been destroyed by this means, than by the plague, sword, and famine together." Vide Sydenham's Works, 3d edit. p. 245.

tual. In some cases a drachm of elixir of vitriol is added ; it is laxative, prevents fermentation, and is probably antiseptic. It should be a general caution that the patient pay at least a daily tribute ad cloacam, as the first evacuation will not insure us against a fresh though a less effusion of bilious matter.—Having dismissed this first chief remedy in putrid fevers, the Doctor proceeds to his second, which is cold air.

It is with me, says the Doctor, a general injunction to keep the patient out of bed, as is now generally recommended in the small pox ; and where it is not convenient to take them out of doors, the windows and doors of the chambers are ordered to be opened throughout the day, and the patient to be exposed to the current of air : the good effects of this aurora salutifera are astonishing. This, with the free use of the bark, an attention to the state of the bowels, and some precaution in regimen, will render a putrid, goal, hospital, or camp fever, which are all one and the same in the event, as familiar and easy to cure as a common intermittent. It is almost unnecessary to remark, that in cases of this kind all animal food and broths are to be avoided, and farinacea substituted for diet. The common beverage should be lemonade, imperial water, acidulated liquors, apple tea, wine and water, and pure wine, particularly claret, of which the patient may be allowed from one pint to three quarts a day. And among those who have been accustomed to malt-liquor, I advise the free use of good small beer, or, if agreeable, as much porter as they can drink, of which I have known patients take a pint at a draught with great refreshment.—Such is Dr. Lettsom's method of treating putrid fevers ; and, as it appeared new to us, and well supported by a great number of cases, it is hoped that, by making it thus speedily and generally known, we may be the means of saving many lives.

Extract from the Miscellanies of Sir Harry Beaumont.

The following Piece of this ingenious Writer, describes so naturally the ideas and conjectures which the inferior creatures may be supposed to form upon the accidents which happen to them, that it can scarce be read without pleasure.

An Account of the Revolution in an EMMET's Nest ; occasioned by kicking up a Tile in Ormesby Park, in Lincolnshire : Related in a Letter from the Princess PISMERILLA, to her Friend GRANARIA.

OUR whole state is in the utmost confusion ; and our distresses are so great, that I have neither leisure nor spirits enough

to give you a full account of them. However, I must send you such a one as I can, that it may induce you the sooner to come and visit one whom you have always loved, and who never wanted a friend to condole with so much as on this melancholy occasion.

You know how happily our whole nation used to live under the King my father ; and have often admired with me that firm covering which Providence had laid all over our capital ; and which (next to my father's wise and mild administration) was the greatest cause of the general happiness of all our people. By day, when that globe of fire in the Heavens (which ripens the corn for us) was too violent, and scorched all the neighbouring nations of Emmets, we had a safe retirement, where we were neither dazzled with its light, nor tormented with the too great heat of its beams. By night, when the clouds thickened, and streamed down in little rivers, our covering was only made the more smooth by it ; and none of its moisture ever penetrated into our houses or granaries. Our people always went out cheerfully to work ; and if they found the heats too violent, or saw a shower drawing together in the clouds, had each his grotto to retire to under this red piece of rock, that extended itself over all our habitations. There was not then any people so happy as we were : And now, alas ! there is scarce so miserable a people on the face of the whole earth, as we are become at one blow.

On the first day of the last full-moon, on a sudden I thought I saw all that part of the red rock which was over my apartment trembling, and in agitation ; when, in an instant, other parts of it appeared over my head, and then others, till at last it left my apartments, and the whole city, quite exposed to the air. All this was done almost in an instant ; in much less time than I have been writing.---The King my father was then in Council with the chiefs of the city ; and found himself exposed all at once to the glaring light of the day, as well as the rest of us. 'Tis impossible as yet to tell all the damage that has been done. The walls of the grand house for the infants are tumbled in ; and great numbers of the little innocents perished under the rubbish. The eggary has fared yet worse. Our store-houses, and great part of the grain in them, are destroyed. In one word, almost all our houses, and the Palace itself, is nothing but one heap of ruins. The heavy rains which fell that afternoon, and all the next night, have compleated our misfortunes ; and we have scarce enough left alive to bury the dead.

It is thought by most, that the occasion of this great calamity to our nation was an earthquake : For it must, they say, have required some general disorder in nature, to move so vast and so extended a rock, as that was over us. Others say, it was one of those

those prodigious monsters, which Providence (out of his goodness to us) allows but two legs to walk upon, that they may not crush yet more regiments of our people to death than they do. The guards who were on duty when this accident happened, were all destroyed except one; who is very much wounded, and now lies dangerously ill. He has a violent delirious fever; but says, between whiles, that just before this happened, one of these monsters actually drew towards the city; and that he saw him suddenly raise up one of those vast columns which support him, and drive away the rock before him with the end of it. How true this account may be, Heaven only knows; but surely it is not unlike the character of those pests of the whole animal world, who were certainly formed by the evil principle; and who seem to be the only creatures on the face of the whole earth, which delight in doing mischief to others without any view of doing good to themselves.

Whatever was the cause of our sufferings, never was there a people more distressed than we are. Come therefore as soon as you possibly can, to comfort your afflicted friend, who could scarce write thus much for tears; and who yet has not told you the half of our misfortunes.

An Answer, by J. S. of Taunton, to the Rebus inserted May 14.

OF T had I read these numbers o'er,
E're I their meaning could explore;
Now, if the initials right I've seen,
KINGSBIDGE is the town you mean.

Answer, by J. C—x, of Taunton, to J. G's Enigma, addressed to Alicia, inserted May 21.

VIRTUE alone can give thy face
Unrival'd beauty, blooming grace;
While HATS of STRAW can only screen
Thee from the sun's too ardent beam.

Answer, by the same, to the Riddle inserted June 25.

TRUE happiness belongs to those
In whom contentment reigns:
CONTENT of mind, in humble cot,
Exceeds the miser's gains.

A QUESTION, by W. C. of Great Torrington.

IS there any thing will prevent the cramp when people are swimming ?

An Answer, by Z. O. to an Enigma for the Ladies, inserted June 25.

IN Asia's plains the camel first its form receiv'd,
 His hair at length pluck'd off, was then to Greece convey'd;
 There bound and confin'd in a slender quill,
 For the curious artist there to try his skill.
 Surprizing wonders I perform for you.
 Strong fancy, join'd with art, can boldly trace
 The glowing beauties of your lovely face;
 Catch all the graces as they sparkling rise,
 Like brilliant diamonds lustre in your eyes.
 A thousand ringlets in your hair essay,
 In which a thousand lovely Cupids play;
 See here a herd of flocks, there shady woods,
 Here cloud-top'd rocks, and there smooth silve r floods;
 Here pleasant villas, there the lofty dome,
 Vast art and fancy, both united come.
 Ideas strong, bold strokes so just impart,
 Life, strength, and beauty, charm the eye and heart.
 Delight and profit my desires proclaim,
 Ladies, A PENCIL BRUSH this merit claims.

An Answer, by the same, to an Enigma inserted July 2.

SOME Noblemen of high estate,
 From a Garter do a title take;
 By women too I'm much esteemed,
 And very necessary deemed.
 But, sad to tell, some of the fair,
 When cross'd in love, or in despair,
 Have been so rash, by my assistance,
 To put an end to their existence.
 If Celia should her GARTER drop,
 I hope some youth will take it up.

* * We have received the like Answer from T. T. of Lydeard St. Lawrence; and J. B. of Bristol explains it in like manner.

An

An Answer, by the same, to the Enigma by M. S. inserted July 2.

THE JACKS of an HARPSICORD are rang'd in array,
 And stand in order night and day ;
 A bloody ensign each do bear,
 Yet ne'er train'd up to feats of war :
 Their actions gentler passions move,
 And aid and fan the flames of love ;
 Soften the unrelenting fair,
 And sooths the pensive Statesman's care :
 When touch'd by pow'r unseen,
 Then up they spring,
 Without the help of leg or wing,
 And mount, and as they mount they sing. }

* * We have received the like Explanation from Ann Cross.

An Answer, by J. W. of Bideford, to J. Weatherdon's Question, of Newton Abbot, inserted June 25.

HAVING the declination for the given day and hour, viz.
 14 degrees 18 minutes, say,
 As radius 90, ————— 10.00000
 Is to fine compliment sun's declination 75 deg. 42 min. 9.98633
 So is fine of the angle of the sun's distance from noon }
 67 deg. ————— 9.96402

To the fine compliment sun's amplitude from the
 east southerly, 63 deg. 7 min. — } 9.95035

Which, subtracted from 90 deg. gives 26 deg. 53 min from
 the east southerly ; which, take from 45 deg. east southerly, gives
 18 deg. 7 min. variation westerly, because the magnetic amplitude
 is to the right of the true. Again,

As tangt. sun's declination = 14 deg. 18 min. 9.40636
 : Radius 90, ————— 10.00000
 : : Sine of the time in degrees past 6 = 23 deg. 9.59187

: Tangt. of the requir'd latitude, 56 deg. 53 min. N. 10.18551

QUESTIONS, by the same.

SAILING from Lundy, latitude 51 deg. 20 min. N. longitude
 4 deg. 40 min. W. between S. and S. W. until the product
 of my distance, and difference latitude, is 24200 miles; the pro-
 duct

duct of my difference latitude and departure is 145200 miles ;
product of my distance and departure 181500 miles.—Required,
my latitude and longitude in ?

REQUIRED, the inclination and length of a declined plaine,
whose perpendicular altitude is 45 feet, on which a ball may de-
scend, by the force of gravity, in the same time another ball of
equal magnitude and density falls in a perpendicular direction
100 feet ?

An ENIGMA, by W. Clift, junior, of Beamster.

YE young ey'd wits, who seek for fame,
Pray read these hints, and tell my name :
I am in heaven and in hell,
And in the hermit's dreary cell ;
With angels bright, and cherubims,
And mighty flaming seraphims,
I may be seen ;—am in the sea,
And in the deep's immensity ;
With flowers too—the violet,
Anemonies, and roses sweet ;
In pleasant gardens gay and fair,
And with the happy gardener ;
In Miscellany you'll me spy,
In ev'ry page.—Now what am I ?

A N E N I G M A for the LADIES.

I'M seen both in the lofty dome,
Where scepter'd Princes reign,
And in the cot, the humble home
Of shepherds on the plain.
If you have any thing that's good,
You could not call it so ;
Believe me, fair ones, if I should
Not all my aid bestow.
Without me neither murm'ring brooks,
Nor woods, nor groves, could please ;
Nor Chloe's voice, nor Chloe's looks,
Could give her lover ease.
Though such my use to human kind,
I'm never call'd upon
In days of ease, but when the mind,
Oppress'd, provokes a groan.
Ladies, now I have gone thus far,
You'll soon my name discover ;
I'm always near the lovely fair,
When she is near her lover.

THE WEEKLY MUSEUM.

Augt. 6-1774

[Number 21.]

Extract from a Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts's Bay.

~~THE~~ HIS Speech has been so much applauded by the public in general, sets the case of the colonies in so ~~just~~ T ~~just~~ a light, shewing our true interest in respect to them, and breathes such a spirit of public liberty and equity, that we think an extract from it will afford our readers much pleasure.—It is said to have been penned by the B—p of St. As—h.

IT is of such great importance to compose, or even to moderate the dissensions which subsist at present between our unhappy country and her colonies, that I cannot help endeavouring, from the faint prospect I have of contributing something to so good an end, to overcome the inexpressible reluctance I feel at uttering my thoughts before the most respectable of all audiences.

The true object of all our deliberations on this occasion, which I hope we shall never lose sight of, is a full and cordial reconciliation with North America. Now I own, my Lords, I have many doubts whether the terrors and punishments, we hang out to them at present, are the surest means of producing this reconciliation. Let us at least do this justice to the people of North America to own, that we can all remember a time when they were much better friends than at present to their mother country. They are neither our natural nor our determined enemies. Before the Stamp Act, we considered them in the light of as good subjects as the natives of any county in England.

It is worth while to enquire by what steps we first gained their affection, and preserved it so long; and by what conduct we have lately lost it. Such an enquiry may point out the means of restoring peace, and make the use of force unnecessary against a people, whom I cannot yet forbear to consider as our brethren.

Arbitrary taxation is plunder authorised by law : it is the support and the essence of tyranny, and has done more mischief to mankind than those other three scourges from Heaven, famine, pestilence, and the sword. I need not carry your Lordships out of your own knowledge, or out of your own dominions, to make you conceive what misery this right of taxation is capable of producing in a provincial government. We need only recollect that our countrymen in India have in the space of five or six years, in virtue of this right, destroyed, starved, and driven away, more inhabitants from Bengal, than are to be found at present in all our American colonies ; more than all those formidable numbers which we have been nursing up for the space of two hundred years, with so much care and success, to the astonishment of all Europe. This is no exaggeration, my Lords, but plain matter of fact, collected from the accounts sent over by Mr. Hastings, whose name I mention with honour and veneration : and, I must own, such accounts have very much lessened the pleasure I used to feel in thinking myself an Englishman. We ought surely not to hold our colonies totally inexcusable for wishing to exempt themselves from a grievance which has caused such unexampled devastation ; and, my Lords, it would be too disgraceful to ourselves, to try so cruel an experiment more than once. Let us reflect, that before these innovations were thought of, by following the line of good conduct which had been marked out by our ancestors, we governed North America with mutual benefit to them and ourselves. It was a happy idea, that made us first consider them rather as instruments of commerce, than as objects of government. It was wise and generous to give them the form and the spirit of our own constitution ; an assembly in which a greater equality of representation has been preserved than at home ; and councils and governors, such as were adapted to their situation, though they must be acknowledged to be very inferior copies of the dignity of this House, and the Majesty of the Crown.

But what is far more valuable than all the rest, we gave them liberty. We allowed them to use their own judgement in the management of their own interest. The idea of taxing them never entered our heads. We made requisitions to them on great occasions, in the same manner as our Princes formerly asked benevolences of their subjects ; and as nothing was asked but what was visibly for the public good, it was always granted ; and they sometimes did more than we expected. And let us not forget that the people of New England were themselves, during the last war, the most forward of all in the national cause ; that every year we voted them a considerable sum, in acknowledgement of their zeal and their services ; that in the preceding war they alone enabled

enabled us to make the treaty of Aix la Chapelle, by furnishing us with the only equivalent for the towns that were taken from our allies in Flanders ; and that, in times of peace, they alone have taken from us six times as much of our woollen manufactures as the whole kingdom of Ireland. Such a colony, my Lords, not only from the justice, but from the gratitude we owe them, have a right to be heard in their defence ; and if their crimes are not of the most inextinguishable kind, I could almost say they have a right to be forgiven.

In the times we speak of, our public intercourse was carried on with ease and satisfaction. We regarded them as our friends and fellow-citizens, and relied as much upon their fidelity as on the inhabitants of our own country. They saw our power with pleasure ; for they considered it only as their protection. They inherited our laws, our language, and our customs ; they preferred our manufactures, and followed our fashions with a partiality, that secured our exclusive trade with them more effectually than all the regulations and vigilance of the Custom-House.

Now let me appeal to your Lordships as to men of enlarged and liberal minds, who have been led by your office and rank to the study of history. Can you find in the long succession of ages, in the whole extent of human affairs, a single instance, where distant provinces have been preserved in so flourishing a state, and kept at the same time in such due subjection to their mother country ? My Lords, there is no instance ; the case never existed before. It is perhaps the most singular phenomenon in all civil history, and the cause of it well deserves our serious consideration. The true cause is, that a mother country never existed before, who placed her natives and her colonies on the same equal footing, and joined with them in fairly carrying on one common interest.

You ought to consider this, my Lords, not as a mere historical fact, but as a most important and invaluable discovery. It enlarges our ideas of the power and energy of good government beyond all former examples, and shews that it can act like gravitation at the greatest distances. It proves to a demonstration that you may have good subjects in the remotest corners of the earth, if you will but treat them with kindness and equity.

The good genius of our country had led us to the simple and happy method of governing freemen, which I have endeavoured to describe. Our Ministers received it from their predecessors, and for some time continued to observe it, but without knowing its value. At length, presuming on their own wisdom, and the quiet disposition of the Americans, they flattered themselves that we might reap great advantages from their prosperity by destroying the cause of it. They chose an unlucky hour to treat the m

as other nations have thought fit to treat their colonies ; they threatened, and they taxed them.

I need not suggest what were the consequences of this change of measures. The evils produced by it were such as we still remember, and still feel. We suffered more by our loss of trade with them, than the wealth flowing in from India was able to recompence. The bankruptcy of the East India Company may be sufficiently accounted for by the rapine abroad, and the knavery at home ; but it certainly would have been delayed some years, had we continued our commerce with them in the single article of tea. But that and many other branches of trade have been diverted into other channels, and may probably never return entire to their old course. But what is worst of all, we have lost their confidence and friendship ; we have ignorantly undermined the most solid foundation of our own power.

In order to observe the strictest impartiality, it is but just for us to enquire what we have gained by these taxes, as well as what we have lost. I am assured that out of all the sums raised in America the last year but one, if the expences are deducted, which the natives would else have discharged themselves, the net revenue paid into the Treasury to go in aid of the sinking fund, or to be employed in whatever public services Parliament shall think fit, is eighty-five pounds. Eighty-five pounds, my Lords, is the whole equivalent we have received for all the hatred and mischief, and all the infinite losses this kingdom has suffered during that year in her disputes with North America. Money that is earned so dearly as this, ought to be expended with great wisdom and œconomy. My Lords, were you to take up but one thousand pounds more from North America upon the same terms, the nation itself would be a bankrupt. But the most amazing, and the most alarming circumstance, is still behind. It is, that our case is so incurable, that all this experience has made no impression upon us. And yet, my Lords, if you could but keep these facts, which I have ventured to lay before you, for a few moments in your minds, (supposing your right of taxation be never so clear, yet I think you must necessarily perceive that it cannot be exercised in any manner that can be advantageous to ourselves or them. We have not always the wisdom to tax ourselves with propriety ; and I am confident we could never tax a people at that distance, without infinite blunders, and infinite oppression. And to own the truth, my Lords, we are not honest enough to trust ourselves with the power of shifting our own burthens upon them. Allow me, therefore, to conclude, I think, unanswerably, that the inconvenience and distress we have felt in this change of our conduct, no less than the ease and tranquility we formerly found in the pursuit of it, will force us, if we have
any

any sense left, to return to the good old path we trod in so long, and found it the way of pleasantness.

By your old rational and generous administration, by treating the Americans as your friends and fellow-citizens, you made them the happiest of human kind; and at the same time drew from them, by commerce, more clear profit than Spain has drawn from all its mines; and their growing numbers were a daily increasing addition to your strength. There was no room for improvement or alteration in so noble a system of policy as this. It was sanctified by time, by experience, by public utility. I will venture to use a bold language, my Lords; I will assert, that if we had uniformly adopted this equitable administration in all our distant provinces, as far as circumstances would admit, it would have placed this country, for ages, at the head of human affairs in every quarter of the world. My Lords, this is no visionary or chimerical doctrine. The idea of governing provinces and colonies by force, is visionary and chimerical. The experiment has often been tried, and it has never succeeded. It ends infallibly in the ruin of the one country or the other, or in the last degree of wretchedness.

If there is any truth, my Lords, in what I have said, and I most firmly believe it all to be true, let me recommend it to you to resume that generous and benevolent spirit in the discussion of our differences, which used to be the source of our union. We certainly did wrong in taxing them. When the Stamp Act was repealed, we did wrong in laying on other taxes, which tended only to keep alive a claim that was mischievous, impracticable and useless. We acted contrary to our own principles of liberty, and to the generous sentiments of our Sovereign, when we desired to have their Judges dependent on the Crown for their stipends, as well as their continuance. It was equally unwise to wish to make the Governors independent of the people for their salaries. We ought to consider the Governors, not as spies intrusted with the management of our interest, but as the servants of the people, recommended to them by us. Our ears ought to be open to every complaint against the Governors; but we ought not to suffer the Governors to complain of the people. We have taken a different method, to which no small part of our difficulties are owing. Our ears have been open to the Governors, and shut to the people. This must necessarily lead us to countenance the jobs of interested men, under the pretence of defending the rights of the Crown. But the people are certainly the best judges whether they are well governed; and the Crown can have no rights inconsistent with the happiness of the people.

They petition for the repeal of an Act of Parliament, which they complain of as unjust and oppressive: and there is not a
man

man amongst us, not the warmest friend of administration, who does not sincerely wish that Act had never been made. In fact, they only ask for what we wish to be rid of. Under such a disposition of mind, one would imagine there could be no occasion for fleets and armies to bring men to a good understanding. But, my Lords, our difficulty lies in the point of honour. We must not let down the dignity of the mother-country, but preserve her sovereignty over all the parts of the British Empire. This language has something in it that sounds pleasant to the ears of Englishmen, but is otherwise of little weight. For sure, my Lords, there are methods of making reasonable concessions, and yet without injuring our dignity. Ministers are generally fruitful in expedients to reconcile difficulties of this kind. Now, my Lords, on this occasion can they find no excuse, no pretence, no invention, no happy turn of language, not one colourable argument for doing the greatest service they can ever render to their country? It must be something more than incapacity that makes men barren of expedients at such a season as this. Do, but for once, remove this impracticable stateliness and dignity, and treat the matter with a little common sense, and a little good humour, and our reconciliation would not be the work of an hour. But after all, my Lords, if there is any thing mortifying in undoing the errors of our Ministers, it is a mortification we ought to submit to. If it was unjust to tax them, we ought to repeal it for their sakes: if it was unwise to tax them, we ought to repeal it for our own. A matter so trivial in itself as the three-penny duty upon tea, but which has given cause to so much national hatred and reproach, ought not to be suffered to subsist an unnecessary day. Must the interest, the commerce and the union of this country and her colonies, be all of them sacrificed to save the credit of one imprudent measure of administration? I own I cannot comprehend that there is any dignity either in being in the wrong, or in persisting in it. I have known friendship preserved, and affection gained; but I never knew dignity lost by the candid acknowledgement of an error.

With regard to the people of Boston, I am free to own that I neither approve of their riots nor their punishment. And yet, if we inflict it as we ought, with a consciousness that we were ourselves the aggressors, that we gave the provocation, and that their disobedience is the fruit of our own imprudent and imperious conduct, I think the punishment cannot rise to any great degree of severity.

It is a strange idea we have taken up, to cure their resentments by increasing their provocations; to remove the effects of our own ill conduct, by multiplying the instances of it. But the spirit of blindness and infatuation is gone forth. We are hurrying

rying wildly on without any fixed design, without any important object. We pursue a vain phantom of unlimited sovereignty, which was not made for man ; and reject the solid advantages of a moderate, useful, and intelligible authority. That just God, whom we have all so deeply offended, can hardly inflict a severer national punishment, than by committing us to the natural consequences of our own conduct. Indeed, in my opinion, a blacker could never hang over this island.

To reason consistently with the principles of justice and national friendship, which I have endeavoured to establish, or rather to revive what was established by our ancestors, as our wisest rule of conduct for the government of America, I must necessarily disapprove of the bill before us ; for it contradicts every one of them. In our present situation every act of the legislature, even our acts of severity, ought to be so many steps towards the reconciliation we wish for. To change the government of a people, without their consent, is the highest and most arbitrary act of sovereignty that one nation can exercise over another. The Romans hardly ever proceeded to this extremity, even over a conquered nation, till its frequent revolts and insurrections had made them deem it incorrigible. The very idea of it implies a most total abject and slavish dependency in the inferior state. Recollect that the Americans are men of like passions with ourselves, and think how deeply this treatment must affect them. They have the same veneration for their charters, that we have for our Magna Charta, and they ought in reason to have greater. They are the title deeds to all their rights, both public and private. What ! my Lords, must these rights never acquire any legal assurance and stability ? Can they derive no force from the peaceable possession of near two hundred years ? And must the fundamental constitution of a powerful state be for ever subject to as capricious alterations as you may think fit to make in the charters of a little mercantile company, or the corporation of a borough ? This will undoubtedly furnish matter for a more pernicious debate than has yet been moved. Every other colony will make the case its own. They will complain that their rights can never be ascertained ; that every thing belonging to them depends upon our arbitrary will ; and may think it better to run any hazard, than to submit to the violence of their mother country, in a matter in which they can see neither moderation nor end.

But let us coolly enquire what is the reason of this unheard of innovation. Is it to make them peaceable ? My Lords, it will make them mad. Will they be better governed, if we introduce this change ? Will they be more our friends ? The least that such a measure can do, is to make them hate us. Instead of
hoping

hoping that their constitution may receive improvement from our skill in government, the most useful wish I can form in their favour is, that Heaven may long preserve them from our vices and our politics.

'Tis hard, 'tis cruel, besides all our debts and taxes, and those enormous expences which are multiplying upon us every year, to load our unhappy sons with the hatred and curses of North America. Indeed, my Lords, we are treating posterity very scurvily. We have mortgaged all the lands; we have cut down all the oaks; we are now trampling down the fences, rooting up the seedlings and samplers, and ruining all the resources of another age. We shall send the next generation into the world, like the wretched heir of a worthless father, without money, credit, or friends; with a stripped, incumbered, and perhaps untenanted estate.

Having spoke so largely against the principle of the bill, it is hardly necessary to enter into the merits of it. I shall only observe, that even if we had the consent of the people to alter their government, it would be unwise to make such alterations as these. To give the appointment of the Governor and Council to the Crown, and the disposal of all places, even of the Judges, and with a power of removing them, to the Governor, is evidently calculated with a view to form a strong party in our favour. This I know has been done in other colonies; but still this is opening a source of perpetual discord, where it is our interest always to agree. If we mean any thing by this establishment, it is to support the Governor and the Council against the people, *i. e.* to quarrel with our friends, that we may please their servants. This scheme of governing them by a party is not wisely imagined, it is much too premature, and, at all events, must turn to our disadvantage. If it fails, it will only make us contemptible; if it succeeds, it will make us odious. It is our interest to take very little part in their domestic administration of government, but purely to watch over them for their good. We never gained so much by North America, as when we let them govern themselves, and were content to trade with them, and to protect them. One would think, my Lords, there was some statute law, prohibiting us, under the severest penalties, to profit by experience.

My Lords, I look upon North America as the only great nursery of freemen now left upon the face of the earth. We have seen the liberties of Poland and Sweden swept away, in the course of one year, by treachery and usurpation. The three free towns in Germany are like so many dying sparks, that go out one after another, and which must all be soon extinguished under the destructive greatness of their neighbours. Holland is little more than a great trading company, with luxurious manners, and an exhausted

exhausted revenue ; with little strength, and with less spirit. Switzerland alone is free and happy within the narrow inclosure of its rocks and vallies. As for the state of this country, my Lords, I can only refer myself to your own secret thoughts. I am disposed to think and hope the best of public liberty. Were I to describe her according to my own ideas at present, I should say that she has a sickly countenance, but I trust she has a strong constitution.

By enslaving your colonies, you not only ruin the peace, the commerce, and the fortunes of both countries ; but you extinguish the fairest hopes, shut up the last asylum of mankind. I think, my Lords, without being weakly superstitious, that a good man may hope that Heaven will take part against the execution of a plan which seems big, not only with mischief, but impiety. I fear we shall soon make it a part of our natural character, to ruin every thing that has the misfortune to depend upon us.

No nation has ever before contrived, in so short a space of time, without any war or public calamity, (unless unwise measures may be so called) to destroy such ample resources of commerce, wealth and power, as of late were our's ; and which, if they had been rightly improved, might have raised us to a state of more honourable and more permanent greatness than the world has yet seen.

Let me remind the noble Lords in administration, that, before the Stamp Act, they had power sufficient to answer all the just ends of government, and they were all compleatly answered. If that is the power they want, though we have lost much of it at present, a few kind words would recover it all.

If the tendency of this bill is, as I own it appears to me, to acquire a power of governing the colonies by influence and corruption ; in the first place, my Lords, this is not true government, but a sophisticated kind, which counterfeits the appearance, but without the spirit or virtue of the true : and then, as it tends to debase their spirits, and corrupt their manners, to destroy all that is great and respectable in so considerable a part of the human species, and by degrees to gather them together with the rest of the world, under the yoke of universal slavery ; I think, for these reasons, it is the duty of every wise man, of every honest man, and of every Englishman, by all lawful means, to oppose it.

A remarkable Anecdote of Humanity and true Heroism.

DURING our late war with France, Mons. Thurot appeared on the coast of Scotland with three armed vessels : he at first spread terror, which soon gave place to admiration inspired by his humanity. He paid a full price for every thing he

wanted, and in general behaved with so much affability, that a countryman ventured to complain to him of an Officer who had taken from him about fifty or sixty guineas. The Officer acknowledged the fact; but said, he had divided the money among his men. Thurot ordered the Officer to give his bill for the money; which he said should be stopped out of his pay, if they were so fortunate as to return to France.—Compare this incident with that of the great Scipio, celebrated in Roman history, who restored a beautiful bride to the bridegroom, and it will not suffer by the comparison.—Another instance is no less remarkable. One of his Officers gave a bill upon a merchant in France, for the price of provisions purchased by him. Thurot having accidentally seen the bill, informed the countryman that it was of no value, reprimanded the Officer severely for the cheat, and compelled him to give a bill upon a merchant who he knew would pay the money. At that very time Thurot's men were in bad humour, and disposed to mutiny. In such circumstances, would not Thurot have been excused for winking at a fraud to which he was not accessory? But he acted with the strictest honour, even at the hazard of a mutiny. Common honesty to an enemy is not a common practice in war. Thurot was strictly honest in circumstances that made the exertion of common honesty an act of the highest magnanimity.—These incidents ought to be held up to the public and to Princes, as examples of true heroism. War carried on in that manner, would, from desolations and horror, be converted into a fair field for acquiring true military glory, and for exercising every manly virtue.—Thurot will be kept in remembrance by every true hearted Briton, though he died fighting against it. But he died in the field of honour, fighting for his country.

ANECDOTE of LORD GEORGE GERMAINE.

LORD GEORGE GERMAINE, through the application of some of his relations, procured a living for a gentleman, whom he had not the honour of knowing. For this civility, the gentleman waited on his Lordship to return him thanks. His Lordship, being inclined to make his situation as easy as possible, acquainted him, that since he had procured the living, a second of equal value was within his gift, and he begged to recommend it to him in preference to the other, which was unluckily situated close to a *powder-mill*. The young Parson, desiring to express a sense of his gratitude, and also to give his Lordship a specimen of his wit, unfortunately answered, *that he was much obliged to his Lordship for this second mark of his favour; for he had as great an aversion*

aversion to powder as Lord George Sackville.—His Lordship, unruffled, replied, with the highest courtesy, *In that particular, Sir, you may find, upon more mature consideration, that common fame has deceived you ; without ever betraying to the flippant Priest that Lord George Germaine had been Lord George Sackville.*

The LIBERAL ARTIFICE. A MORAL TALE.

MR. Richmore, the elder, had been an eminent Spanish merchant : he was a man of considerable fortune, good sense, and great benevolence. He had retreated from business in the prime of his life, in order to spend the remainder of it in a philosophical retirement, and in cultivating the talents of an only son, whom he loved with uncommon tenderness. The mother of Frederic, this favourite boy, died before he reached his tenth year, and in her last moments recommended him to the protection of his father, in so affecting a manner, that the old gentleman could not refrain from bursting into tears, whenever he afterwards reflected upon the circumstance. After a proper preparatory education, Frederic was placed as a student in the Temple, not that he had any particular attachment to the profession of the law, but because his father had great expectations of advancing him considerably in that department, from his interest with many of the first characters among the gentlemen of the long robe.

Frederic, who at college had shewn great quickness of parts, and a singular attention to his studies, on being thrown into the dissipated company of the metropolis, after a short time made the pursuit of his pleasures his primary object. He frequented masquerades, balls, and other public places ; and, unhappily getting acquainted with a certain Irish Count, was introduced to the gaming-table, where, not being able to obtain money sufficient to repair his losses, out of the genteel income Mr. Richmore allowed him, he was reduced to apply for cash to several of his acquaintance. The unfortunate situation he had brought himself into could not be kept long a secret from his father, who remonstrated with him in very severe terms upon the impropriety of his conduct. Frederic promised amendment : his affectionate parent paid his debts, and forgot his extravagancies ; but, as a young man who has once contracted bad habits cannot divest himself of them without the utmost difficulty, so Frederic quickly relapsed into the same vices which had given his father so much uneasiness. The old gentleman communicated the cause of his sorrow, when he heard of his son's second defection, to his friend Mr. Cellbridge, who had stood sponsor to the dissipated youth. This gentleman had been bred to the bar, and had made

a figure in the Senate, as well as in Westminster-Hall. He possessed a sound judgement, assisted by great experience, and observation of the world. He had a great esteem for Mr. Richmore, and earnestly wished to reclaim his son.

Frederic, about this period, had accidentally got acquainted with an amiable young woman, Miss Fanny Finch; who, tho' possessed of no great fortune, had an uncommon share of merit, good-nature, and virtue. Her mother was the widow of a Field Officer, and had nothing but her pension to subsist on, except the interest of 2000*l.* which her late husband had left equally between her and his daughter. The embarrassments Frederic had involved himself in, he took great pains to keep from the knowledge of Mrs. Finch. That Lady, however, soon learnt the true state of his affairs; and, as he had made pretensions of a very serious nature to her daughter, prudently insisted upon her breaking off all acquaintance with him: in the first place, because she could not vindicate herself in allowing Fanny to receive his addresses without the knowledge of his father; and, secondly, as she had good reason to believe he was little better than a profligate.

Affairs were in this situation when Frederic was arrested for the sum of 500*l.* in consequence of a bond he had given in favour of one of his rakish acquaintance, who had been obliged to leave the kingdom a short time before. He was immediately carried to a spunging-house in Carey-street, till he could settle the matter. From this place he dispatched a lad, who had lived with him from the time he left school, to such of his acquaintance as he thought were most likely to serve him in this dilemma; but every one to whom he applied excused himself from granting the service he requested, and convinced him how little the professions of the common run of mankind are to be depended upon in the hour of distress.—What, indeed, can be expected from the friendships of the present times, which, like those described by Mr. Addison,

————— are oft

Confederacies in vice, or leagues of pleasure.

Poor Brush (for that was the lad's name) returned to his master with tears in his eyes, and reported the little success he had met with in his visits. Frederic did not bear this disappointment with much temper; and his chagrin was increased at finding two of his associates, of whom he had borrowed some trifling sums, had laid detainers against him for the money.

He spent two days in confinement before his father heard of his misfortune, which he at length understood from the affection bore him by his servant; who, perceiving his master's mind in a
very

very distracted state, was alarmed for the consequences, and determined candidly to confess the whole to the old gentleman.

Mr. Cellbridge was present when Brush brought the intelligence, and, as well as Mr. Richmore, was exceedingly troubled at what had happened. The latter was preparing to fly to the bailiffs immediately, when Mr. Cellbridge intreated him to listen to a few words in private; and, shutting the door of the library, "I have a scheme to propose, my good friend," says he, "which I flatter myself will produce a change for the better in your unthinking boy. You have already paid a great deal of money for him; your property is chiefly in the stocks, and he is by no means certain how much it amounts to: let him suppose you are not able to assist him, but that his extravagancies have greatly impaired your fortune. This behaviour, perhaps, may work a reformation. We have heard from his servant how sorry and ashamed he is for what is past; and, notwithstanding his connections with bad company, I think he has still some remains of honour and duty, and may, with proper treatment, make a good man."

Mr. Richmore readily agreed to his friend's proposal, and Brush immediately attended Mr. Cellbridge to Carey-street; where that gentleman, after tenderly animadverting upon Frederic's conduct, assured him of his father's incapacity to discharge the demands upon him. The young gentleman appeared thunderstruck at this information, and was but little comforted at Mr. Cellbridge's saying he would satisfy the creditors out of his own pocket, in consequence of the great regard he had for the family. The accounts were immediately settled, and the prisoner discharged. He expressed a desire to throw himself at his father's feet, and implore his forgiveness, which Mr. Cellbridge requested he would postpone for some time, till the violence of his unhappy parent's grief and displeasure was abated. He then insisted on Frederic's receiving a 20*l.* note for his present exigencies; and, after some very salutary advice, left him at his chambers. The youth no sooner entered his apartments, than he threw himself on a sofa in an agony of grief, not only for the follies he had committed, but from the assurance he had received of his father's narrow circumstances.

Poor Brush was greatly distressed at perceiving his master so deeply affected; and, in order to sooth him, mentioned his having met Mrs. Finch's maid that morning, who enquired particularly after him, and said her young mistress much lamented that the particularity of her mother's disposition had obliged her to refuse his visits. This agreeable piece of information procured an interval of ease to the mind of Frederic, and he soon after dispatched an affectionate epistle to Miss Fanny, and another to

Mrs.

Mrs. Finch, requesting her, as he was determined to reform his conduct, to admit his visits as usual.

By some means the report of Mr. Richmore's bad circumstances had reached the ears of several tradesmen to whom Frederic was considerably indebted, and who pressed him very hard for the money. His inability to discharge their demands threw him into a series of reflections, which made him act like one who had lost his reason. Brush endeavoured to comfort him, but in vain. "Surely," exclaimed the unfortunate youth, "there is not so miserable a wretch upon earth as myself. I love my father, and I am the cause of his ruin: and for what? For blindly giving into the extravagancies of a herd of fools, whom I despise; and hunting after pleasures, that in the possession baffled my expectations, and left me a prey to remorse and disappointment, with the loss of fortune, character, and liberty."

His faithful servant began to apprehend Frederic's distresses would affect his reason, and hastened to Mr. Cellbridge, to whom he mentioned his suspicions. As that gentleman had a high opinion of the integrity and acuteness of this affectionate valet, he thought it necessary to let him into the plan he had laid in order to reclaim the young gentleman, especially as he could be a very useful instrument upon that occasion. The poor lad was thrown into a paroxysm of joy on being let into the secret, and solemnly promised to do every thing in his power to accelerate the success of the plot, which Mr. Richmore and his friend had determined to bring to a period with the utmost expedition, as Frederic shewed the strongest symptoms of being a sincere penitent.

During the absence of Brush, Frederic had sent for a salesman, and sold not only his sword, watch, &c. but the greatest part of his wearing apparel, which, to the astonishment of the faithful valet, the purchaser and his men were packing up at his return to the Temple. "Good Heaven, Sir," said Brush, "what is the meaning of this?" "I am disposing of my clothes," replied his master, wildly, "to satisfy, in some degree, the harpies that torment me, lest my poor father should be called upon to pay them." Brush took an opportunity to follow the salesman, who had bought the things for about a fourth part of their value, and acquainted him that his master was non compos, and therefore his bargain was void. Mr. Cellbridge came up in the mean time, and prevailed upon the man, for a proper gratuity, to send the clothes to his house in Lincoln's-Inn-Fields. He had got a list, from Brush, of Frederic's debts, had privately sent for his creditors, and discharged them all; but, instead of putting the young gentleman out of his pain, by acquainting him with this circumstance, as his fond father would have done, he determined to make him believe he was more closely beset

beset than ever, and accordingly hired half a dozen ill-looking fellows to constantly pass before his windows.

Soon after Frederic's clothes had been carried off, he received a polite card from Mrs. Finch, requesting him to accompany her daughter and herself to Ranelagh that evening, a circumstance which he could not possibly comply with from the disposal of his wardrobe. This added so much to his distress, that he grew outrageous; and, Brush having placed his father and Mr. Cellbridge in the next room, according to the instructions he had received, as Frederic had given undoubted proofs of the sincerity of his repentance, began to administer some relief. "Sir," said he, "do not despair; Mr. Gamble, who you know ran away, and left you to pay the 500l. for him, has returned to London loaded with cash. I met him, Sir, just now, and told him how much you had suffered upon his account, on which he gave me these papers." Here the arch lad produced six bank notes of 100l. each, which had been given him by Mr. Richmore. "Out of the latter," says he, "Mr. Gamble desires you will take the expences of the arrest." It was some time before Frederic could believe he was awake. He turned the notes over and over, and at length cried, "Thank God I now have it my power to shew my duty to my dear father. Here, Brush, seal up these five notes directly; fly to my father's house, and give them into his own hands. They require no answer, and are the least restitution I can at present make him for the immense trouble and expence I have cost him. This supply, small as it is, may perhaps minister to his present wants."

At this instant a loud knocking was heard at the door, which, when Brush opened, two porters entered with the apparel, &c. which Frederic imagined were disposed of to the salesman. "What means this?" says he. "Why, Sir," replied Brush, "a worthy gentleman, finding Mr. Staytape had got an excellent bargain, repurchased the property of him, and desires you will make use of it for the present. The same good man too, Sir, (continued the lad) has paid all your debts, and here are receipts in full from every one of your creditors." "You impose upon me, Brush," cried he: "What good man do you talk of?" "Your father, Sir; your father!" exclaimed Brush, "and here he is," opening the door of the room the two old gentlemen were concealed in. Mr. Richmore ran to his son, and embraced him with tears of joy; who, unable to bear such a conflict of tumultuous passions, sunk insensibly upon the floor.

When he recovered, the whole plan was revealed to him, and the excess of his father's goodness overwhelmed him in such a manner, that he could hardly express his gratitude. "You may pardon me, Sir," says he; "but I never can forgive myself."

“self.” “Say no more, my dear son,” replied Mr. Richmore, “let what has passed be for ever buried in oblivion, and let us only think of the future happiness we shall enjoy. There is a beautiful young Lady, nearly related to our good friend Mr. Cellbridge, who, having seen you at some of the public places, has no objection to receive your addresses.” “Pardon me, Sir,” returned Frederic; “my heart is already engaged, and I hope you will not insist upon a circumstance, which it is out of my power to comply with.” “See the Lady first,” said Mr. Cellbridge, “and, if you have the smallest objection to her, I promise, upon my honour, never to mention the matter again.”

Frederic was obliged to acquiesce, and they all proceeded to Lincoln's-Inn-Fields, where Mr. Cellbridge introduced the young gentleman to Mrs. Finch and her daughter. “Here, my dear friend,” says he, “ends our comedy. I have for some time been acquainted with the affection you and my kinswoman have for each other; your father agrees to your union, and I will give her a fortune equal to your own.”—The situation of Frederic, at this unexpected circumstance, is easier imagined than described. Suffice it to say, that he arrived at the summit of his happiness the next day, by being married to his adorable Fanny. Honest Brush was amply rewarded for his fidelity, and still lives in the family of Frederic; who, by his unexceptionable conduct, gives continual proofs how worthy he was of his father's tenderness and liberality.

A N E N I G M A.

WHAT's that which can't be by the miser enjoy'd,
 Though his money and wit were together employ'd;
 Nor the Courtier that's honour'd with posts and a garter,
 That has only one child, and that too a daughter?
 Nor Amantis, tho' ador'd to excess by his fair,
 When the fear of a rival makes him almost despair?
 But the shepherd, who, tending his flock all the day,
 Views, with pleasure, his innocent lambkins at play,
 Till Phœbus has reached the verge of the west,
 And in glowing silver each mountain's top dress'd:
 When, penning his flock, from the plain he retires
 To his conjugal nymph, whom he so much admires;
 When she for the toils which he bore all the day,
 With affectionate smiles, all his labours repay,
 'Tis they that enjoy it,—I think I may say.

}

DAMARIS

D A M A R I S A N D P H I L L I S :

Or, The SWEETS of INDUSTRY.

PHILLIS and Damaris were two country lasses, the pride of the village where they lived; both handsome to perfection, but exceedingly different.

The unaffected Damaris had no attention but to assist the infirmities of an aged parent, whom severe illness confined to his cottage, while she tended his flock by the wood-side. Her hands were generally employed in some useful work: and when she knit, or spun, to procure her old father a more tolerable subsistence, the cheerfulness of her songs expressed a contented heart. Her dress, though very poor, was always neat and clean: she studied no ornament in it; and if the neighbours commended her person, she gave them very little attention.

Phillis had been bred up under a careless mother. She was exceedingly pretty, and knew it mighty well. On holidays nobody so spruce as she. Her hat was wreathed with flowers or ribbons: every fountain was consulted for her dress, and every meadow ransacked to adorn it. From morning till night she was dancing, and sporting on the green: all the shepherds courted and admired her, and she believed every word they said; yet she felt many a discontent. Sometimes her garland would be less becoming than she wished it; and every day brought with it some disquiet. She was one morning sitting very pensive under a poplar, tying up a nosegay; when she heard Damaris, who was concealed from her only by the shade of some bushes, singing with a merry heart a song in praise of Industry. Phillis could not help interrupting her in the midst of it; and when she went towards her, found her busy in plying the distaff, which was fixed in her side; when thus the gay maid began:

Phillis. How is it possible, Damaris, that you should be always so merry in leading a life of such drudgery? What charms can you find in it? How much better would it become your years to be dancing at the May-pole, where some rich farmer's son might probably fall in love with you!

Damaris. Ah! Phillis, I prefer this way of life, because I see you very unhappy in your's: for my own part, I have never a moment's uneasiness: I am sensible I am doing what I ought: I see myself the comfort of a good old father, who supported my helpless infancy, and now wants this return of duty in his decrepid age. When I have pinned the fold at night, I return home, and cheer him with my sight. I dress his little supper, and partake it, with more pleasure than you have at a feast. He, in the mean time, tells me stories of his younger days, and instructs me by his experience. Sometimes he teaches me a song, like that I

was singing just now ; and, on holidays, I read to him out of some good book. This, Phillis, is my life : I have no great expectations, but every chearful hope that can make the heart light and easy.

Phillis. Well, Damaris, I shall not dispute your taste. My father is well enough, by his own labour, to provide for his family ; and my mother never set us the example of working. 'Tis true, we are poor ; but who knows what good fortune may throw in our way. Youth is the time for mirth and pleasure ; and I do not care how hardly I fare, provided I can get a silken lining to my hat, and be a Lady of the May next year.

Damaris. O ! Phillis, this is very pretty for the present : but in what will it end ? Do you think that smoothness of face will always last ? Yon decrepid old woman, that limps upon her crutches, was once, they say, as handsome as you : her youth passed without engaging any body in a real affection to her ; yet her good name was lost among the follies she engaged in. Poverty and age came on together : she has long been a burthen to the village, and herself. If any neighbour's cow is ill, all suspicions of witchcraft fall upon her : she can do nothing to maintain herself, and every body grudges her what she has.

Phillis. Ill-natured Damaris, to compare me with a hag that the country abhors. I wish you would come to the pastimes : they would put you in a better humour. Besides, you would there hear what the shepherds say to this Phillis, whom you are pleased to despise so.

Damaris. I do not despise you, Phillis ; but I wish you well, and would fain see you as happy as myself. That fine green stuff your gown is made of, would become you much better if it was of your own spinning. But I talk like an old man's daughter, and am little heeded.—Go, pretty butterfly, and rejoice in the summer of thy days : let me, like the homely, but industrious ant, lay up some provision for the winter.

ANECDOTES of the LIFE of PROTOGENES,
An ITALIAN PAINTER.

PROTOGENES was a native of Cannus, a city of Caria, subject to the Rhodians. Being descended from poor parents, he had not probably the instructions deemed so proper for his art. The first we hear of him is, that he painted ships for his livelihood.

He finished his pictures with a vast deal of care and exactness. The finest of them, it is said, was the picture of Jalifus, who is supposed to have been a famous hunter. While he was employed
upon

upon this, all his food was lentils, mixed with a little water, which served him both for meat and drink ; being of opinion, that this simple and light nourishment would leave him more freedom of fancy than richer or grosser viands.

Apelles seeing this piece, was so struck with admiration, that he could find no expression adequate to its beauty. This picture afterwards saved the city of Rhodes, when besieged by Demetrius ; for not being able to attack it on any other quarter than that where Protogenes worked, which he intended to burn, in order to set fire to the rest of the town, he chose rather to abandon his enterprize, than by effecting this to destroy so fine a piece, the product of such a painter.

Though Protogenes, having his work-house in a garden in the suburbs near the camp of the enemy, must necessarily be exposed to the noise and din of arms, yet this could not distract him in his labours.—Demetrius sending for him, and asking him, “ With what assurance he could work in the suburbs of a city that was besieged ? ” His answer was, “ That he understood the war which the King had undertaken was against the Rhodians, and not against the arts.” Which answer so pleased him, that he ordered some of his soldiers for his guard, being glad that by such means he could save so great an artist.

Apelles asking Protogenes what price he had for his pictures, and hearing that it was inconsiderable, as is too generally the case of those who are obliged to work for bread, being concerned at the injustice he conceived to be done to such beautiful productions, gave him fifty talents for one picture only, saying, “ That he would make it pass, and sell it for his own.”—This made the Rhodians perceive the merit of Protogenes, and made them willing to get the picture Apelles had bought out of his hands at any rate ; so that they paid him down a much greater price than he had given for it : and it was by this method that they were stimulated to give a greater price for the works of Protogenes, who was ever grateful to his friend Apelles, to whose generosity he owed his advancement.

Protogenes (according to Pliny) was a sculptor as well as a painter : and this author has spoken more at large of his works, ranking him with the skilful painters of antiquity.

An ODE to JULY.

NOW July leads the sultry hours,
And fervid summer reigns,
The flowers droop their lovely heads,
And sun-burnt are the plains.

The wither'd herbage ev'ry where
 Displays a sickly hue ;
 The thirsty earth for moisture pants
 Its verdure to renew.
 The sweet harmonious feather'd tribe,
 With heat oppress'd, betake
 Themselves unto the lonely coppice,
 Or to the twisted brake.
 The lark, that left his dewey bed,
 To welcome in the morn,
 Supinely now in covert sits
 Among the standing corn.
 The flocks and herds a shelter seek
 From Phœbus's burning beams,
 And now recline beside th' pool,
 Or near the cooling streams.
 Where lofty alders lend their aid,
 And o'er the margin spread
 A stately canopy of green,
 A cool and friendly shade.
 How grateful now each cooling breeze,
 That fans the ambient air ;
 How welcome to the swarthy swains,
 And to the panting fair. —
 But see, yon heavy clouds ascend,
 And Sol withdraws apace ;
 Hark how the distant thunder rolls !
 (Celestial thorough bass.) —
 With anxious breast the farmer seeks
 Some sign, to ascertain
 Whither the low-hung, heavy clouds,
 Will soon descend in rain.
 And if the twit'ling swallow's flight
 Be low, and near the ground,
 Or if the village smoke descend,
 A sure presage is found.
 On this his hasty orders fly ;
 None meet the least delay :
 Mark how the swains disperse and run
 To cock the half-made hay.

ANTONY.

R. B——R.

Lines

Lines humbly inscribed to Simon Bunter, Esq; on his Villa at Lyme-Regis, by John Newell Puddicombe, a Youth.

SEE where, ascending through the vaulted sky,
 Yon spiry dome invites the wand'ring eye;
 Where the rich charms of splendid taste combine,
 With equal grace and elegance to shine.
 While craggy cliffs, with blooming verdure crown'd,
 Add nameless beauties to the landscape round;
 Dauntless they brave the surge's furious blow,
 And tow'r majestic o'er the wave below.
 Here smiling Solitude maintains her sway,
 Fields court the light, and cooling breezes play;
 Enamel'd meads, and verdant plains behold,
 Where Ceres' hands their golden store unfold.
 Hither, O Muse, with thoughtful step repair,
 And breathe the fragrance of the ev'ning air:
 While no rude tempest, with its blust'ring train,
 Heaves the smooth bosom of the peaceful main;
 But, in sweet sounds, that charm the pensive soul,
 O'er sparkling sands the murm'ring billows roll.
 From some tall summit, touch'd with Cynthia's ray,
 Enchanting spot, the neighbouring town survey:
 There raise thy fancy, and delight thy view,
 On those bright scenes that nature's pencil drew.

A Will, in Verse, actually entered in the Commons in 1737.

THE fifth day of May,
 Being airy and gay,
 And to hyp not inclin'd,
 But of vigorous mind,
 And my body in health,
 I'll dispose of my wealth,
 And all I'm to leave,
 On this side the grave,
 To some one or other,
 And I think to my brother,
 Because I foresaw
 That my brethren-in-law,
 If I did not take care,
 Wou'd come in for their share,
 Which I no wise intended,
 'Till their manners are mended,
 And of that, God knows, there's no sign;
 I do therefore enjoin,

And

And do strictly command,
 As witness my hand,
 That nought I have got
 Shall go into hotch-pot ;
 But I give and devise,
 As much as in me lies,
 To the son of my mother,
 My own dear brother,
 To have and to hold,
 All my silver and gold,
 As the affectionate pledges
 Of his brother

JOHN HEDGES.

The testator died in 1737. This extraordinary will passed a very considerable personal estate ; and may be seen, verbatim as above, in the Register, at the Prerogative-Office ; where it appears, that administration with the will annexed was granted to Paul Whichote, Esq; and another person.

ON DELIA, *by A. Z. of W--nc--n.*

AS once with Delia (charming maid !)
 I sought the cool refreshing shade,
 To shun the noon-day sultry heat,
 And wanton in the calm retreat,
 Methought I saw the God of Love,
 Display his brightness o'er the grove ;
 His airy shape divinely shone,
 Observing all was said or done.
 And round us oft' wou'd take his way,
 To prove his universal sway ;
 While from his odoriferous wings,
 Ten thousand balmy sweets he flings.
 The little urchin thus would play,
 And pass the jocund time away ;
 Sometimes to shew his treach'rous art,
 He'd aim a cruel pointed dart.
 Then o'er our heads wou'd take his flight,
 And seem transported with the sight.
 But while on Delia here I gaze,
 And relish life a thousand ways ;
 Enjoying every fond desire
 That love and beauty can inspire ;
 Ah ! why shou'd fancy idly dream,
 That Cupid thence directs his aim ;
 Or gaze around the ambient air,
 And ainly think he revels there :

When

When every youth, with fond surprize,
Declares he reigns in Delia's eyes.

AN EPIGRAM.

WORTH should determine every man his due,
Whether a halter, or a ribband blue ;
But Fortune steps between, and by her grope,
Blindly mistakes a ribband for a rope :
Hence silken bands we see the waist bedeck,
Instead of hempen ones around the neck.

*An Answer, by J. Giles, a Girl of Saint Germain's, to Amelia's
Rebus, inserted July 9.*

HOMER a poet by the learned is admir'd ;
Eurydice the fair whom Orpheus desir'd ;
Apollo presides over wisdom they say ;
London a city polite and gay ;
Telemachus, the son of Ulysses, next nam'd ;
Hercules a hero for courage much fam'd.
These initials join'd, to you'll impart,
'Tis HEALTH gives joy to human heart.

* * We have received a like Answer from Alicia.

*An Answer, by Alicia, to the Enigma by Maria Langdon,
inserted July 9.*

THERE is nought can recal past ages to view
But the MIND, dear Maria ; so I bid you adieu.

*An Answer, by A. Oxenham, of Buckfastleigh, to T. T's
Question, inserted May 7.*

I Find, per general rule of compound interest, that at the end of 14 years 1000 l. amounts to 1979.93159 l. and at the end of 15 years it amounts to 2078.92817 l. at the rate of 5 l. per cent. Then the difference of the two years, the 14th and 15th, is 98.99658 l. the gain betwixt the 14th and 15th year. Then I find the difference between 2000 l. (which will buy 100 l. per ann.) and the 14th year's amountage of 1000 l. viz. 1979.93159 l. to be 20.06841 l. Then say by the Rule of Three, as the gains betwixt the 14th and 15th year are to 12 months, so is the difference between the 14th year's amountage, and 2000 l. equal to two months and thirteen days ; which, added to 14 years, makes 14 years, 2 months, 13 days, the Answer to the Question, or time that the lucky rogue will be able to compleat his engagement, and then he will be but in the thirty-ninth year of his age.

A REBUS,

A R E B U S, by Strephon, of Perranzebluo, Cornwall.

THE thing which men put on when they fear to be known ;
 And from what we are forbidden that we shall not bow down ;
 The bird which ascendeth on high for to sing ;
 A beast of the wood which is counted a king ;
 That which inclose the country chimney green ;
 A river where the Leviathan is commonest seen ;
 The man which the armies of Israel defied ;
 And what in the middle of Egypt do always abide.
 These initials join'd, you soon will find out
 A river's name in Cornwall that is famous for trout.

A R E B U S, by Maria Langdon.

ADD to Saul's son, who once his fasting broke
 With honey dropping from Philistine oak,
 The world's vast system ;—he who for a spade
 His sceptre chang'd, and chose the rural shade ;
 A precious stone ting'd with the rainbow's green ;
 A Prince who stole from Greece Menelaus' Queen ;
 An Arabian mount ; a river's name unfold,
 To which th' Egyptians homage paid of old.
 From holy writ a son of Jesse take ;
 A virtue which all worthy minds partake ;
 What misers do in charity bestow ;
 What from a virtuous life will ever flow ;
 The only great and harmless thing below. }
 The initials shew what hath, with look sublime,
 Restrain'd the tyrant's rage in every clime ;
 What zealous roves abroad from pole to pole,
 And warms with patriot thoughts th' aspiring soul.

A Q U E S T I O N, by R. H.

TOM's avaritious father left him rich,
 But the degen'rate boy for lucre did itch ;
 And when the long-lock'd wealth he did receive,
 Ten thousand pound he for a mansion gave :
 Nine hundred in rich furniture he spent,
 As much to an old tippling crony lent ;
 Two hundred more a coach equipp'd did cost ;
 Two sevenths of what remain'd in game he lost.
 Thote sums all paid, one half his cash remain ;
 Then what he first receiv'd, be pleas'd t'explain ?

THE WEEKLY MUSEUM.

Aug 13 1774

[Number 22.]

The HERMIT *of the* DESART: *An* ORIENTAL TALE.

IN a rural retirement, at several leagues distance from Ispahan, the capital of Persia, lived Almira-
 I din, the son of Scheffan. He was bred there from his early youth : his father, who had experienced the misfortunes attendant upon public life, had withdrawn thither with his son, when yet imperfect accents lisped upon his tongue. Here, far from the haunts of men, he had trained him up in the ways of virtue : he had taught him to adore the Great Creator in his works : the morning hours were witnesses to his orisons, and the setting sun beheld him pouring out his thanksgivings : he enjoyed all that tranquility could give : what more had he to wish ? He was happy, because he esteemed himself so.

His days rolled on in peace till the Angel of Death removed the venerable Scheffan to the gardens of Paradise. Then first his thoughts began to wander : his guide was lost, and he suffered his fancy to range in a labyrinth of perplexities. “ My father (said he) was good ; I esteemed him wise : he is removed long before the time which I have heard is allotted by nature to the sons of men. Is this the reward of his righteousness ? He taught me that the just were rewarded : Do not his misfortunes and his death impeach his wisdom ? Why also was he driven from the society of mankind ? And why am I now alone in this frightful desert ? I have been told, indeed, that the world is full of misery and deceit : those who have been disappointed, may say so ; but all men surely are not thus disappointed : I have heard the sage himself say that some succeeded, and surely those are not always the wicked ; if so, where is the over-ruling Providence of Heaven ?—But thou reasonest in vain, O son of Scheffan ! Who shall put it in thy

“ power to prove the truth of these things ? Bred as thou art in
 “ a desert, the sons of men will disclaim thy society : they will
 “ reckon thee with the brute creation : thou must expose thy-
 “ self to shame and vexation, or waste thy youth for ever in this
 “ solitude, which is rendered insupportable by the loss of thy fa-
 “ ther and friend. O that the days of Almiradin were num-
 “ bered, that he might know the certain account of the evils he
 “ might expect in them !”

While he thus spoke, his heart burning within him, he sud-
 denly perceived an old man of a reverend figure, in white robes,
 standing at his side. “ Son of the Desert,” said the stranger,
 “ wherefore is thy countenance cast down ? I have heard thy
 “ complainings : but what is it now that thy heart requireth, if
 “ Heaven should prove favourable to thy wishes ? Behold, the
 “ Highest and his Prophet shall grant it to thee. Recline now
 “ with me beneath the shadow of this palm, and make me not
 “ a stranger to thy secret wishes.”

Then the stranger sat down with Almiradin, who unburthened
 his soul to him, and hesitated not to tell him that he wished to
 see the world, and to experience the satisfaction of its wealth and
 honours.

“ O son of Scheffan !” cried the old man, “ be it as thou
 “ hast said. Look what thou seest yonder.” Almiradin said,
 “ I see a chariot drawn by griffins.” “ Then (answered the
 “ stranger, giving him a casket sealed up,) mount it, and fear
 “ nothing.”

At that instant he saw a monstrous eagle darting down upon a
 speckled serpent, which struggled to get loose from her hold,
 while she strove to bear him away to her nest ; but, before the
 contest was ended, the chariot caught the recluse up into the air,
 and bearing him many thousand leagues with an astonishing rapi-
 dity, set him down at last at the end of a long hollow valley, and
 then disappeared, leaving the casket by his side, which he took
 up, and walked directly forward.

Upon enquiry of the first person he met, he found this was the
 valley of Bagdad, and that he was now on the road to that city.
 Before he entered it, he opened the casket, which was inscribed
 with his name, and found it to contain oriental pearls and dia-
 monds, of the finest water. He was not so little acquainted with
 the world, but that he knew these things must be of immense
 value. He resolved to report himself a merchant, dealing in such
 commodities ; and going directly to the Court of the Basha,
 made him a present of a few of the finest among them, in order
 to insure his favour : and afterwards going amongst the dealers in
 gold and jewels, wherewith that place abounded, he contrived by
 degrees, without shewing his own ignorance, to gain a knowledge
 of

of the worth of his commodities. The most of these he soon exchanged for rich stuffs and other kinds of merchandize, and soon became a capital trader. He thought at one time that this would be the summit of his ambition; but when he had attained to this, he found himself unhappy: he thought his success was envied by some: he supposed that all tried to over-reach him. In fine, he thought the life of a merchant a most toilsome and disagreeable one, as depending on uncertainties; and having met with some little losses, he heartily prayed to Mahomet to be delivered from it.—“Oh!” cried he aloud, “that I could be as one of the Courtiers who stand in the presence of the Bascha of Bagdad!”

At that instant Hussein, the Bascha's son, was passing by: he heard his exclamation, and bade him follow him to the palace: he took a particular prejudice in his favour, and preferred him at his father's Court. They swore the strictest amity; but Hussein had a beautiful slave, whom he tenderly loved, and of whom Almiradin also became enamoured. From that hour he began to hate his friend and benefactor. Hussein at last surprizing him in the very action of soliciting her to prove false to him, a contest ensued, which could not but prove mortal. Almiradin had no other way than to endeavour to destroy his friend, in order to preserve himself. He prevailed, and Hussein fell beneath his arm: he could not but reproach himself; but his safety must still be his principal care. He attempted to hide the body; but he was surprized by one of the youth's domestics; a general alarm was spread, and the guards came pouring in upon him, with the Bascha at the head of them.

“Alas!” said Almiradin, brandishing his sabre, red with blood, “what have I now to do, but to sell my life as dear as possible? But I might yet be happy, were I as the Bascha. The people of Bagdad say he is a tyrant.—O, Prophet! how happy might we all yet be, if they were but governed by Almiradin!”

As he thus exclaimed, the Bascha, who led the van, urged by revenge, rushed upon him. The criminal drawing strength and courage from despair, engaged the Governor, and succeeded so far, as with one stroke of his sabre to lay him dead at his feet.

Immediately on this, the guards, instead of rushing to vengeance, began to insult his body, praised the courage of Almiradin, and resolved to put him up for Bascha, without waiting for further authority. The fickle multitude, on being informed of their choice, approved it, and the murderer was carried in triumph to the palace.

He had now attained all his wishes; and now he forgot the Highest and his Prophet: he looked upon himself as superior to fortune,

fortune, which hitherto he seemed to have commanded : he gloried in his crime, instead of being thankful that he had escaped the punishment which he so justly merited ; and as he thought he had nothing to fear, he soon became a cruel tyrant.

The wealth, the wives, and the daughters of those who were unhappy enough to be the subjects of his government, were made a prey to his rapine and lust ; nor were their lives safe, who dared to utter a complaint. Many of the principal inhabitants fell by the hands of the public executioner, while Almiradin feared nothing from the power of the Sultan his master, because he thought that Prince was at a great distance, and at that time involved in a war with his ambitious neighbours.

His first Minister, and the Master of his Household, had suffered disgrace and death, merely for giving him good advice. Seistan, a wretch of obscure birth, and sordid principles, was his only favourite, because he flattered him in his vices ; and by him, in effect, were all the people of Bagdad governed.

Almiradin had lately made him Captain of his guard, as being the only one he thought fit to intrust with such a command. At this very time he had taken away the wife of a principal person in the city, and had ordered him to be put to death for making remonstrances against such a violent proceeding.—The people, already ripe for a revolt, were roused by this last act of tyranny : they assembled, and appeared in a body towards the palace. Almiradin ordered out his guards to quell the tumult, and rested himself secure upon their strength and valour, and upon the fidelity of Seistan. But what was his surprise, when a wounded slave came running to him as he sat in an alcove in his garden, who informed him that his treacherous favourite had betrayed him ; that the guards, at his instigation, had revolted, and that they were now come to seize him, in order to be reserved for the judgement of the Sultan !

The wretched Almiradin now could hope no pardon : he saw death and tortures before him : his conscience reproached him, and the treachery of Seistan stung him to the heart. Now again he thought of the Highest, and of his Prophet.—“ Oh ! (said he) that I were again the Hermit of the Desert : Oh ! that I were again poor and innocent, then should I again be happy.”

As he spoke thus, the noise of the palace gates bursting made his heart die within him : he sunk down before the seat of the alcove in a trance ; but on reviving, (as he thought) what was his surprise to find himself sitting under the palm tree, with the old man standing by him !

At that instant the eagle bore away the serpent in her talents, which she had but just made a conquest of.—While he remained in mute awe and astonishment, “ Son of the Dust,” said the stranger,

stranger, " art thou yet grown wiser ? I am the Angel of Instruction : all that thou hast beheld is but a vision, which was shewn within a space of time so short, as is to thee inconceivable. Go, child of error ! Learn that what Heaven has designed thee for, must be best : all that I have shewn thee would have happened, hadst thou sought the haunts of men : be thankful then for the dispensation of Heaven."—The Angel then vanished from view ; and Almeradin returning to his cell, spent the rest of his days in solitude.

THE ART OF PLEASING,

*In a Series of LETTERS from the Earl of CH—RF—D to
Master STANHOPE.*

[Continued from Page 357, and concluded.]

L E T T E R XIII.



My dear little Boy,

I Have more than once recommended to you, in the course of our correspondence, attention ; but I shall frequently recur to that subject, which is as inexhaustible as it is important. Attend carefully, in the first place, to human nature in general, which is pretty much the same in all human creatures, and varies chiefly by modes, habits, education, and example : analyse, and, if I may use the expression, anatomize it ; study your own, and that will lead you to know other people's : carefully observe the words, the looks, and gestures of the whole company you are in, and retain all their little singularities, humours, tastes, affections, and antipathies ; which will enable you to please or avoid them, occasionally, as your judgement may direct you.

I will give you the most trifling instance of this that can be imagined, and yet will be sure to please. If you invite any body to dinner, you should take care to provide those things which you have observed them to like more particularly, and not to have those things which you know they have an antipathy to. These trifling things go a great way in the *art of pleasing*, and the more so, from being so trifling, that they are flattering proofs of your regard to those persons. These things are what the French call *des attentions* ; which, to do them justice, they study and practise more than any people in Europe.

Attend to, and look at whoever speaks to you, and never seem *distract* or *reueur*, as if you did not hear them at all ; for nothing is more contemptible, and consequently more shocking. It is true, you will by this means often be obliged to attend to things

things not worth any body's attention ; but it is a necessary sacrifice to be made to good manners in society. A minute attention is also necessary to time, place, and character : a *bon mot* in one company is not so in another ; but, on the contrary, may prove offensive. Never joke with those whom you observe to be at the time pensive and grave ; and, on the other hand, do not preach and moralize in a company full of mirth and gaiety. Many people come into company full of what they intend to say in it themselves, without the least regard to others ; and thus charged up to the muzzle, are resolved to let it off at any rate. I knew a man who had a story about a gun, which he thought a good one, and that he told it very well. He tried all means in the world to turn the conversation upon guns ; but, if he failed in his attempt, he started in his chair, and said he heard a gun fired : but when the company assured him they heard no such thing, he answered, Perhaps then I was mistaken ; but, however, since we are talking of guns—and then told his story, to the great indignation of the company.

Become, as far as with innocence and honour you can, all things to all men, and you will gain a great many friends. Have *des prevenances* too, and say or do what you judge before hand will be most agreeable to them, without their hinting at or expecting it. It would be endless to specify the numberless opportunities a man has of pleasing, if he will but make use of them : your own good sense will suggest them to you ; and your good nature, and even your interest, will induce you to practise them. Great attention is to be had to times and seasons ; for example, at meals talk often, but never long at a time ; for the frivolous bustle of servants, and often the more frivolous conversation of the guests, which chiefly turns upon kitchen-stuff, and cellar-stuff, will not bear any long reasonings or relations. Meals are, and were always, reckoned the moments of relaxation of the mind, and sacred to easy mirth and social cheerfulness : conform to this custom, and furnish your quota of good humour ; but be not induced by example to the frequent excess of gluttony or intemperance ; the former inevitably produces dullness, the latter madness.

Observe the *a propos* in every thing you say or do. In conversing with those who are much your superiors, however easy and familiar you may and ought to be with them, preserve the respect that is due to them. converse with your equals with an easy familiarity, and, at the same time, great civility and decency. But too much familiarity, according to the old saying, often breeds contempt, and sometimes quarrels. I know nothing more difficult in common behaviour than to fix due bounds to familiarity ; too little implies an unsociable formality ; too much destroys friendly and social intercourse. The best rule I can
give

give you to manage familiarity is, never to be more familiar with any body than you would be willing, and even wish, that he should be with you. On the other hand, avoid that uncomfortable reserve and coldness which is generally the shield of cunning, or the protection of dullness. The Italian maxim is a wise one, *il volto sciolto, i pensieri stretti*; that is, let your countenance be open, and your thoughts be close. To your inferiors you should use an hearty benevolence in your words and actions, instead of refined politeness, which would be apt to make them suspect that you rather laughed at them: for example, your civility to a mere country gentleman must be in a very different way to what you would use to a man of the world; your reception of him should seem hearty, and rather coarse, to relieve him from the embarrassment of his own *mauvaise honte*. Have attention even in the company of fools; for, though they are fools, they may, perhaps, drop or repeat something worth your knowledge, and which you may profit by. Never talk your best in the company of fools; for they would not understand you, and would perhaps suspect that you jeered them, as they commonly call it; but talk only the plainest common sense to them, and very gravely; for there is no jesting nor *badinage* with them. Upon the whole, with attention and *les attentions*, you will be sure to please; without them, you will be sure to offend.

L E T T E R XIV.

My dear little Boy,

CAREFULLY avoid all affectation either of body or of mind. It is a very true, and a very trite observation, that no man is ridiculous for being what he really is, but for affecting to be what he is not. No man is awkward by nature, but by affecting to be genteel. I have known many a man of common sense pass generally for a fool, because he affected a degree of wit that God had denied him. A plowman is by no means awkward in the exercise of his trade; but would be exceedingly ridiculous, if he attempted the air and graces of a man of fashion. You learned to dance; but it was not for the sake of dancing: it was to bring your air and motions back to what they would naturally have been, if they had had fair play, and had not been warped in youth by bad examples, and awkward imitations of other boys.

Nature may be cultivated and improved, both as to the body and the mind; but it is not to be extinguished by art: and all endeavours of that kind are absurd, and an inexpressible fund for ridicule. Your body and mind must be at ease, to be agreeable; but affectation is a particular restraint, under which no man can be genteel in his carriage, or pleasing in his conversation. Do
you

you think your motions would be easy or graceful, if you wore the clothes of another man much slenderer or taller than yourself? Certainly not : it is the same thing with the mind, if you affect a character that does not fit you, and that nature never intended for you. But do not mistake, and think that it follows from hence that you should exhibit your whole character to the public, because it is your natural one. No ; many things must be suppressed, and many things concealed, in the best character : never force nature ; but it is by no means necessary to shew it all.

Discretion must come to your assistance, that sure and safe guide through life ; discretion, that necessary companion to reason, and the useful *garde feu*, if I may use the expression, to wit and imagination. Discretion points out the *a propos*, the *decorum*, the *ne quid nimis*, and will carry a man with moderate parts farther than the most shining parts would without it. It is another word for judgement, though not quite synonymous to it. Judgement is not upon all occasions required, but discretion always is. Never affect nor assume a particular character ; for it will never fit you, but will probably give you a ridicule : leave it to your conduct, your virtues, your morals, and your manners, to give you one. Discretion will teach you to have particular attention to your *mœurs*, which we have no one word in our language to express exactly. *Morals* are too much, *manners* too little. Decency comes the nearest to it, though rather short of it : Cicero's word *decorum* is properly the thing ; and I see no reason why that expressive word should not be adopted and naturalized in our language : I have never scrupled using it in that sense.

A propos of words. Study your own language more carefully than most people do ; get a habit of speaking it with propriety and elegance ; for nothing is more disagreeable than to hear a gentleman talk the barbarisms, the solecisms, and the vulgarisms of porters. Avoid, on the other hand, a stiff and formal accuracy, especially what the women call hard words, when plain ones as expressive are at hand. The French make it their study *bien narrer*, but are apt *narrer trop*, and with too affected an elegance.

The three commonest topics of discourse are, religion, politics, and news. All people think they understand the two first perfectly, though they never studied either ; and are therefore very apt to talk both dogmatically and ignorantly, consequently with warmth : but religion is by no means a proper subject of conversation in a mixed company ; it should only be treated among a very few people of learning, for mutual instruction. It is too awful and respectable a subject to become a familiar one. Therefore never mingle yourself in it any further, than to express an universal toleration to all errors in it, if conscientiously entertained ;

tained; for, every man has as good a right to think as he does, as you have to think as you do; nay, in truth, he cannot help it.

As for politics, they are still more universally understood; and, as every one thinks his private interest more or less concerned in them, no body hesitates to pronounce decisively upon them, not even the Ladies, the copiousness of whose eloquence is more to be admired than the conclusiveness of their logic. It will be impossible for you to avoid engaging in these conversations, for there are hardly any others; but take care to do it coolly, and with great good humour: and whenever you find that the company begin to be heated, and noisy for the good of their country, be only a patient hearer, unless you can interpose by some agreeable *badinage*, and restore good humour to the company. And here I cannot help observing to you, that nothing is more useful either to put off or to parry disagreeable and puzzling affairs, than a good-humoured and genteel *badinage*: I have found it so by long experience. But this *badinage* must not be carried to *mauvaise plaisanterie*; it must be light, without being frivolous; sensible, without being sententious; and, in short, have that *Je ne sçai quoi* which every body feels, and no body describes.

I shall now for a time suspend the course of these letters; but as the subject is inexhaustible, I shall occasionally resume it. In the mean time, believe that a man, who does not generally please, is no body; and that a constant endeavour to please, will infallibly please to a certain degree at least.

RECREATIONS of Address and Dexterity with the
CARDS, &c.

[From the ingenious Dr. Hooper's new Work upon these Subjects, entitled, *Rational Recreations*.]

[Continued from Page 456.]

RECREATION III.

The penetrative Guinea.

PROVIDE a round tin box, of the size of a large snuff-box; and in this place eight other boxes, which will go easily into each other, and let the least of them be of a size to hold a guinea. Each of these boxes should shut with a hinge, and to the least of them there must be a small lock, that is fastened with a spring, but cannot be opened without a key; and observe, that all these boxes must shut so freely, that they may be all closed at once. Place these boxes in each other, with their tops open, in the drawer of the table on which you make your experiments;

or, if you please, in your pocket, in such a manner that they cannot be displaced.

Then ask a person to lend you a new guinea, and desire him to mark it, that it may not be changed. You take this piece in one hand, and in the other you have another of the same appearance, and, putting your hand in the drawer, you slip the piece that is marked into the least box, and, shutting them all at once, you take them out. Then shewing the piece you have in your hand, and which the company suppose to be the same that was marked, you pretend to make it pass through the box, and dexterously convey it away.

You then present the box (for the spectators do not yet know there are more than one) to any person in company, who, when he opens it, finds another, and another, till he comes to the last; but that he cannot open without the key, which you then give him; and, retiring to a distant part of the room, you tell him to take out the guinea himself, and see if it be that he marked.

This recreation may be made more surprizing, by putting the key into the snuff-box of one of the company, which you may do by asking him for a pinch of his snuff, and at the same time conceal the key, which must be very small, among the snuff; and, when the person who is to open the box asks for the key, you tell him that one of the company has it in his snuff-box. This part of the recreation may likewise be performed by means of a confederate.

R E C R E A T I O N IV.

The Magic Ring.

MAKE a ring large enough to go on the second or third finger, in which let there be set a large transparent stone, to the bottom of which must be fixed a small piece of black silk, that may be either drawn aside, or expanded by turning the stone round. Under the silk is to be the figure of a small card. Then make a person draw the same sort of card as that at the bottom of the ring, and tell him to burn it in the candle. Having first shown him the ring, you take part of the burnt card, and, reducing it to powder, you rub the stone with it, and, at the same time, turn it artfully about, so that the small card at bottom may come in view.

R E C R E A T I O N V.

The Card in the Mirror.

PROVIDE a mirror, either round or oval, the frame of which must be at least as wide as a card. The glass in the middle

middle must be made to move in the two grooves, and so much of the quicksilver must be scraped off, as is equal to the size of a common card. You will observe, that the glass must likewise be wider than the width of a card. Then paste over the part where the quicksilver is rubbed off a piece of pasteboard, on which is a card that exactly fits the space, which must at first be placed behind the frame. This mirror must be placed against a partition, through which are to go two strings, by which an assistant in the adjoining room can easily move the glass in the grooves, and consequently make the card appear or disappear at pleasure.

Matters being thus prepared, you contrive to make a person draw the same sort of card with that fixed to the mirror, and place it in the middle of the pack : you then make the pass, and bring it to the bottom : you then direct the person to look for his card in the mirror, when the confederate behind the partition is to draw it slowly forward, and it will appear as if placed between the glass and the quicksilver. While the glass is drawing forward, you slide off the card from the bottom of the pack, and convey it away. The card fixed to the mirror may easily be changed each time the experiment is performed.—This recreation may be also made with a print that has a glass before it, and a frame of sufficient width, by making a slit in the frame through which the card is to pass ; but the effect will not be so striking as in the mirror.

Remarks on the Aurora Borealis, by Mr. Winn. In a Letter to Dr. Franklin.

I Have often wished that some body would carefully collate a sufficient number of meteorological journals, with intent to observe and class the several appearances in the atmosphere before great changes in the weather, particularly before great storms. I am persuaded, from my own observation, that, in general, sufficient indications of impending tempests precede them a considerable time, did we but carefully note them.

The phenomenon which I am going to mention is one of those indications which not only portend an approaching tempest, but ascertain from what quarter it will come ; a circumstance that may render it of essential service to seamen. I believe the observation is new, that the Aurora Borealis is constantly succeeded by hard southerly or south-west winds, attended with hazy weather, and small rain. I think I am warranted from experience to say constantly ; for in twenty-three instances that have occurred since I first made the observation, it has invariably obtained. However, I beg leave to request that you will recommend it to the notice

tice of the Royal Society, as a matter which, when confirmed by further observations, and generally known, may be of more consequence than at first appears. To shew that it may, give me leave to recite the circumstance which first occasioned my taking notice of it. Sailing down the English Channel in 1769, a few days before the autumnal equinox, we had a remarkable bright and vivid aurora the whole night. In shore the wind fluctuating between N. N. W. and N. W. and farther out W. N. W. desirous of benefitting by the land-wind, and also of taking advantage of an earlier ebb-tide, I dispensed with the good old marine adage, "Never to approach too near a weather-shore, lest it should prove a lee-shore," and by short tacks clung close along the English coast. Next day the wind veered to the S. W. and soon after to the S. S. W. and sometimes W. We were then in that dangerous bay between Portland and the Start Point, and carried a pressing sail, with hopes of reaching Torbay before dark; but night came on, with thick haze and small rain, inso-much that we could not have seen the land at the distance of a ship's length. The gale was now increased to a storm: in this dilemma nothing remained but to endeavour so keep off the shore till the wind should change. Luckily our ship was a stout one, and well rigged.

Reflecting, some time after, on the circumstances of this storm, and the phenomena that preceded it, I determined to have particular attention to future auroræ, and the weather that should succeed them; and, as I observed above, in twenty-three instances have found them uniform, except in degree; the gale generally commencing between twenty-four and thirty hours after the first appearance of the auroræ. More time and observation will probably discover whether the strength of the succeeding gale is proportionate to the splendor and vivacity of the aurora and the distance of time between them. I only suspect that the more brilliant and active the first is, the sooner will the latter occur, be more violent, but of shorter duration, than when the light is languid and dull. Perhaps, too, the colour of the aurora may be some guide in forming a judgment of the coming gale. That which preceded the storm I have mentioned, was exceedingly splendid. The tempest succeeded it in less than twenty-four hours, was violent, but of short continuance. In June last, a little without soundings, we had for two nights following faint inactive auroræ: the consequent gale was not hard, but lasted near three days: the first day was attended with haze and small rain, the second with haze only, and the last day clear.

The benefit which this observation on the Aurora Borealis, when further confirmed, may be of to seamen, is obvious in navigating near coasts which extend east and west, particularly in
the

the British Channel. They may, when warned by this phenomenon, get into port, and evade the impending storm; or, by stretching to the southward, facilitate their passage by that very storm which might otherwise have destroyed them; for no winds are so dangerous in the Channel as the southerly and south-west. In a word, since I have made this observation, I have got out of the Channel, when other men, as alert, and in faster-sailing ships, but unapprized of the circumstance, have not only been driven back, but with difficulty have escaped ship-wreck.

Perhaps the observation that southerly gales constantly succeed these phenomena, may help to account for the nature of the Aurora Borealis.

J. S. WINN.

Exceeding Minuteness of the Particles of GOLD demonstrated.

Communicated to the Royal Society by Dr. Halley.

BEING desirous to examine the notion of the magnitude of atoms of gold, I bethought myself of the extreme ductility of that metal which is seen in the beating of it into leaf, and, above all, in the drawing fine gilt wire; by means whereof, I believed I might most exactly obtain the true thickness of the coat of gold that appears, even with the microscope, so well to represent gold itself, that not the least point of silver appears through it. In order to this, I informed myself, among the wire-drawers, what gold they used to their silver; and they told me, that the very best double-gilt wire was made out of cylindric ingots, four inches in circumference, and twenty-eight inches long, which weigh sixteen pounds Troy: on these they bestow four ounces of gold; that is, to every forty-eight ounces of silver, one of gold; and that two yards of the superfine wire weighs a grain. Hence, at first sight, it appeared that the length of ninety-eight yards is in weight forty-nine grains, and that a single grain of gold covers the said ninety-eight yards, and that the 10,000th part of a grain is above one third of an inch long; which yet may be actually divided into 10, and so the 100,000th part of a grain of gold be visible without a microscope. But, being desirous to compute the thickness of the skin of gold by means of the specific gravities of the metals, viz. silver $10\frac{1}{3}$, and gold $18\frac{2}{3}$, I found the diameter of such wire the $\frac{1}{386}$ part of an inch, and its circumference the $\frac{1}{123}$ part; but the gold in thickness not to exceed the $\frac{1}{134500}$ part of an inch: whence it may be concluded, that the cube of the hundredth part of an inch would contain above 2433000000 (or the cube of 1345) of such atoms. And it may likewise

likewise be marvelled at, that gold being stretched to so great a degree as is here demonstrated, should yet shew itself of so even and united a texture, as not to let the white colour of the silver under it appear through any the least pores ; which argues, that, even in this exceeding thinness, very many of those atoms may still lie one over the other ; which is a consideration that may merit the thoughts of this honourable Society, as tending to examine that renowned atomical doctrine which has of late much obtained among the learned.

A SCENE in Mr. FOOTE's NEW COMEDY, called
THE COZENERS.

MRS. Fleece'em, it appears, had taken a trip to America at the Government's expence : in other words, she had been transported. In her peregrinations she had visited Boston ; and finding the pulses of the Bostonians beat high in the cause of Freedom, she had harangued (as she informs Flaw) " at Liberty Tree and Faneuil-Hall, in favour of Liberty." She had opened a shop also, and at the time the Bostonians determined to drink no Tea imported from England, " She had dexterously managed matters so well, as to dispose of large cargoes of Tea smuggled from Holland." These were her pranks in America. In London she has now taken an house upon an extensive scheme of gulling the unwary, by procuring commissions for country boobies, promotions for half-pay Ensigns, Livings for Clergymen, places for Courtiers, wives for fortune-hunters, and husbands for Demi-reps. She communicates this laudable scheme to Flaw, an Old Bailey Solicitor, who had served her on former occasions, by procuring alibi witnesses, to swear her " not the person charged in an indictment."—After some trifling altercation, wherein Fleece'em is convinced that her life is in Flaw's power, a mutual agreement is entered into : Flaw is to start the game, Fleece'em to run it down, and both to share an equal partition.—After this the parties are introduced, and the following scene passes between Mrs. Simony and Fleece'em :

Mrs. *Simony.*] I am told, Madam, that your interest with the Great is very extensive ; and so, Madam, though I protest I have hardly a moment to spare, I have waited upon you in the behalf of my Doctor : he knows nothing of the matter, I assure you ; no, not a syllable of the matter.—Good Lord ! men are such awkward, shy creatures : now I, as the Doctor says, come boldly to the point. As I was a saying, Madam, there is a Somebody who can give Anybody a Living : now, Madam, could you be prevailed on to use your interest with that Somebody, so as to procure

cure the Living for my Doctor, some people would not be ungrateful. In the interim, will you do me the favour to accept of this little hymn ? [In which was inclosed a Bank note.]

Fleece'em.] Hymn, Madam ! Why, can the Doctor sing ?

Simony.] O Lord, Ma'am ! such a pipe ! Why, all the world doats upon my Doctor : was you but to hear him preach, you would expire ! In one hand a delicious white handkerchief, on the little finger of the other a diamond ring ! Then he waves himself this way, [*mimiking*] and then that way.—Now he thrusts himself forward with the greatest ardour—now draws backward with submissive diffidence ! Why, he preaches all *extem-po-ra-re* : he does not pore with his eyes close to the book, like a worn-out Curate, when strumming over the first lesson ! Then my Doctor is short and sweet ; he gives the Ladies nothing but what they can carry away with them.—Oh, he's a prodigious *populous* preacher ! Then such a comfortable swallow ! He has none of your squeamish stomachs ; he believes the thirty-nine articles ; and would nine times as many more, could he by that carry his point. None of the rabble attends him ; no, the canting Methodists will do for them : none but *Parsons* of distinction, I assure you, Ma'am, go to hear my Doctor ; yet he is so humble, that he would make no scruple to bury a tradesman, was he not engaged in a quadrille party : nay, he would christen a Duke's child as readily as attend a city feast, and he actually performs a vast number of in-door christenings.—Then, Ma'am, his wig ! Oh, you would doat on his dear wig ! None of your bushy frights ! None of your waving curls, that hang like the hair of a Newfoundland dog ! The curls are stiff as a colliflower ; and it flies off so smug, that you may see his dear round rosy cheeks to the utmost advantage ! But I almost forget my errand : as my Doctor justly observes, my memory is “ too treacherous to carry away the text ; ” and I have not a moment to spare : my chair is in waiting, and I promised Lady Bab to be one at her table.—Well, Ma'am, you will not forget—you comprehend me—be secret—for even the Doctor knows nothing of the matter.

(Exit Mrs. Simony.)

At the winding up the piece, amongst those that have been gulled appears Mrs. Simony, who asks Fleece'em, “ what is become of the hymn she left with her ? ” Fleece'em archly replies, “ that she gave it to Flaw, to have it set to music.” On a recital of the transaction, the parties present all agree “ that Dr. Simony has met only with his deserts ; ” for it is urged, that when a Clergyman who pretends to be the ornament, becomes, by low tricks of Cozenage, the disgrace of his profession, public exposure

sure should follow private detection; and both should contribute to mark with infamy an object at once the pest and dishonour of society."

PROLOGUE TO THE COZENERS.

Spoken by Mr. FOOTE.

IN trifling works of fancy, Wits agree,
That nothing tickles like a familie;
So then, by way of tuning you to laughter,
(With which, we hope, you'll tickle us hereafter)
New from our Attic store-house we produce
A couple, spick and span, for present use;
For Attic Writers are, like Watchmen, meant
To knock down Vice; few answer the intent!
Both should be quick to see and seize their game;
But sometimes both are blind, and sometimes lame;
And thus cry, Stand! while they themselves are reeling;
Here cry, Stop thieves! when they themselves are stealing;
When wanting most, the Watch their sleep will take;
Are all our Comic Writers quite awake?

Or, what is worse, in which you still come near them,
For are you more than half asleep who hear them?

I, your old Watchman, here have fix'd my stand,
On many a vice and folly laid my hand,
'Twas you cry'd Watch! I limp'd at your command,
Let me, like other Watchmen, blaze the crimes,
And take the privilege to knock sometimes;
Or, with your frowns, now force me, in a fright,
To cry, Past sev'n o'clock—a CLOUDY night!

But with your patience not to make too free,
We change the subject, and the familie.

To chase a smuggling vessel full in sight,
We've launch'd a three-deck'd cutter; and this night,
With your assistance, we will make the foe
Sink or submit—to CAPTAIN TIMBER-TOE.

But you, ye Critics, fall not foul of me,
If once I sink, I founder in the sea;

In this condition can I swim to shore?

I'm cork, 'tis true, (*pointing to his artificial leg*) but then

I want an oar;

Besides, 'tis dangerous, I find, to steep
Myself and ship in brine, twelve fathom deep;
My chin I'd rather above water keep.

Oft you have sav'd my little bark from sinking;
I am no fish—keep me from WATER-DRINKING.

Remark-

Remarkable Instance of superstitious Credulity.

S I R,

THE great increase of Popery in this kingdom, and the appearance of its still gaining ground, by the number of disguised Jesuits which pour in upon us, who will doubtless take every method to propagate their errors, calls upon every good subject to lend some assistance to stop such a growing evil. To contribute therefore my mite, I send you the following relation of an affair which happened some years since at Paris; the truth of which I can vouch, as an eye-witness of part thereof.

A widow Lady, aged about 62, who lodged in a two-pair of stairs floor, in the Rue de la Ferronnerie, with only a maid servant, was accustomed to spend several hours, every day, in her devotions, before the altar dedicated to St. Paul, in a neighbouring church. Some villains observing her extreme bigotry, resolved (as she was known to be very rich) to share her wealth: Therefore one of them took the opportunity to conceal himself behind the carved work of the altar; and when no person but the old Lady was in church, in the dusk of the evening, he contrived to throw a letter just before her. She took it up, and not perceiving any one near her, supposed it came by a miracle; which she was the more confirmed in, when she saw it was signed, Paul, the Apostle, and purported "the satisfaction he received by her addressing her prayers to him, at a time when so many new canonized saints engrossed the devotion of the world, and robbed the primitive saints of great part of their wonted adoration: And to shew his regard for his devotee, said, he would come from Heaven, with the Angel Gabriel, to sup with her, at eight in the evening." It is scarce credible to think any one could be deceived by so gross a fraud; but to what length of credulity will not superstition carry the weak mind? The infatuated Lady believed it all; and rose from her knees in a transport, to prepare the entertainment for the heavenly guests she expected.

When the supper was bespoke, and the side-board set out to the best advantage, she thought that her own plate (which was worth near four hundred pounds sterling) did not make so elegant a shew as she desired; therefore sent to her brother (who was a Counsellor of the Parliament of Paris) to borrow all his plate; but charged her maid not to tell the occasion, but only, that she had company to supper, and should be obliged to him if he would lend her his plate for that evening. The Counsellor was surprized at the message; and as he knew the frugality of his sister's way of life, suspected that she was enamoured with some fortune-hunter, who might marry her for her fortune, and thereby deprive his family of what he expected at his sister's death; there-

fore he absolutely refused to send the plate, unless the maid would tell him what guests she expected. The girl, alarmed for her mistress's honour, replied, "that her pious Lady had no thoughts of a husband; but that St. Paul had sent her a letter from Heaven, that he and the Angel Gabriel would come to supper with her; and that her Mistress wanted to make the entertainment as elegant as possible." The Counsellor, who knew the turn of his sister's mind, immediately suspected some villains had imposed on her; and sent the maid directly with the plate, while he went to the Commissary of the Quarter, and gave him this information. The Magistrate went with him to an house adjoining, from whence they saw, just before eight o'clock, a tall man, dressed in long vestments, with a white beard; and a young man, in white, with large wings at his shoulders, alight from a hackney-coach, and go up to the widow's apartment. The Commissary immediately ordered twelve of the Foot Guet (the guards of Paris) to post themselves on the stairs, while he himself knocked at the door, and desired admittance. The old Lady replied, that she had company, and could speak to no body. But the Commissary answered, that he must come in; for that he was St. Peter, and had come to ask St. Paul and the Angel how they came out of Heaven without his knowledge. The divine visitors were astonished at this, not expecting any more Saints to join them; but the Lady, overjoyed at having so great an Apostle with her, ran eagerly to the door; when the Commissary, her brother, and the Guet, rushing in, presented their muskets, and seized her guests, whom they immediately carried to the Chatelet.

On searching the criminals, two cords, a razor, and a pistol, were found in St. Paul's pocket; and a gag in that of the feigned Angel. Three days after, their trial came on; when, in their defence, they pleaded, that the one was a soldier of the French foot-guards, and the other a barber's apprentice; and that they had no other evil design, but to procure a good supper for themselves at the expence of the widow's folly; that it being carnival time, they had borrowed the above dresses; that the soldier had found the two cords, and put them into his pocket; the razor was what he used to shave himself with; and the pistol was to defend himself from any insults so strange a habit might expose him to, in going home. The barber's apprentice said, his design also was only diversion; and that, as his master was a tooth-drawer, the gag was what they sometimes used in their business. These excuses, frivolous as they were, were of some avail to them; and as they had not manifested any evil design by an overt act, they were acquitted.

But the Counsellor, who had foreseen what would happen, thro' the insufficiency of evidence, had provided another stroke for them. No sooner were they discharged from the civil power, but

but the Apparitor of the Archbishop of Paris seized them, and conveyed them to the ecclesiastical prison; and in three days more they were tried and convicted of "a scandalous prophanation, by assuming to themselves the names, characters, and appearances, of an holy Apostle and a blessed Angel; with an intent to deceive a pious and well-meaning woman, and to the scandal of Religion:" therefore they were condemned to be publicly whipt, burnt on the shoulder by an hot iron, with the letters G. A. L. and sent to the galleys for fourteen years.

The sentence was executed on them the next day, on a scaffold in the Place de Greve, amidst an innumerable crowd of spectators: many of whom condemned the superstition of the Lady, when perhaps they would have had the same on a like occasion; since it may be supposed, that if many of their stories of apparitions of Saints and Angels had been judically examined, they would have been found to be like to the above, a gross fraud, or else the dreams of an over-heated enthusiastic brain.

I shall make no reflections on the above fact; but leave it to the impartial consideration of your readers.

A PROTESTANT.

Dialogue between a Member of Parliament and a Shoemaker.

M. P. **M**R. Laft, your very humble servant.

Shoe. Your's Sir.

M. P. I hope Mrs. Laft and all your good family are well?

Shoe. Ay, ay, they're well enough for that matter, better in health than good condition, as the saying is.

M. P. Well, Sir, I hope I may depend on your favour at the election?

Shoe. I don't know that, Sir,—there must be more words than one to that bargain.

M. P. Say you so, Mr. Laft; I hope you're not in earnest?

Shoe. Indeed but I am, Sir.

M. P. I thought you would never have deserted your old friends.

Shoe. Desert my friends, Sir!—What do you mean by that?

M. P. Why you always used to favour me with your vote, Mr. Laft.

Shoe. That's true, Sir, because I always took you for an honest Gentleman.

M. P. I hope you have no reason to think otherwise of me now?

Shoe. May be not, Sir,—I don't love to meddle nor make, d'ye see, with any body's character, much less with my betters.

—I thank God I know more of the world than all that comes to.

M. P. You seem to be angry, Mr. Laft ?

Shoe. What if I am, you care much for that, I fuppofe.

M. P. Indeed, Mr. Laft, you wrong me very much ; I had always a great refpect for you and your family, (as I am fure I ought) and fhould be very loth to fall under your difpleafure.

Shoe. Yes, no doubt on't—you are plagy full of your compliments and fine fpeeches at thefe times ; but as foon as your turn is ferved, you think no more of us ; we may all go and hang ourfelves for you.

M. P. What did you ever afk of me, Mr. Laft, that I refufed you ?

Shoe. Nothing that I know of, for I never afked any thing of you—I don't fpeak for that, Sir ; I had rather work hard for my bread, and maintain my family by the fweat of my brow, than depend upon any of you great men.

M. P. Why, indeed, they are generally too negle˜ful of their friends ; but don't let me fuffer for other people's faults.

Shoe. Nay, for that matter, I believe you are all much alike.

M. P. Indeed you judge too hardly—why don't you try me ?

Shoe. Try you ! no, no. I hope in God I fhall never come to that, for then I fhould think myfelf in a fair way of ftarving.

M. P. How can you entertain fuch an uncharitable opinion of me ?

Shoe. Becauſe, d'ye ſee, I can never believe that a man who breaks his truſt to the public, will ever think himſelf bound to keep his word with a private man. Look ye, Sir, though I am a poor man, I am an honeſt man, and perhaps have the good of my country as much at heart as ſome of you rich ones.

M. P. Pray, Mr. Laft, be ſo kind as to let me know what it is that hath given you offence ?

Shoe. Phaſh, what ſignifies what ſuch an ordinary fellow as I take offence at ?

M. P. Ordinary fellow, Mr. Laft ! what do you mean by that ? for my part, I know no difference that the law makes between one free-born Engliſhman and another—we are all equals ; nay, you who chuſe Members of Parliament are certainly greater than thoſe whom you chuſe ; we are only your representatives ; that is, your creatures and ſervants.

Shoe. O yes, no doubt on't, ſo you tell us before you are choſen ; but as ſoon as you get up to that ſpecial town London, our ſervants become our maſters, and uſe us accordingly.

M. P. But why won't you let me know what has given you ſo much diſguſt ?

Shoe.

Shoe. 'Tis no matter ; what have I to do with state affairs ? I suppose my complaints wont mend 'em.

M. P. How do you know, Mr. Last ? Let us hear them.

Shoe. Why, to be plain with you then, I don't like so many duties and taxes, which are come to that pass, that an honest man can hardly live by his labour ; but perhaps you may love taxing ; if you do, much good may it do you ; or belike you have found out some method of licking yourself whole again, as I am told many of you do with round interest. Some men have given their wives leave to cuckold them, in order to be paid for it.

M. P. Pray, did you ever hear that I have a place or pension ?

Shoe. I don't say I did, though I believe a great many have them, whom no body hears of. Why, 'sblood, Sir, we can't step to market without being put in mind of taxes and King's dues : We feel it in soap, candles, sugar, salt, starch, spices, and, in short, in every thing we make use of ; we cannot send for a pot of beer, or an ounce of tobacco, without being made sensible of the burden we labour under.

M. P. You seem to be angry with the *present Ministry* ; but do you really believe that *others* would mend the matter ?

Shoe. Perhaps not, Sir ; but if it was not for hope, you know the heart would break.

M. P. Come, Mr. Last, let me drop the dispute, and shake hands.

Shoe. With all my heart ; I scorn to bear any man ill will.

M. P. Will you give me leave to treat you with a glass of wine ?

Shoe. No, Sir, there's no occasion for that ; I always keep a barrel of sound beer in my house, which is better than all their Tavern brewings.

M. P. Oh so, now I think on't, I want a pair of boots, and some shoes ; pray do me the favour to take measure of me.

Shoe. Sir, I am obliged to any Gentleman for his custom, but had rather serve an honest tradesman who deals with me all the year round, than one of you rich men, who never think of me but at these times.

M. P. I must own, indeed, that I have been guilty of some neglect in not coming oftner among you ; but if you'll oblige me this time, you may depend on my constant regard in future.

Shoe. So you said last time.

M. P. I am afraid somebody has been tampering with you : if that's the case, I can afford to give you as much as another.

Shoe. No, Sir, though I have a large family, and could justify taking a bribe better than *some persons*, yet, Sir, I despise getting money

money so infamously, and should be glad to see the time again that we are to pay *our Members*. Poor as I am, I should not grudge ten or twelve shillings a year towards supporting a worthy Gentleman that would not betray us.

M. P. Sure you don't think us all tools to the Ministry?

Shoe. Why, I think, Sir, it is very civil of you to come and spend three or four thousand pounds, besides being obliged to keep company with a parcel of dirty, drunken, ill-mannerly fellows, two or three months together, without any other design but *serving* your country.

M. P. Well, I see it is in vain to talk to you any farther at present; but I hope to find you in better humour another time.

Shoe. You are welcome to try, Sir, if you please.

M. P. Well, Mr. Last, good morrow to you.

Shoe. Good morrow to you, Sir.

An Answer, by W. W. D. of Parlock, to W. J's. Question, inserted July 2.

AS a friend and a neighbour, I vow and protest,
'Tis my duty to grant Mr. Jones's request:
First the height of the steeple I'll try to explore,
'Tis three hundred and sixty, and exactly one more†.
Eleven feet and three-tenths, as high as can be,
Is the breadth of the scaffold. And now let me see
What's the length of the cord: I hope to judge right;
Three hundred sixty and six†, if it be pull'd tight:
Two-tenths you may add to the last mention'd sum.
Friend Jones, I believe, your dark Question is done:
So the ill-natur'd artist his work may pursue:
I had like to forgot, I must do so too.

† Feet.

Answer, by the same, to the Question by L. inserted July 9.

IT is proved that a ball from a cannon flies 622 feet, and sound 1142 in a second of time; therefore, from the proportion of their velocity, is easily found the distance from C to D; that is, 2391 feet, and the time the ball and sound will be in arriving at A, namely, 4 deg. 35 min.—It is likewise known, that descending bodies fall 15 feet the first second, increasing their velocity according to the squares of their times; therefore the height of the tower is 315 feet; and from the properties of a right-angled triangle, the distance from B to D is found 5264 feet.

An

An Answer, by R. Baker, of Antony, to J. Weatherdon's Question, inserted June 25.

BY Mountain's Tables, the sun's declination on the 10th of February was 14 deg. 17 min. This premised, it appears by the stereographick projection of the sphere, that the whole of this Question may be resolved by a right-angled spherick triangle, as follows :

As tang. of decli. 14 deg. 17 min.	—	9.405836
Is to radius,	—	10.000000
So is fine co. of dist. from noon 67 deg.	—	9.591878
		—
To tang. of latitude required, 56 deg. 55 min.		10.186042
		—
As radius,	—	10.000000
Is to fine of 67 deg.	—	9.962046
So is fine co. of the decli. 14 deg. 17 min.	—	9.986363
		—
To the co. fine of the sun's true easting, 26 deg. 52 min.		9.948409

Then from S. E. or 45 deg. 00 min. subtract 26 deg. 52 min. The remainder 18 deg. 52 min. is the variation of the compass westwardly.

An Answer, by the same, to S. W. Spry's Question inserted May 14.

BY the value of the second plank, and rate per foot, it appears its content was 37.5 feet ; this divided by 2 feet, the breadth gives 18.75 feet for the length required ; and 64 feet, divided by 18.75, gives 3.413 feet, the breadth of the whole plank : hence the value of the remaining part, at 12d. per foot, is 1l. 6s. 6d.

A QUESTION, by a Shipwright.

I Have got a large wooden bowl, the segment of a sphere, whose thickness is 5-tenths of an inch ; contains 13.7088 wine gallons, and breadth to its depth as 6 is to 1 — I desire to know the weight and diameter of an iron ball, capable of putting it down in water one inch from its rim, allowing one solid inch of wood to weigh 0.489 ounces, one inch of water 0.52745 ounces, and one inch of iron 4 ounces troy ?

AQUES-

A QUESTION, *by* R. H.

IF the Museum wits my age would know,
 They'll find it by the hints subjoin'd below :
 First multiply one half my age by seven,
 From twice that sum take twice eleven :
 What then remains, abating seven times three,
 Five times the number of my years will be.

A N E N I G M A.

FROM the womb of my mother by violence torn,
 I always was buried before I was born ;
 I'm at my full growth my birth-day's first hour,
 And speak then as plain as I shall at fourscore.
 My language but one, yet so clear and so good,
 That almost throughout Europe I'm well understood :
 In some parts of Asia I'm loath'd as a monster,
 Yet in China my dictates they easily conster
 Tho' for constitution I'm strong as a horse,
 If you tear but my coat, I grow presently hoarse ;
 I'm void of all fear, yet its symptoms discover ;
 For I never did speak but I trembled all over.
 I'm always most merry when lustily bang'd,
 And ne'er talk so freely as after I'm hang'd.

A N E N I G M A.

BY birth I'm a slave, yet can give you a crown ;
 I dispose of all honours, myself having none.
 I'm oblig'd by just maxims to govern my life,
 Yet I hang my own master, and lie with his wife.
 When men are a gaming, I cunningly sneak,
 And their cudgels and shovels away from them take.
 Fair maidens and ladies I by the hand get,
 And pick off their diamonds, tho' ne'er so well set.
 For, when I have comrades, w: rob in whole bands,
 They presently take off your lands from your hands.
 But, this fury once over, I've such winning arts,
 That you love me much more than you do your own hearts.

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MAN is designed for the Practice of VIRTUE.

THOSE who have improved their understandings the most, have been most sensible of the narrowness of the sphere of human knowledge in the present state. It is but a little way that we can go in speculative science; and great part of what is called learning, even in our enlightened times, consists of a set of conjectures and opinions, rather than established truths. The mathematics, and the sciences which depend on them, are indeed carried to certainty: but they are in a great measure without the reach of ordinary capacities, and require more time and vacancy of mind than the bulk of mankind can by any means afford. Of them, the higher parts, as conics, fluxions, and the Newtonian principles, are sublimities too lofty for most understandings. Few heads can bear the height of those pinnacles of science, without growing giddy and turning round—This shews evidently, that the present state is not originally intended for carrying knowledge to its utmost length.

There is one truth, which, if duly attended to, would produce such effects upon mankind, as would best alleviate the complaint of the present narrowness of human understanding, and uncertainty of science, by putting us in the way towards the utmost enlargement of our knowledge, and the highest improvement of which our nature is capable.

The simple, but important truth is, *That the love and practice of Virtue is the only wisdom*: a maxim, he who understands which, in its full extent, may look down with pity on the laborious trifler in science, who never carries on his pursuit to any useful moral information or improvement. Of which sort there are many whose capacities enable them to make a figure in mere dry learning, but are miserably deficient in the proper science of man.

It is a consideration of great weight, that the above important truth, the foundation of all others that are worthy the attention

of reasonable beings, is established in a manner which admits of no dispute or uncertainty.

If we listen to the general voice of mankind, however defective their practice, their universal approbation is given to Virtue, and Vice is every where branded with infamy. In what nation has Virtue, as Virtue, been punished? And what barbarous people ever rewarded what they thought to be wicked, merely for its being wicked? What law-giver ever framed, or what people ever established, a body of laws in favour of Ingratitude, Treachery, and Cruelty; and for the suppression of Gratitude, Fidelity, and love of their country?

If revealed religion was looked upon with any regard by us, we should there find still more particular, more various, and more distinct instructions to the same purpose, and see the grand lesson prescribed to mankind (to learn which is the whole business of the present state of discipline) inculcated in a more striking manner than any where else: for the principal view carried on through the whole, is to represent this world as God's world, and man as his creature, of no manner of consequence but as he proves obedient to his Creator, or the contrary; on which, as in reason it ought, his whole happiness is made to depend. Nor can any thing shew more powerfully the great importance of Virtue, than the views which are in Scripture given of the different consequences of the good and bad behaviour of particular persons, and collective bodies, immediately placed, for certain important purposes, under a particular Providence. The various dispensations given to mankind, from the creation downward to the last and most perfect, the Christian, shew what prodigious consequence it was of to bring mankind, in a way consistent with their nature, to the voluntary and free choice of Virtue.

Let the tradesman ask himself, whether, when he has taken the advantage of the ignorance of a customer, his heart has not told him he acted a base part? The merchant, whether he has not felt somewhat flutter strangely within him, when he has taken a false or equivocating oath at the Custom-House? Dares the bribing candidate deny that conscience has called him *betrayed of his country, destroyer of national virtue, and murderer of souls*? Dares the perjured elector deny that he has felt a struggle within, ready to rend his breast, when he has held up his hand, defiled with the wages of iniquity, and swore by Him who searches all hearts, that he neither had received, nor had hopes of any reward for voting his landlord into the House?—If there is a man, who never felt the pang of guilt, or the delight of self-approbation, let him appear.

The greatest grievance to be redressed in England, (with the removal of which all imaginary ones would vanish of course) is,

THE

THE WANT OF VIRTUE. From whence proceed unbounded licentiousness, universal venality, excessive luxury, horrible perjury, a general dissolution of morals, a criminal indifference or opposition to sacred truth, and the growth of Popish superstition.

A REMARKABLE SPEECH of a CREEK INDIAN.

THE Creek Indians are settled between the rivers Halbama and Locushatche, between five and six hundred miles westward of Charles-Town, in South-Carolina : they are esteemed a brave, polished, and wise people. Upon breaking out of the late war, the English, French, and Spaniards, made application to them for their alliance : they were at the same time at war with some other Indian nation. As they found themselves in a very critical situation, a national council was assembled, in which the following was delivered, &c.

Fathers, Brethren, and Countrymen,

IN this solemn and important council, before the wisdom and experience of so many venerable Sachems, and having the eyes of so many heroic Chieftains upon me, I feel myself struck with that awful diffidence, which I believe would be felt by any one of my years, who had not resigned all the modesty of his nature.

Nothing, O ye Creeks ! could enable me to bear the fixed attention of this illustrious assembly, and give to my youth the power of an unembarrassed utterance, but the animating convictions, that there is not one heart among us, but glows with the dignity, the glory, the happiness, of his country : in those principles, how inferior soever my abilities may otherwise be, I cannot, without violating my own consciousness, yield to any one the superiority.

Fathers, Friends, and Countrymen,

WE are met together to deliberate upon no less a subject, than whether we shall or shall not be a people : on the one hand, we are at war with a nation of our own colour, brave, active, and sagacious : they bear us an unextinguishable hatred, threaten us with all that prudence ought to fear, and that valour should be excited to repel : on the other, we are surrounded and courted by three powerful nations, of colour, laws, and manners, different from our own : I say courted ;—and, though each is rival to the other, yet we have reason to fear they mean not our prosperity.

I do not stand up, O countrymen, to propose the plans of war, or to direct the wisdom of this assembly, in the regulation of our alliances.

My intention is to open to your view a subject not less worthy your deliberate notice ; and, though equally glaring, though equally consequential to your existence and happiness ; yet, from the bewitching tyranny of custom, and the delusions of self-love, if it has not escaped a general observation, has eluded public censure, and been screened from the animadversions of our national councils.

I perceive the eye of this august assembly dwells upon me : Oh ! may every heart be unveiled from its prejudices, and receive with Patriot grandeur the disinterested, the pious, the filial obedience, I owe to my country, when I step forth to be the accuser of my brethren ;—not of treachery ; not of cowardice ; not of a deficiency of the noblest of all passions, the love of the public ;—these, I glory in boasting, are incompatible with the character of a Creek.

The traitor, or rather the tyrant, I arraign before ye, O Creeks ! is no native of our soil, but a lurking miscreant, an emissary of the evil principles of darkness : 'tis that pernicious liquid which our pretending white friends artfully introduced, and so plentifully pour in amongst us.

Oh, countrymen ! I will spare myself the ungrateful task of repeating, and you the pain of recollecting, those shameful broils, those unmanly riots, and those brutal extravagancies, which the unbounded use of this liquor has so frequently produced among us ; yet I must beg leave to assert, and submit to your impartial judgements, the evincing proof that our prevailing attachment, our intemperate use of the liquid, carries with it the most destructive consequences to the welfare and glory of the public, and to the felicity of every individual offender ; that is, it perverts the end of social life, and unfits us for all those distinguishing and exquisite feelings, which are the noblest privilege of humanity.

I have already declined the mortification which a detail of facts would rise in every breast, when unpossessed by this Dæmon : I will only therefore appeal in general, to the public experience, for the many violations of civil order, the indecent, the irrational perversions of character, which these inflammatory draughts have introduced amongst us : 'tis true, these are past, and may they never be repeated !

But tremble, O ye Creeks ! when I thunder in your ears this denunciation, that if the cup of perdition continues to rule with so intemperate a sway amongst us, ye will cease to be a nation ; ye will have neither heads to direct, nor hands to protect.

This

This diabolical juice undermining all the powers of your bodies and minds, in the day of battle, the warrior's enfeebled arm will draw the bow with innoſenſive zeal. In the day of council, when national ſafety ſtands ſuſpended on the lips of the hoary Sechem, he will ſhake his head with uncollected ſpirits, and drivel the babblings of a ſecond childhood.

Think not, O Creeks ! that I preſent an imaginary picture to amuſe or affright you : Is it too evident ? 'Tis too fatally ſo, that we find the vigour of our youth abating ; our numbers decreaſing ; our ripened manhood a premature victim to diſeaſes, to ſickneſs, to death ; and our venerable Sachems a ſcanty number.

Does not that deſertion of all our reaſonable powers, when we are under the dominion of that deformed monſter, that Barbarian madneſs wherewith it inſpires us, prove beyond a doubt that it diſlocates all our intellectual faculties, pulls down reaſon from the throne, and diſſipates every ray of the divinity within us.

I need not, I hope, make it a queſtion to any in this aſſembly, whether he would prefer the intemperate uſe of this liquor to clear perceptions, ſound judgement, and a mind exulting in its own reflections. However great may be the force of habit, how inſinuating ſoever the influence of example, how unequal we may ſometimes find ourſelves to this inſidious enemy ; I perſuade myſelf, and I perceive by your countenances, O Creeks ! there is none before whom I ſtand, ſo ſhameleſs, ſo loſt to the weakeſt impulſes of humanity, and the very whiſperings of reaſon, as not to acknowledge the turpitude of ſuch a choice.

Fathers and Brethren,

I muſt crave your patience, whiſt I ſuggeſt to you, that this intoxication of ourſelves diſqualifies us from acting up to our proper character in ſocial life, and debars us from all the ſoothing and endearing joys of domeſtic life.

There is not within the whole compaſs of our nature, ſo prevailing, ſo laſting a propenſity, as that of aſſociating and communicating our ſentiments to each other ; and there is not a more incontestable truth, than that benevolence of heart, the calm poſſeſſion of ourſelves, and the undiſturbed exerciſe of our thinking faculties, are abſolutely neceſſary to conſtitute the eligible and worthy companion. How oppoſite to theſe characters intoxication renders us, is ſo manifeſt to our own experience, ſo obvious to the leaſt reflection, that it would be both impertinence and impudence to enlarge farther upon it, before the candour and wiſdom of this aſſembly.

And now, O ye Creeks ! if the cries of your country, if the pulſe of glory, if all that forms the hero, and exalts the man, does not ſwell your breſts with a Patriot indignation againſt the
immoderate

immoderate use of this liquor ; if those motives are not sufficient to produce such resolutions as may be effectual, let me conjure you, by the tenderest and most persuasive ties of humanity, namely, *the love of women*, and that delicate regulation of conduct towards them, which it is the happiness and honour of manhood to observe.

By *the love of women*, I do not mean merely the desire of them : those amiable creatures are designed not only to gratify our passions, but to excite and fix all the kind and social affections ; not to be slaves to our arbitrary wills, but companions to our most reasonable hours : Heaven has endowed them with that peculiar worth of affection, with that disinterested friendliness of heart, that melting sympathy of soul, that entertaining liveliness of imagination, joined with all the sentimental abilities of mind, in order to humanize the roughness of our nature, to polish that ferocity, which, without them, would make men a dread to each other : to relieve the fatigues, and to reward the dangers we encounter for their preservation, they only are formed : they alone are capable of communicating to us that most exalted of human pleasures, the rapturous intercourse of *love* and *friendship*.

Thus was woman intended : these are her charms : hither nature, reason, virtue, calls ; and shall they call in vain ? Shall an unnatural, an unreasonable, a vicious perversity of taste, be preferred to those Heaven-born joys of life ? Will you treat the Sovereign Principle of Good with a thankless insensibility, and offer libations to the Spirit of all Evil ?

O Fathers ! Warriors ! Countrymen ! Hence forward, O Creeks ! be the *Cup of Moderation* the *Crown of your Festivities* ! Save your country ; maintain and elivate her glory ; transmit to posterity *health, freedom, and honour* : break not the great chain of nature, but let an honest and delicate intercourse of the sexes be the plan of social joy : let each domestic bliss wreath the garland of connubial life : let truth and friendship sanctify the lover's wish, and secure to the wise and brave man a felicity worthy his choice and protection.

CURIOUS ACCOUNT *of the* HIGHLAND ROBBERS.

[From Mr. PENNANT'S Tour to the HEBRIDES.]

THERE is not an instance of any country having made so sudden a change in its morals as the Hebrides. Security and civilization possess every part ; yet thirty years have not elapsed since the whole was a den of thieves, of the most extraordinary kind. They conducted their plundering excursions with the utmost policy, and reduced the whole art of theft into a regular

lar system. From habit it lost all the appearance of criminality : they considered it as labouring in their vocation ; and when a party was formed for any expedition against their neighbour's property, they and their friends prayed as earnestly to Heaven for success, as if they were engaged in the most laudable design.

The constant petition at grace of the old Highland Chieftains was delivered with great fervour in these terms : *Lord ! Turn the world upside down, that Christians may make bread out of it.* The plain English of this pious request was, That the world might become, for their benefit, a scene of rapine and confusion.

They paid a sacred regard to their oath ; but as superstition must, among a set of Banditti, infallibly supersede piety, each (like the distinct casts of Indians) had his particular object of veneration : one would swear upon his dirk, and dread the penalty of perjury, yet make no scruple of forswearing himself upon the Bible : a second would pay the same respect to the name of his Chieftain : a third again would be most religiously bound by the sacred book ; and a fourth regard none of the three, and be credited only if he swore by his crucifix. It was always necessary to discover the inclination of the person, before you put him to the test : if the object of his veneration was mistaken, the oath was of no signification.

The greatest robbers were used to preserve hospitality to those that came to their houses ; and, like the wild Arabs, observed the strictest honour towards their guests, or those that put implicit confidence in them. The Kennedies, two common thieves, took the young Pretender under protection, and kept him with faith inviolate, notwithstanding they knew an immense reward was offered for his head. They often robbed for his support ; and, to supply him with linen, they once surprized the baggage-horses of one of our General Officers. They often went in disguise to Inverness, to buy provisions for him. At length, a very considerable time after, one of these poor fellows, who had virtue to resist the temptation of thirty thousand pounds, was hanged for stealing a cow, value thirty shillings.

The greatest crime among these felons was that of infidelity among themselves : the criminal underwent a summary trial, and, if convicted, never missed of a capital punishment. The Chieftain had his Officers, and different departments of government : he had his Judge, to whom he entrusted the decision of all civil disputes ; but in criminal causes, the Chief, assisted perhaps by some favourites, always undertook the process.

The principal men of his family, or his Officers, formed his council ; where every thing was debated respecting their expeditions. Eloquence was held in great esteem among them, for by that they could sometimes work on their Chieftain to change his opinion ;

opinion ; for, notwithstanding he kept the form of a council, he always reserved the decisive vote in himself.

When one man had a claim on another, but wanted power to make it good, it was held lawful for him to steal from his debtor as many cattle as would satisfy his demand, provided he sent notice (as soon as he got out of reach of pursuit) that he had them, and would return them, provided satisfaction was made on a certain day agreed on.

When a *creach*, or great expedition had been made against distant herds, the owners, as soon as discovery was made, rose in arms, and with all their friends made instant pursuit, tracing the cattle by their track for perhaps scores of miles. Their nicety in distinguishing that of their cattle from those that were only casually wandering, or driven, was amazingly sagacious. As soon as they arrived on an estate where the track was lost, they immediately attacked the proprietor, and would oblige him to recover the track from his land forwards, or to make good the loss they had sustained. This custom had the force of law, which gave to the Highlanders this surprizing skill in the art of tracking.

It has been observed before, that to steal, rob and plunder with dexterity, was esteemed as the highest act of heroism. The feuds between the great families was one great cause. There was not a Chieftain but that kept, in some remote valley, in the depth of woods and rocks, whole tribes of thieves in readiness to let loose against his neighbours, when (from some public or private reason) he did not judge it expedient to resent openly any real or imaginary affront. From this motive the greatest Chieftain robbers always supported the lesser, and encouraged no sort of improvement on their estates but what promoted rapine.

The greatest of the heroes in the last century, was Sir Ewin Cameron. He long resisted the power of Cromwell, but at length was forced to submit. He lived in the neighbourhood of the garrison fixed by the Usurper at Inverlochy. His vassals persisted in their thefts, till Cromwell sent orders to the commanding Officer, that on the next robbery he should seize on the Chieftain, and execute him in twenty-four hours, in case the thief was not delivered to justice. An act of rapine soon happened : Sir Ewin received the message ; who, instead of giving himself the trouble of looking out for the offender, laid hold of the first fellow he met with, and sent him bound to Inverlochy, where he was instantly hanged. Cromwell, by this severity, put a stop to these excesses, till the time of the Restoration, when they were renewed with double violence till the year 1745.

Rob-Roy Mac-gregor was another distinguished hero in the latter end of the last, and the beginning of the present century.

He

He contributed greatly towards forming his profession into a science, and establishing the police above-mentioned. The Duke of Montrose unfortunately was his neighbour: Rob-Roy frequently saved his Grace the trouble of collecting his rents; used to extort them from the tenants, and at the same time give them formal discharges. But it was neither in the power of the Duke, or of any of the gentlemen he plundered, to bring him to justice, so strongly protected was he by several great men to whom he was useful. Roy had his good qualities: he spent his revenue generously; and, strange to say, was a true friend to the widow and orphan.

Every period of time gives new improvement to the arts. A son of Sir Ewin Cameron refined on those of Rob-Roy; and, instead of dissipating his gains, accumulated wealth. He, like Jonathan Wild the Great, never stole with his own hands, but conducted his commerce with an address, and to an extent unknown before. He employed several companies, and set the more adroit knaves at their head; and never suffered merit to go unrewarded. He never openly received their plunder, but employed agents to purchase from them their cattle. He acquired considerable property, which he was forced to leave behind, after the battle of Culloden gave the fatal blow to all their greatness.

The last of any eminence was the celebrated Barrisdale, who carried these arts to the highest pitch of perfection. Besides exalting all the common practices, he improved that article of commerce called the *Black meal* to a degree beyond what was ever known to his predecessors. This was a forced levy, so called from its being commonly paid in meal, which was raised far and wide on the estate of every Nobleman and gentleman, in order that their cattle might be secured from the lesser thieves, over whom he secretly presided, and protected. He raised an income of five hundred a year by these taxes; and behaved with genuine honour in restoring, on proper consideration, the stolen cattle of his friends. In this he bore some resemblance to our Jonathan; but differed in observing a strict fidelity towards his own gang: yet he was indefatigable in bringing to justice any rogues that interfered with his own. He was a man of a polished behaviour, fine address, and fine person. He considered himself in a very high light, as a benefactor to the public, and preserver of general tranquility; for on the silver plates, the ornaments of his Baldrick, he thus addresses his broad-sword:

*Hæ tibi erunt artes, pacis componere mores;
Parcere subjectis, et debellare superbos.*

To the P R I N T E R.

Some NEW EXPERIMENTS in Regard to FLAX.

S I R,

THOUGH there is not, perhaps, one article of greater importance to the goodness of Flax, than the proper manner of *watering the Lint*, I do not know of any experiments which ascertain the best method of performing it.

The purpose of watering Lint is, by means of a due degree of putrefaction, to destroy the succulent tender fibres, which cover the Flax, and connect it with the reed.

The time necessary to bring on this due degree of putrefaction depends greatly on the weather, especially as to heat and cold; and the degree should be proportioned to the age or strength of the Lint. Thus the degree necessary for Lint pulled before it is ripe, would not loosen the Flax on Lint which had stood till the seed was perfectly ripe; and the degree necessary in the latter case would destroy great part of the yet tender fibres in the first.

Considering the tenderness of the fine slender fibres of the Flax, a very small increase of the degree of putrefaction may do much hurt; not only as it may destroy the texture of the finest fibres of the Flax, but also as it may so far corrupt, or vitiate, the *native oil* of the plant, (on which the duration of the Flax depends) as that it may either be washed away in bleaching, or, as is the case in all putrid oils, be turned so black, that it is afterwards brought to a good colour with the greatest difficulty.

In order to avoid the uncertainties and inconveniencies attending the usual method of performing this operation, it is the practice in some countries to spread their Lint on the grass, instead of watering it.

As the Lint is pulled early in the autumn, when spread on the grass, and kept constantly wet, the grass soon springs up through it, and not only shelters it from drought, but keeps it in a kind of warm infusion, which soon brings on the degree of putrefaction proper to dissolve the cohesion of the parts necessary to be loosened, without vitiating the *native oil*, or even hurting the texture of the tender fine fibres of the Flax.

The Lint, thus spread, being easily come at, we may know with great certainty when the Flax is sufficiently loosened from all its adhering membranes, and from the reed.

Chemistry evinces what must be taken for granted here, viz. That there is in vegetables an oil, to which they chiefly owe their duration and stability, and which is separated from them with great difficulty; and that when vegetables are deprived of this oil, they easily moulder into dust, being more or less lasting, as they abound more or less with this oil.

It

It will be here proper to enquire, what effects the substances generally used in bleaching may be supposed to have on this oil in Flax ; and how far, in the present way of managing them, due care is taken not to destroy the oil, on the preservation of which the duration of linen so much depends.

The fixed alkaline salt of plants (*pot-ash*) is a substance much employed in bleaching : this may have taken its rise from the following observation :

Take two parcels of any vegetable, and boil one in water in which a fixed alkali is dissolved, and the other in water only, the water in which the alkali is, will be much higher coloured than the other ; therefore, concluded they, the alkali assists greatly in separating the impurities, or what else is necessary to be taken away, before the linen acquires its proper colour.

We may doubt the inference here drawn, because it will be found, upon trial, that add an equal quantity of the alkali to the other water, in which the vegetable only was boiled, even after the vegetable boiled in it is taken out of it, the water will almost instantaneously become nearly as high coloured as the water in which the alkali was originally dissolved.

The high colour seems hence to be owing to the immediate effect of the alkali on the oil mixed with the water : its sharp points, perhaps, entering into, or uniting with the oil, destroy its transparency, and thereby render the water less pervious to the rays of light, or, in other words, high coloured. Soap is an instance of the intimate union of this salt with oil, in which the very nature of the oil seems to be lost.

There is in all vegetable bodies a native acid united with their oil, which, perhaps, tends to the long lasting of the subject. This acid must be destroyed by an alkali, which, entering in its place, destroys the tenacity of the oil. The too free use of it would hence seem hurtful ; and appears more probable from the condition of, for instance, Flax or linen boiled in a strong alkaline lye ; for, when dried, they feel harsh and rough : to remedy which, it is found necessary in bleaching to steep the linen in mild oily substances, such as milk, cow dung, &c. which again restore a smooth surface.

Soap is the next substance used, in the most considerable quantity, in bleaching. By the woolly appearance on the surface of linen boiled in a strong solution of it, there may be reason to fear that the oil in the soap, uniting with the native oil of the Flax, may carry off some of the latter.

Though the use of lime is forbid in bleaching, I suspected that the hurt it had done might be owing to an injudicious use of it. Thus, when used in substance, it acts as an infinite number of the smallest knives, cutting the fibres of the Flax whenever an

external force presses them against each other : being of very minute particles, it is not easily washed out of the linen, where continuing of a calcarious nature, the use of it is detected by lemon juice.

Next to these, the influence of the water, dews, and air, seems to be the most relied upon. Water and air seem to be more peculiarly favourable to bleaching in the latter end of the spring, and in the beginning of the summer.

The reason of this may be, that the surface of the earth being locked up by the cold and frost during the winter, the mineral vapours are, as it were, imprisoned in its bowels ; and those vapours, being set at liberty by the heat of the sun, as the spring advances, rise into the air in abundance.

The vegetable kingdom is at this season full of thin acid juices, part of which undoubtedly transpire, together with the watery exhalations then sent out by them. Neither animals nor vegetables yet putrefy in sufficient quantity to afford volatile alkali to counterbalance or neutralize these acid vapours.

That this vague acid in the air contributes considerably to the bleaching of linen, seems probable, because bleaching is carried on with less success in the autumn ; when the great quantity of volatile alkali, arising at that time from the almost infinite number of dead animals and putrid vegetables, soon reduces this acid to a neutral state.

Led by such reasoning, I attempted to imitate nature, in the use of a mild acid. All the mineral acids, as prepared by art, seemed too strong. As I could not conveniently procure a choice of vegetable acids, I made use of tartar ; but as only a small quantity of tartar remains dissolved in water, unless it is rendered more soluble by the addition of a fixed alkali, I added to a solution of it, in boiling water, some pot-ash ; but in so small a quantity, as not to destroy its acid.

In this solution I put some Flax, which I boiled in it next day ; and, after washing the Flax, I put one half of it into the same kind of lye : it looked rather brighter, upon being immersed therein. I put the other half into a solution of pot-ash ; the water became immediately brown.

After standing in infusion for two days, I boiled each in its own lye. When both were washed clean, the Flax boiled in the pot-ash had not so soft a feel, nor the bright shining colour, that the other had. I then boiled each separately in a strong solution of soap. I repeated these operations four times ; when the Flax, at first black and hard, became considerably whitened, and extremely soft. It stood the heckle much better than I expected, and the tow was as soft and fine almost as cotton, though the fibres remained of a good length.

My

My motive for using Flax, instead of linen, in this experiment, was, to try whether the Flax could be thus treated, and be afterwards dried, so as to bear the heckle ; for, if it could, many particles might be thus loosened from the Flax, which might otherwise have adhered even till it was spun and wove ; but which would afterwards be lost in the bleaching, to the great weakening of the cloth.

I observed a very little difference in the whiteness of the Flax, after being boiled in a soap lye. This made me suspect, that scarce any other advantage arises from the use of soap in bleaching, than carrying off what was partly separated by the other lyes. Thus, in common use, it readily carries off any filth with which linen has been sullied ; but if the linen is put in wear before it is sufficiently bleached, its being often washed, even boiled in soap during wear, does not whiten it nearly in proportion to the frequency of its being washed and boiled. The Flax had always a woolliness on its surface, after being boiled in soap.

That I might, with greater certainty, ascertain the effects of pot-ash, lime-water, and tartar, I divided a piece of unbleached linen into eight parts, weighed each exactly, numbered them, and kept a register of their degrees of whiteness, and loss of weight. I boiled each number constantly in its own lye, infusing it two or three days between each boiling in the lye, in which it was afterwards boiled.

After repeating these operations six times on each number, they appeared as follows :

No. I. In a solution of pot-ash and cremor-tartar, as mentioned before, the linen had scarce lost any of its weight, and was considerably whitened.

No. II. In the same solution, but between each boiling, the linen was washed, and boiled in a solution of soap. A great deal of rubbing, and expence in soap, was necessary to raise a lather. This number was rather whiter than the former, but not proportioned to the expence. It had lost in the proportion of twenty grains in an ounce.

No. III. In a solution of cremor-tartar in lime-water, so as to render it somewhat acid. This was nearly the same with number I. rather whiter, and scarcely diminished in weight.

No. IV. In the same solution, and treated as number II. and with like success.

No. V. In a solution of pot-ash in water : this was whiter than any of the former, but had lost in weight about fifty grains in an ounce.

No. VI. In the same solution, and treated as number II. This was still whiter, and lost sixty grains.

No. VII.

No. VII. In lime-water : whiter than number V. and lost forty grains in an ounce.

No. VIII. In the same, and treated as number II. In other respects as number VI.

The four first numbers were considerably contracted in length and breadth, and felt rather stronger and thicker than before. The four last felt loose, so that the threads might be drawn out with ease. When compared with the former numbers, they appeared like the same cloth quite worn out, yet the threads were not rotten, nor proportionably weaker.

The loss of substance in the four last numbers was chiefly in the first, and partly in the second boiling.—Does not this point out the importance of boiling the Flax in some proper lye, by which the particles, thus lost, may be carried off before the Flax is spun ? The linen will be thereby rendered stronger, more durable, as well as more equal, and more pleasing to the eye.

The tow of the Flax which I boiled might be applied to much better purposes than tow usually is ; and the coarser cloth into which it is now worked, might be made of hemp ; which, being stronger, would answer the purpose better.

Your's, &c.

To the P R I N T E R.

S I R,

I Here send you the earliest intelligence of a remarkable ECHO which has lately been found out near the late Lodge in Richmond gardens. The manner of its discovery was whimsical enough. A great Personage, in one of his morning walks, happening to *sneeze* just as he came by this spot, the Echo reverberated the word *Ease*. The a-propos of this answer caused him to have further experiments made, and Lord D——gh being one of the Lords in waiting at that time, (who is remarkable for having the strongest pair of lungs of any in the Court Calendar) was the person appointed for that purpose.—The following are therefore the questions and replications, which I submit to public curiosity ; and am,

Your humble Servant,

An EVES DROPPER.

Q. What do you think I am, and what my post is ?

Echo. *Postifs*.

What's the best way of coming by a place ?

Echo. *Buy a place*.

Which

Which is the road to modern glory ?

Echo. *Go awry.*

What's become of public conscience ?

Echo. *Gone since.*

What's the religion at St. James's ?

Echo. *James's.*

What's the *business* of the first Lord of the Treasury ?

Echo. *Treasure high.*

What's the *jus divinum* of a Crown ?

Echo. *A Crown.*

What are those Patriots that can so turn and wind ?

Echo *Wind.*

What's the great secret of law ?

Echo. *A Flaw.*

What's the morality of a Theatre ?

Echo. *At her.*

What's the chat of the day ?

Echo. *Day.*

Hark ! how the Laureat *charms* us with his lyre !

Echo. *Liar.*

Who *was* the fattest man in St. Stephen's ?

Echo. *Stephen.*

Episcopari noli.

Echo. *O ! lie.*

God bless the K—g !

Echo. *Th'ing.*

An excellent Water for taking out Spots in Cloths, Stuffs, &c.

TAKE two pounds of spring water, put in it a little pot-ashes, about the quantity of a walnut, and a lemon cut in small slices ; mix this well together, and let it stand for twenty-four hours in the sun ; then strain it through a cloth, and put the clear liquid up for use. This water takes out all spots, whether pitch, grease, or oil, as well in hats, as cloths, stuffs, silk, cotton, and linen, immediately : but as soon as the spot is taken off, wash the place with water, and when dry you will see nothing.

Smart Repartees of a British Minister.

WHEN Mr. M—— carried the news of Admiral Hawke's victory over Conflans to the King of P——, the King said to him, “ I think God Almighty is among the number of “ your allies.” “ Yes,” replies Mr. M——, “ we trust he is, “ and he is the only ally we pay no *subsidy* to.”

The

The King, on hearing of some murmurings of the English, saying, if he was King of England but three days, he would make the people know what it was to have a King, Mr. M— smartly replied, “ I can’t tell what your Majesty might do in “ three days ; but I am persuaded your Majesty, with such dis-
“ positions, would not continue King there *three hours*.”

An exceeding fine Cement to mend broken China or Glasses.

GARLICK stamped in a stone mortar, the juice whereof, when applied to the pieces to be joined together, is the finest and strongest cement for that purpose, and will leave little or no mark, if done with care.

Advice how to live long and happy.

DO ST thou indulge a double view,
A long, long life, and happy too ?
Perhaps a further boon you crave—
To lie down easy in the grave ?
Know then, my dictates must prevail,
Or surely each *fond wish* shall fail.—
Come, then, is *happiness* thy aim ?
Let mental joys be *all* thy game.
Repeat the search, and mend your pace,
The capture shall reward the chace.
Let ev’ry minute, as it springs,
Convey fresh knowledge on its wings ;
Let ev’ry minute, as it flies,
Record thee good as well as wise.
While such pursuits your thoughts engage,
In a few years you’ll live an age.
Who measures life by rolling years ?
Fools measure by revolving spheres.—
Go thou, and fetch th’ unerring *rule*,
From *virtue’s*, and from *wisdom’s* school.
Who well improves life’s shortest day,
Will scarce regret its setting ray ;
Contented with his share of light,
Nor fear nor wish th’ approach of night.
And when disease assaults the heart,
When sickness triumphs over art,
Reflections on a life well past
Shall prove a cordial to the last :
This med’cine shall the soul sustain,
And soften, or suspend her pain ;
Shall break *death’s* fell tyrannic pow’r,
And calm the troubled dying hour.

The

*The CORONATION OATH of ENGLAND.**The Archbishop or Bishop shall say,*

WILL you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?

*The King and Queen shall say,
I solemnly promise so to do.*

Archbishop or Bishop.

Will you to your power cause law and justice in mercy to be executed in all your judgements?

*King and Queen.
I will.*

Archbishop or Bishop.

Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you preserve unto the Bishops and Clergy of this Realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?

King and Queen.

All this I promise to do.

*And then, laying their right hands upon the Holy Gospels,
they further say,*

The things which I have here before promised, I will perform and keep. So help me God.

*[Each of them kissing the book.]**The LADY'S Form of Prayer for a HUSBAND.*

FROM a profane libertine, from one affectedly pious, from a profuse almoner, from an uncharitable wretch, from an injudicious zealot,—*Deliver me!*

From one of a starched gravity, or of ridiculous levity; from an ambitious Statesman; from a restless projector; from one that loves any thing besides me, but what is very just and honourable,—*Deliver me!*

From an extasted poet; from a modern wit; from a base coward, a rash fool, and a pauper,—*Deliver me!*

From a *Venus* darling; from a *Bacchus* proselyte; from a domestic animal,—*Deliver me!*——But—

Give me one whose love has more of judgement than passion ; who is master of himself, or at least an indefatigable scholar in such a study ; who has an equal flame, a parallel inclination, a temper and soul so like mine, that, as two tallies, we may appear more perfect by union.

Give me one of as genteel an education, as a little expence of time will permit, with an indifferent fortune, rather independent of the servile fate of palaces ; and yet one whose retirement is not so much from the public as into himself ; one (if possible) above flattery and affronts ; and yet as careful in preventing the injury, as able to repair it ; one, the beauty of whose mind exceeds that of his face, yet not deformed so as to be distinguishable from others, even unto ridicule.

Give me one that has learned to live much in a little time ; one that is no great familiar in converse with the world, nor no little one with himself ; one (if two such happinesses may be granted at one time to our sex) who, with these uncommon endowments of mind, may naturally have a sweet, mild, easy disposition ; or at least one, who, by his practice and frequent habit, has made himself so before he is made mine ; but, as the master-perfection, and chiefeft draught, let him be truly virtuous.

The Vanity and Ambition of the HUMAN MIND, elegantly exposed in the Story of some Insects, the Extent of whose Age was but a single Day.

CICERO, in the first book of his Tusculan questions, shews ingeniously the falsity of the judgements we form concerning the duration of human life, compared with eternity : to give the more force to his reasoning, he quotes a passage from the natural history of Aristotle, touching a kind of insects, that are common upon the banks of Hypanis, (a river of Scythia, at present called the Bog,) who never live beyond the day on which they are born.

Aristotle (says he) tells us, that there are small animals upon the river Hypanis, which live but a day. He that dies at Eight in the morning, dies in his youth : he that dies at Five in the evening, dies in decrepid old age. Who among us does not laugh to see the happiness or misery of this moment of existence brought into consideration ? The shortest and longest life among us, if we compare it with eternity, or only with the duration of mountains, stars, trees, or even of some animals, is not less ridiculous.

To pursue the idea of this elegant writer, let us suppose that one of the most robust of these Hypanians was, according to his own notions, as antient as time itself ; that he had begun to exist

at

at break of day, and by the extraordinary force of his constitution had been able to support the fatigues of an active life, through the infinite number of seconds in ten or twelve hours. During such a long course of existence, by experience, and reflection on all he had seen, he must have acquired very sublime wisdom. He looks upon his fellow creatures, who died about noon, as happily delivered from the great number of inconveniences, to which old age is subject. He has astonishing traditions to relate to his grandchildren, concerning facts that were prior to all the memorials of their nation. The young swarm, composed of beings, who may have already lived a full hour, approach, with respect, this venerable sire, and hear his instructive discourses with admiration. Every thing that he relates to them will appear a prodigy to that generation, whose life is so short. The space of a day will seem the entire duration of time; and day-break, in their chronology, will be called the great æra of the creation.

Let us now suppose this venerable insect, this Nestor of the Hypanis, a little before his death, and about the hour of sun-set, to assemble all his descendents, friends and acquaintance, to impart to them, at dying, his last thoughts, and give them his last advice. They repair from all parts under the vast shelter of a mushroom, and the departing sage addresses himself to them in the following manner :

Friends and Countrymen,

I perceive that the longest life must have an end. The run of mine is arrived, and I do not regret my fate, since my age was become a burden to me, and to me there was no longer any thing new under the sun. The revolutions and calamities that have desolated my country, the great number of particular accidents to which we are all subject, the infirmities that afflict our race, and the misfortunes that have happened to me in my own family; all that I have seen in the course of a long life, has but too well taught me this great truth, that no happiness, placed in things which do not depend on us, can be secure or durable. The uncertainty of life is great; one whole generation perished by a sharp wind; a multitude of our heedless youth were swept off into the waters by an unexpected fresh gale; what terrible deluge have I seen happen by a sudden shower! Our most solid coverings are not proof against a storm of hail; a dark cloud makes the most courageous hearts to tremble. I lived in the first ages, and conversed with insects of a taller stature, a stronger constitution, and I may add, of more profound wisdom, than any of those in the present generation. I beseech you to give credit to my last words, when I assure you, that the same sun, which now appears beyond the water, and seems to be not far distant from the earth, I have formerly seen in the middle of Heaven, darting down his

rays directly upon us. The earth was much more enlightened in those past ages, the air much warmer, and your ancestors were more sober and more virtuous. Though my senses are impaired, my memory is not, and I can assure you, that glorious being has motion. I saw his first rising on the summit of that mountain, and I began my life about the same time that he began his immense career. For a great many ages he advanced along the Heavens with a prodigious heat, and a brightness, of which you can have no idea, a brightness that would certainly have been to you insupportable. But now by his decline, and a sensible diminution of his vigour, I foresee that all nature will soon be at an end, and that the world will be buried in darkness in less than 100 minutes.

Alas ! my friends, how did I formerly flatter myself with the deceitful hope of living for ever upon this earth ! How magnificent were the cells which I dug for my habitation ! What confidence did I not put in the firmness of my members, the springs of my joints, and the strength of my wings ! But I have lived long enough for nature and for glory ; none of those, whom I leave behind me, will have the same satisfaction in this age of darkness and decay, which I see is already begun.

Extracts from the COUNTRY JUSTICE. A Poem. By one of his Majesty's Justices of the Peace for the County of Somerset.

THE Author of this piece has, among other particulars, described the appointment of the office, and its purposes ; the character of a Country Justice ; the general motives for lenity ; and an apology for vagrants, as follows :

The Appointment, and its Purposes.

THE social laws from insult to protect,
To cherish peace, to cultivate respect ;
The rich from wanton cruelty restrain,
To smooth the bed of penury and pain ;
The hapless vagrant to his rest restore,
The maze of fraud, the haunts of theft explore ;
The thoughtless maiden, when subdu'd by art,
To aid, and bring her rover to her heart ;
Wild riot's voice with dignity to quell,
Forbid unpeaceful passions to rebel,
Wrest from revenge the meditated harm ;
For this fair Justice rais'd her sacred arm ;
For this the rural Magistrate, of yore,
Thy honours, Edward, to his mansion bore.

Character

Character of a Country Justice.

Thro' these fair vallies, stranger, hast thou stray'd,
 By any chance, to visit Harewood's shade,
 And seen with honest, antiquated air,
 In the plain hall the Magistrat's chair ?
 There Herbert sat—The love of human kind,
 Pure light of truth, and temperance of mind,
 In the free eye the featur'd soul display'd,
 Honour's strong beam, and Mercy's melting shade ;
 Justice, that, in the rigid paths of law,
 Would still some drops from Pity's fountain draw,
 Bend o'er her urn with many a gen'rous fear,
 'Ere his firm seal should force one Orphan's tear ;
 Fair Equity, and Reason scorning art,
 And all the sober virtues of the heart,—
 These sat with Herbert, these shall best avail,
 Where statutes order, or where statutes fail.

General Motives for Lenity.

Be this, ye rural Magistrates, your plan :
 Firm be your Justice, but be friends to man.
 He whom the mighty master of this ball,
 We fondly deem, or farcically call,
 To own the Patriarch's truth however loth,
 Hold but a mansion *crush'd before the moth*.
 Frail in his genius, in his heart, too, frail,
 Born but to err, and erring to bewail,
 Shalt thou his faults with eye severe explore,
 And give to life one human weakness more ?
 Still mark if vice or nature prompt the deed ;
 Still mark the strong temptation and the need :
 On pressing want, or famine's powerful call,
 At least more lenient let thy justice fall.

Apology for Vagrants.

For him, who, lost to every hope of life,
 Has long with fortune held unequal strife,
 Known to no human love, no human care,
 The friendless, homeless object of despair ;
 For the poor vagrant feel, while he complains,
 Nor from sad freedom send to sadder chains.
 Alike, if folly or misfortune brought
 Those last of woes his evil days have wrought ;
 Believe with social mercy and with me,
 Folly's misfortune in the first degree.

Perhaps

Perhaps on some inhospitable shore
 The houseless wretch a widow'd parent bore ;
 Who then no more by golden prospects led,
 Of the poor Indian begg'd a leafy bed.
 Cold on Canadian hills, or Minden's plain,
 Perhaps that parent mourn'd her Soldier slain ;
 Bent o'er her babe, her eye dissolv'd in dew,
 The big drops mingling with the milk hedrew,
 Gave the sad presage of his future years,
 The child of misery, baptiz'd in tears !

*Answer, by a Youth of Mr. May's School, Gittisham, to Jesse
 Hologood's Question, inserted July 23.*

THE sum given is £ 229. 13s. 4d. = £ 229,666 5 5-9ths, = 5,5;
 4 3-7ths, = 4,42857 ; 4 1-9th, = 4,1 ; and 3 2-3ds,
 = 3,6. Then Nell took up 3,6, as often as Anne takes up 4,1 ;
 then as often as Moll takes up 5,5, Anne takes up 4,428571.
 Then as 4,1 is to 3,6, so is 4,428571, to 3,949809 that Nell
 must take up.

Hence I find Moll takes	—	5.555555
Anne	— — —	4.428571
Nell	— — —	3.949809
What they all took up,	—	<u>13.933935</u>

Then, per Rule of Three,

As 13.933935 is to £ 229.6, so is 5.555555 to £ 91. 11s. 4d. 3-f.
 that Moll took.—As 13.933935, is to £ 229.6, so is 4.428571 to
 £ 72. 19s. 10d. 3-f. that Anne took.—As 13.933935 is to £ 229.6,
 so is 3.949809, to £ 65. 2s. halfpenny that Nell took.

			£.	S.	D.	F.
Moll's share,	—	—	91	11	4	3-f.
Anne's share,	—	—	72	19	10	3-f.
Nell's share,	—	—	65	2	0	hf.
Proof,	—	—	<u>229</u>	<u>13</u>	<u>4</u>	<u>0</u>

*Answers, by R. B. of Antony, to the two Enigmas inserted
 July 23.*

To the first Enigma.

I SAT myself down, and by help of a taper,
 Read o'er your Enigma, and found it was PAPER.

To

To the second Enigma.

BY your harmonic lines, I am greatly inclin'd
To think you'd the Globe of the EARTH in your mind.

An ENIGMA, by J. G. of Dean-Prior.

MY proper title I forsake,
And often that of others take ;
Sometimes a Lord in stately pride,
With lofty majesty I stride.
Sometimes I fleet aloft in air,
And oftentimes quite disappear ;
Sometimes with sprightly nymphs and swains
I trip it over the flow'ry plains.
In various shapes I'm known to be,
And some do often start at me.

AN ENIGMA, by L. of Yetminster.

BENEATH a shade, with myrtle wild o'er-grown,
Where grew sweet flow'rs, by sportive zephyrs blown,
My form was wrought. 'Twas in that happy isle
Where rich Pomona wore a lasting smile ;
Where limpid streams in pleasing murmurs roll'd,
Whose flowing waves enrich'd the meads of gold.
Crown'd with content, I past my youthful hours
'Midst shady groves, and odoriferous flow'rs ;
Not ev'n Pandora wore a lovelier form,
Whom Jove with all his richest gifts adorn'd ;
Or Venus, when fresh from the briny flood,
She on the pearly car effulgent stood,
And smil'd to see the Tritons, with loud sound
Of coral, shake the wat'ry world around ;
And each cœrulean sister of the main,
Attend her joyous o'er the liquid plain,
To seek the Idalian bow'r ; or the bright dawn,
That wakes in zephyrs arms the blushing morn ;
Smiles on the meadows, and the pearly dews,
And brightens subjects for the rural muse.
But oh ! on what uncertain hidden strings
Depends th' inconstant fate of human things !

Soon

Soon dire ambition led my soul astray,
Far from its natal walk, th' ætherial way.
Through every scene of misery and woe,
Inspir'd by me, mankind undaunted go.
In Neptune's empire, where the billows roll,
I cheer th' adventurous sailor's longing soul.
As the bright sun, fix'd in his central throne,
Attracts the planets, and commands alone ;
So, blest by Heaven, with form divinely bright,
I claim o'er all mankind a sov'reign right.
I've with a glance made Empires fall or rise ;
And fate depended on my magic eyes ;
Kings at my shrine obedient bow the knee,
And slight th' Imperial diadem for me.
'Twas I that caus'd Alcmena's son to bleed.
Amyntor tun'd for me his oaten reed ;
Forme th' Ascrean bard first learnt to sing,
And Ovid's fingers touch'd the speaking string ;
Greece did for me proud Ilion's tow'rs o'erthrow,
And Orpheus explor'd the shades below.
Time (my great foe) declares me not unfit
For the high arts, and mysteries of wit—
To form the manners, and improve the heart,
I various truths in this fam'd work impart :
Where oft my gentle elocution flows,
Soft as the flakes of heav'n descending snows !
Tho' fain would base invidious man deny
The search of truth to my discerning eye.
'Tis said I've been in those blest realms above,
Where all is virtue, harmony, and love ;
With the bright sun was cloth'd, and on my head
A crown of twelve refulgent stars was laid ;
Beneath my feet, the silver queen of night
Majestic roll'd her limpid orb of light.
Tho' now on earth I live, I can impart
Harsh pain, or pleasing rapture to the heart ;
And (what perhaps a contradiction seems)
Blend and unite in one those two extremes.
'Tis mine to sooth distress, with wond'rous skill,
And mould th' obedient passions to my will.
With pity's soft assuasive charm to cheer
The drooping heart, and dry affliction's tear :
To follow virtue with an ardent zeal,
And heal the wound no other hand can heal.

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[Number 24.]

The Duty and Benefit of giving a GOOD EXAMPLE to the World.

AMONG the moral duties, there are two which have at all times been allowed a superiority ; those A which we owe to God, and to our country. The custom of the world, which has universally placed them in this order, acknowledges in that disposition the first to be the greater. How strange ! that while not an age or nation, not the remotest time, or the rudest country, but has offered instances, as well among private persons, as in bodies of men, who have been eminent in the latter, while humanity and conscious honour only pleaded for it ; that the combined principles of honour, of humanity, and interest, have stood forth in favour of the other in vain ; and that so few champions in its cause have been, and are produced !

The glory cannot be less, in reconciling our fellow-creature to his offended God, than in delivering him from his enraged adversary : the advantage is much greater in restoring the virtue of a nation, than in extending its conquests.—Numa deserved more of Rome by his piety, than Cæsar by his victories : the one established what the other destroyed ; while the sacrifice made to the first was of their vices, that to the last was of their liberty.

Full of the ideas of aggrandizing, our superiors seem to have little thought of improving their country. Good policy would dictate otherwise ; but till they, whose mouths it would most become, shall deign to speak, and shall speak boldly in its favour, none will be heard. It is not only the Jews, in whose story we trace their prosperity encreasing with their religion, their misfortunes treading upon the heels of their impiety : let us examine the rise and period of every other Monarchy of the known world, and we shall find its advances and decline, if not as manifestly, yet as certainly, connected with its veneration or its disregard to this superior duty.

If it be in vain to expect this benefit from the example, the influence, and the authority of those, who, finding themselves above the laws of man, suppose that they may also trample upon the laws of God, let us procure it for ourselves. If those whom the rewards of an unexpected virtue, whom the price of duty, too extravagant for service, lulls in the engaging down of indolence, decline to exert themselves in our behalf, let us supply their place to one another. The road to piety is plain: the paths of duty, though incumbered with a thousand obstacles to those who only view them at a distance, though spread with thorns to the averse eyes which will not view them fairly, are smooth and open to the feet that tread them. Why should a benefit of this inestimable price be reserved for a few? Or what is there to prevent those who taste it, from inviting others to the banquet? There is an obstacle, and a powerful one; for there is custom against it. Though it be no shame to boast of our vices, it is become unfashionable but to acknowledge our virtues. He who would draw his sword, and think it an honour in support of his adultery, would blush to confess that he had read to his sister a lecture upon chastity: and the man of spirit, who would think it an exploit of gallantry and fire, to have disturbed a congregation at their devotions, would be out of countenance to acknowledge that he had ever been otherwise seen among them, except on one occasion.—It is to this more than disregard, to this scandal in which religion is held, that we owe among those who are called the Great, what they call honourable prophaneness, honourable lewdness, honourable theft, and honourable butchery: and while to this principle, among those who should be examples of another kind, we owe impiety and delusion, the arts of play, and the science of the sword, their example produces in the lower class the imitative virtues of blasphemy and rape, of robbery and murder.

There has not been an age in which the vices either of the greater, or of the lesser world, have been at so exorbitant a pitch! There has not been a period where religion was so disregarded! What is the blindness that prevents our seeing the one as the offspring of the other? It were perhaps too much to expect from those, who cannot be in bed 'till morning, that they should be up for the service even of the afternoon; but what their example cannot be had to authorise, their power might exact: and, to set at no price in their full thoughts the happiness of one half their fellow-creatures, and the security of the other, it may be urged at least, as a motive of some importance, that this would prevent the violence of which themselves may possibly at some time become the object.

But,

But, be a scheme of this kind as chimerical as it may, there are still in our own power the immediate and infallible means of arriving at the same end. We are sufficiently informed of the force of custom to establish any system of life among the generality of mankind : it will therefore be of the same power to confirm a good, as to authorise a bad one. Though its barriers are strong, yet they are not impregnable ; the fortress may be destroyed : and though there be difficulty in making the breach, perseverance will effect it, and we shall know none afterwards.

It is not a matter of choice, whether we will or will not assist so far as is in our power (and much is in every man's) in the reforming the manners of the age : our obedience to the laws of God is as much concerned in it, as our immediate interests in the world ; and while, by the neglect, we only hazard our lives and fortunes, we sacrifice our duty. What it were impossible for one man to effect, becomes easy when attempted by a number. The work superior to all human efforts, when thrown on a single arm, is easy when divided among multitudes : and while in this peculiar instance each does but the work of one, he has the advantage from the labours of a thousand.

It is not to be conceived what would be the immediate effect to the community, of banishing that prophaneness which is at present so universal among the lower ranks : it is not to be imagined what influence a reverence for religion (and it would easily be implanted in their minds) would have upon their lives and manners ; nor do we reflect how much this is in the hands of every individual within the circle of his own dependants. If each would but attempt his part, the whole would be soon accomplished ; and the generous mind would have the elevated pleasure of knowing that more than himself, more than the present race of mankind, were interested in his successes ; that the happiness he was procuring to this generation, he was also perpetuating to posterity.

A very SINGULAR ACCOUNT of a SLEEP-WALKER.

[From the JOURNAL ENCYCLOPEDIQUE.]

JOHAN BAPTISTE NEGRETTI, of Vicenza, a domestic of the Marquis Louis Sale, was a man of a brown complexion, of a very dry, hot constitution, by nature choleric, and by custom a drunkard. From the age of eleven he became subject to sleep-walking ; but he was never seized with these fits, except in the month of March, and at the farthest they left him by the middle of April.

Mess. Reghelini and Pigatti took a particular pleasure in observing him, while in this condition ; and it is to the latter of these gentlemen, whose probity is beyond the reach of slander, that we are now indebted for the following circumstantial detail :

In the month of March, 1745, towards the evening, Negretti having sat down upon a chair in an anti chamber, fell asleep, and passed a quarter of an hour like any other man in the same situation. He then stretched himself for some time, and afterwards remained motionless, as if he wanted to pay attention to something. At length he arose, walked across the apartment, took a tobacco-box out of his pocket, and seemed desirous to have some tobacco : but finding he had hardly any left, he assumed a look of disappointment ; and advancing to the chair which a certain person was wont to occupy, he called him by his name, and asked him for some tobacco : the other accordingly presented him his box open ; and Negretti having taken his quid, put himself in an attitude of listening : when, imagining he heard himself called, he ran with a wax taper to a place where there usually stood a burning candle. Thinking he had lighted his taper, he crossed the hall with it, went gently down stairs, stopping and turning about from time to time, as if he had been conducting along a visitor : on reaching the outward door, he placed himself on one side of it, saluted the company he imagined he was ushering out, and bowed as each of them seemed to pass him. This ceremony over, he returned up stairs very quick, extinguished his taper, and went to put it back in the place he had found it. This scene he repeated three times the same evening. Having left the anti-chamber, he went into the dining-room, searched in his pocket for the key of the beaufet, and not finding it he called by name for the servant whose duty it was to deliver that key to him every night before he went to bed. On receiving it, he opened the beaufet, took a silver waiter or salver out of it, on which he put four glass decanters, and went to the kitchen, in order, no doubt, to fill them with water. He came back with them empty, however ; and when he had reached the middle of the stair-case, he put what he had in his hands upon a kind of post or pillar, ascended the remaining steps, and knocked at a door : as it was not opened to him, he returned down stairs, went in search of the valet de chambre, asked him some questions, turned upon his heel, and running precipitately up the stair-case, he touched the salver with his elbow, and broke the decanters. He again knocked at the door, but to no purpose ; and, on his return down stairs, he took the salver with him, which having carried into the dining-room, he placed upon a little table. Thence he went to the kitchen, took a pitcher, carried it to the pump, where he filled it with water, and then to the kitchen again. He returned to the
salver,

salver, and missing the decanters, he was displeased, and said they certainly ought to be there, as he had placed them himself; and enquired of the other servants if they had taken them away. After a long search he opened the beaufet again, took out two other decanters, rinsed them, poured water into them, and put them on the salver. He then carried the whole into the anti chamber, to the very door of the dining room, where the valet de chambre was wont to receive them from his hands. They accordingly took the salver and decanters from him, and a little while after returned them. On this he went to the kitchen, wiped some plates with a cloth, held them to the fire as if he had wanted to dry them, and in like manner cleaned the other plates. These preparations completed, he returned to the beaufet, put the cloth and napkins into a small basket, and went, loaded with all these things, directly to a table where there used to be a lighted candle. Having, by the light of this candle, seemed to search for a knife and fork, he carried back the basket, and shut the beaufet; and having thereafter carried into the anti-chamber every thing he had taken out of the beaufet, and placed it upon a chair, he took a round table, at which the Marchioness, his Lady, used to eat, and covered it with great neatness. Beside it was another table of the same form: this he sometimes touched by mistake, but he always returned to that he wanted to cover.—Now that his business was finished, he walked about, blowed his nose, took out his tobacco-box again, but withdrew his fingers from it, without offering to take any tobacco, as if he recollected, at the distance of at least two hours, that there was none in it; yet, though he could not procure a quid, he found a few grains to throw upon his hand.—Here concluded the first scene. The people about him threw some water upon his face, and he awaked.

The next day, while Negretti was yet awake, the Marquis received company in his chamber; a circumstance which rarely happened. As the visitors increased, so increased the demand for chairs. Negretti having in the interim fallen asleep, he rose up, after a very short nap; and, after blowing his nose, paid his respects to his tobacco box, and hurried away in search of chairs. What is the most remarkable is, that while he held one chair in both hands, he came to a door which was shut; when, instead of knocking at it, he let go one hand from the chair, opened the door, took up the chair as before, and carried it to the very place it ought to have been in. This done, he went to the beaufet, searched for the key of it, and seemed to be vexed that he could not find it: he took a candle, and examined every corner of the apartment, and every step of the stair-case, walking about with great quickness, and groping with his hands, in the hopes of finding the lost key: the valet de chambre slid it into his pocket, and

and Negretti soon after putting his hand there by accident, found the key. Enraged at his folly, he then opened the beaufet, when, after taking out a napkin, a plate, and two rolls, he shut it again, and went to the kitchen: there he dressed a sallad, producing from a closet every thing necessary for that purpose; and, when he had done, he sat himself down in order to eat it. This dish they presently took from him, and in the place of it gave him one of cabbage, highly seasoned. He continued to eat; and to cabbage they substituted a cake, which he swallowed in the same manner, without appearing to know any difference; a circumstance which proves that he had not relished the sallad by the organs of the taste, but that the soul alone enjoyed this sensation without the intervention of the body. While he eat, he now and then listened, thinking he was called; and once he persuaded himself that he actually was so. Accordingly he went down in great haste to the hall, and finding he was not wanted, he stepped into the anti-chamber, and asked the servants if he had not been wanted? Rather peevish at being disturbed, he returned to his supper in the kitchen, which, after having finished, he said, in an half whisper, that he should be glad to go to the next public house, in order to have a draught, if he had any money; and he examined his pockets to no purpose: at length he rose from his seat, saying, he would go, however; that he would pay next day, and they would not scruple to trust him. With great alacrity he ran to the public house, which was at the distance of two gun shot from the house: he knocked at the door, without trying whether it was open, as if he had known that at so late an hour it necessarily must be shut; and, on gaining admission, he called for half a pint of wine, instead of which the landlord gave him the same quantity of water: this he drank up, insensible of the difference, and at his departure said he would pay for it on the morrow. With all haste he returned homeward, and, on entering the anti-chamber, he asked the servants if his master had not wanted him? He then appeared in high spirits, said he had been out to drink, and was the better for it. On this they penned his eyes with their fingers, and he awoke.

The third scene.—One Friday evening he recollected in his sleep that the family tutor had said to him, if he was seized with his somnambulency that night, and would bring him a bason of soup, he would give him some drink-money. On this he arose while fast asleep, and said aloud that he would plan a trick for the tutor. He accordingly went down to the kitchen, and repairing thence to the tutor's chamber, as directed, he reminded him of his promise. The tutor gave him a small piece of money; on which Negretti, taking the valet de chambre by the arm, carried him along with him to the public house, and, as he drank,

drank, related to him in a very circumstantial manner how he had duped the tutor, whose money he imagined he had received while awake. He laughed heartily, drank repeatedly to the tutor's health, and returned all life and spirits to the house.

Once, while Negretti was in this state of somnambulency, a person took it in his head to hit him on the leg with a stick: imagining it to be a dog, he grumbled; and as the person continued to strike him, he went in search of a switch, and pursued the supposed dog, brandishing it about him with all his might: at length he fell in a rage; and, in despair of finding him, poured forth a load of abuse upon the cur. He produced a morsel of bread from his pocket, called the dog by his name, and kept the switch concealed. They threw a muff to him, which he took for the dog, and upon it he discharged his fury.

M. Pigatti, in the course of his repeated observations upon Negretti, remarked, that every night he did something new. He likewise observed, that while his fit lasted he enjoyed neither the sense of seeing, nor of hearing, nor of smelling, nor of tasting. We have seen that he would eat victuals of different sorts without perceiving the change. He heard no noise, however great; he perceived not a candle, though it was held near enough to scorch his eye-lids; he felt not a feather, though they violently tickled his nose with it. As for the touch, he sometimes had it tolerably acute, and sometimes exceedingly blunt.

The MITRED MINUET: A VISION.

THE universal indignation, which seems to prevail through these kingdoms, at the sanction given to Popery in the *famous* act for the government of the province of Quebec, could not escape my feelings, which are in general vigilant and nice for the welfare of mankind, and the good of this country.

I felt all the pains of those martyrs, who had been grilled in Smithfield, to gratify the bloody dispositions of the Papists in Mary's reign: nay, I shuddered to think that the horrors and evils of those ensanguined times were now making large strides towards us. Thus agitated for the religion and laws of my country, I dropped into a profound sleep.

Methought I was in high favour with one of the *Pages*; who, though insignificant in his office, and trifling in his intellects, was at times thought worthy to be the companion of his *K—*, who honoured him with his converse, and even condescended to enquire of him the very occurrences of private families, which he would relate for his inquisitive amusement,

This

This trifling non-entity of the stairs of the Court, to shew his familiarity and importance, (for these weak wretches always expose their masters to prove their own consequence) carried me through all the apartments. In one room I saw parties of quadrille, consisting of the Q——, Lady H——e, Madam Sellingbargain, the Prince of St——tz, the D——s of A——r, L——y C——tte F——h, &c. who, I learnt, was just come from presiding over the education of the Royal Children. I was astonished to find that L——d H——, M——, J——, &c. were but as nominal preceptors, and that the education was left to four celebrated Ladies of *monstrous great parts*, viz. Lady Ch——tte F——nch, Mrs. C——th, Mademoiselle K——me, and Miss Pl——a. I had no objections to the French Lady for the French language; but was confounded to find that Miss Pl——ta, a foreigner, was deputed to teach English to the succeeding Monarch of England.

I shook my aged head, and followed the fairy page. The next room was filled with some *Officers of State* in council, debating on the effects of the Quebec bill. Lord North said nothing, but beat his forehead terribly, as you may have seen him in the Commons House, upon one of Edmund Burke's speeches. In the next room I saw all the *Bishops* seated in their mitres and pontifical dignity, excepting four, who were dancing a minuet to the bagpipe played by the Thane; and, just as I entered, they were taking hands across, and going round the Quebec bill, which lay upon the floor. This part of the ceremony I found, upon reflection, had more meaning in it than I imagined at first: it was to sanctify and confirm the same; and the crossing of hands was to shew their approbation and countenance of the Roman religion.—Struck to the very soul at the apostacy of the Church, I awaked.

To the P R I N T E R.

Reflections on the alarming Situation of GREAT-BRITAIN.

S I R,

THE body politic has been often compared to the human body, in passing through the several stages of infancy and youth, manhood and old age, and in each stage liable to dangerous and fatal disorders. Whether the disorders under which the constitution of Great-Britain at present languishes proceed from improper management and intemperate indulgencies, or from a general consumption and decay of its vital parts, shall be left to our political physicians to determine; but the most ignorant empiric can discern its weak and unhealthy state. In truth, to a serious observer, the state of things appears approaching to an awful crisis.

crisis. Perhaps the annals of this country do not, in all respects, exhibit such a combination of circumstances so menacing to the public welfare. The trade and commerce, by which we rose to power and opulence, are much on the decline. Our taxes are numerous and heavy, and provisions are dear. Our labouring and manufacturing poor are forced by hard necessity to seek that comfortable subsistence in distant climates which their industry at home cannot procure them. The mother-country holds the rod over her children, the colonies, and by her stern and threatening aspect is likely to drive them to desperate measures. An enormous national debt threatens the ruin of public credit. Luxury, too, has spread its baneful influence among all ranks of people; yet luxury is necessary to raise a revenue to supply the exigencies of the State. Were the people in general to leave off drinking tea, strong beer, and other fermented liquors, the State would be undone. Virtue, which is the health and strength of society in general, would be to us, for a little time, dangerous; yet, without Virtue, no State can long subsist. Without *public Virtue* no community can enjoy the blessings of freedom for any considerable period: yet, among us, *public Virtue* is on the decline, and the illiberal spirit of rapacious selfishness usurps its place, in order to answer the several demands of pleasure, amusement, and ambition. *Public Virtue* can be supported only by *private independency*, and *private independency* by *æconomy*: but *æconomy* is out of fashion among our Nobility and Gentry in general; and hence they become *needy*, *venal*, and *dependent*; often under the necessity of accepting the wages of iniquity, and prostituting their talents to forward and vindicate the pernicious measures of a corrupt Administration. With persons in such circumstances in either of our two Houses of Parliament, the question is not, in regard to any bill that comes before them, whether it is right and just in itself, and conducive to the public welfare, but whether it is the desire of Administration it should pass: and though it should be shewn to be unjust and oppressive, by arguments the most forcible and evident, it is of no avail: the argument to the purse, or a lucrative post or pension, prevails over reason, justice, and honesty. Parliaments are the natural *guardians* of freedom; but when they become the passive tools of Government, and under the absolute influence of the Minister, they are no longer the guardians, but the *enemies* of freedom. They are then a *mercenary band* to execute the will of *one man*; and *despotism* prevails under the *names* and *forms* of a free constitution. What remedy can be procured for evils of so tremendous a nature? It is evident no remedy can be adequate, but that which re-infuses the spirit of liberty into the hearts of Britons. *Private independency* must be re-established on the basis of *antient æconomy* and *simpli-*

city of manners. The sentiments of religion and virtue must be revived in general among the people ; and our freeholders must act with wisdom, probity, and disinterestedness, in the election of their representatives. If they *sell* their birthright for promises, or certain advantages, either in money or otherwise, can they think it strange that they should *be sold*? *Cæca cupiditate corrupti non intelligunt se, dum vendunt, et venire.* If they with their Members in Parliament should act with integrity and honour, they themselves must first shew the example. It is allowed on all hands, that to give their vote for money is bribery ; but if it be given for promises, for petty advantages in the way of trade, or in consequence of opening cellars and public-houses for entertainment, it is all one : such things shew not in the least one man fitter and worthier to serve his country than another, or better qualified for making laws ; the only proper motives which should determine electors in the choice of Members.—It appears to the writer of this, that, while there is a general unconcernedness in regard to the public welfare prevailing ; while the electors and the elected remain corrupt ; while the money of the people may be employed in accomplishing the ruin of the people ; while religion and virtue are losing their influence, and in their room pride and luxury govern ; slavery, with all its attendant mischiefs, cannot be far distant.

D. J.

HARLEQUIN's Plan for a NEW PARLIAMENT.

*It is no scandal nor aspersion
Upon a great and noble person,
To say, he nat'rally abhorr'd
Th' old fashion'd trick to keep his word ;
Though 'tis perfidiousness and shame
In meaner men to do the same ;
For to be able to forget
Is found more useful to the great
Than gout, or deafness, or bad eyes,
To make 'em pass for wond'rous wise.*

HUDIBRASS.

AS we have long, and too long, been blessed with a Harlequin Parliament, I do not see the impropriety of Harlequin's advice to amend it. No pair of old worn-out shoes ever required so much mending : heel piecing, soleing, pegging, and pairing, will hardly do ; and therefore, as the expence will be unequal to the use they will be of when repaired, it is most prudent to make a new one. We may say with the boy, who naturally and pertinently

nently replied to Mr. Pope, *Mend thee! they had better make a new one!* I think this seems to be the general idea of the world; for no man can say (if we maintain the leathern simile) that this Parliament is as easy as an old shoe. I shall not enter into a discourse of their vices and their virtues; of what they have done, and what they have not done; for their neglects would fill a folio, and their votes and destructive *nem cons* will fill a nation with misfortune and irreparable ruin. Therefore, to amend these abuses, and to save this country, I recommend, most strenuously recommend, that the Parliament may put on petticoats. We have long cried out against *petticoat government*, though I believe the poor Lady was much censured. If ever we had cause to complain thereof, it is now. Determined to save the land, and shift the scene, I bent my course towards St. Stephen's, wherein the puerile gentlemen were met, in the most motley dresses, to debate the good of Old England. This I found fault with. I thought there was a dignity wanting, which a senatorial robe would give, beyond the pye-balled clothes worn by the Members, who were in boots, shoes, riding dresses, full dresses, without order or distinction, the Speaker excepted, who was cerberian gravity itself. But yet all his bawling, *Order, gentlemen, order!* had no more effect than if the old gentleman had whistled. I thought he might have commanded some little respect and attention, if he had placed before him a good whisking birchen rod, and held a ferula in his right hand; for few of the gentlemen had got rid of the smart of the scholastic stroke, and therefore they might have been held in some decorum by these necessary and experienced instruments of puerile authority. This being a bill that would find much opposition, and great debate, before it could pass, I thought it therefore best to lay aside so difficult an expedient, and at once to attempt a reform by changing the sex: so immediately I struck my talisman, and the Speaker was metamorphosed into the Dutchess of Queensberry. And still an old woman is the Speaker! say you. But supposing, then, that she is an old woman, she can keep as good order, and can question a Printer, or a Parson Horne, with as much prescience and precision as the present old male Lady who occupies the curule chair.

Burke was changed to Catharine Macaulay, Sir George Savile was succeeded by Mrs. Brooks, Col. Barre by Mrs. Montague, Capt. Phipps by Mrs. Lenox, Sir William Meredith by Mrs. Tom Shirley, which was applicable enough, as he is known to have an *un-bakerable* regard for the Ferrers's family; Alderman Sawbridge's place was well supplied by the amiable and sensible Miss Wilkes; Alderman Bull was succeeded by Mrs. Pye; but a wag observed, that no seasoning could make a *bull pye* good. Mr. Charles Fox was renewed in Mrs. Grieve, who was as cun-

ning as any *reynard* of the whole breed ; Gov. Pownal was replaced by Lady Glynn, who did not descant on the method of making bread, and kneading dough, like his Excellency ; Mr. Dowdeswell was replaced by a very tedious Lady, name unknown ; and Lord George Germain was relieved by the magnanimous Mrs. Courage, from Suffolk-street : Charles Jenkinson was renewed in a more amiable figure, Harriot Powell ; and Stephen Fox's nap was prolonged in Mrs. Dormer. Lord North had a happy succession in Betty from St. James's-street, while Gen. Conway dwindled into another old woman, name unknown. Lady Harrington sat for Middlesex, instead of squinting Jack, and the lively Lady Bridget came forward for Mr. Tallmash : Sir Joseph Mawbey did not diminish a *grain* by the representation of Mrs. Thrale, who was made a very petticoated Demosthenes by my Lord Chesterfield's lettered Hottentot. Lord Percy's place was well filled by Miss Caroline Vernon, and Col. Luttrell's by his equestrian sister : Sir Charles Bunbury was charmingly supplied by Miss Hunter ; while all the world stared to see the notorious Charlotte Hays rise in the room of Tommy Bradshaw, and Sir George Colebrook succeeded by Miss Penny : Mrs. Ray beamed where Durant had sat, and Lord Valentia handed Mrs. Elliot to the seat of Sir Gilbert : Sir Thomas Frankland was *unshipped* by Mrs. Pye, while the Admiral was carried out in a basket by two Negro girls, and his place filled by a Lady of Barbadoes, name unknown. Lord Irnham was supplied by Mrs. Nesbit, and Augustus Hervey by Miss Clara Haywood : little cocking George dropped his comb to Mrs. Pitt, and Dick Rigby gave way to Mrs. Goadby : George Selwyn made a low bow to Mrs. Bailey, and Captain Walsingham handed Miss Thompson to his seat, while Hans Stanley looked like a parrot to the lip of Mrs. Mitchell, and turned round like the chattering bird on his perch.

Tommy Townshend gave way to the more able Mrs. *Wright*, who, in a spirited and most sensible speech, tore the Ministry to pieces, condemned to the flames the two execrable American bills, and promised, with a deal of native humour, if this Parliament miscarried, to make one of wax, which she promised should not be more complying, more tame, more absurd, more silent, more contemptible, and more monstrous, than the last.—This produced an universal laugh through the House, and the flirting of the fans had a peculiar effect on the ears of the old Members, who had taken their stands in the gallery, to see the opening of the new sessions, under the oratorical abilities of the farthingales.

EXTRACTS from Dr. HOOPER'S RATIONAL
RECREATIONS.

[Continued from Page 499.]

R E C R E A T I O N VI.

The Confederate Counters.

PRESENT to three persons a ring, a seal, and a snuff-box, of which desire each person to chuse one, privately. The three persons you discriminate in your mind by the letters A, E, I, and by the same letters you distinguish the ring, the seal, and the box. Provide 24 counters, of which give the first person A, 1, the second person E, 2, and the third person, I, 3. Put the 18 remaining counters on the table, and let him that has the ring take as many counters more as he already has; him that has the seal take twice as many as he has, and him that has the box four times as many. While they are taking the counters, you retire out of sight, and when they have done you return, and, casting your eye on the table, take notice how many counters are left.

The remaining counters will be either 1, 2, 3, 5, 6, or 7, which you are to refer to the vowels in the syllables of the following verse :

1 2 3 5 6 7


Par fer—Ce far—ja dis—de vint—si grand—prince.

If there be but one counter left, the two vowels in the syllables *par fer* denote that the first person has the ring, to which you have assigned the letter A; the second person has the seal, to which you have assigned the letter E; and consequently the third person must have the box. In like manner, if there be six counters remaining, the two vowels in the syllables *si grand* shew that the first person has the box, denoted by the letter I; the second person has the ring, to which the letter A is assigned; and consequently the third person has the seal: and so of the rest.

It appears by aphorism 16, that the three articles can be taken only six different ways. Now each of these ways necessarily changes the number of counters to be taken by the three persons: from whence it follows, that the counters remaining on the table will also be of six different numbers. The vowels in the syllables of the verse serve only to aid the memory in discovering the manner in which the three articles are taken.

R E C R E A T I O N VII.

Three Dice being thrown on a Table, to tell the Number of each of them, and the Order in which they stand.

LET the person who has thrown the dice double the number of that next his left hand, and add 5 to that sum ; then multiply the amount by 5, and to the product add the number of the middle die ; then let the whole be multiplied by 10, and to that product add the number of the third die. From the total let there be subtracted 250, and the figures of the number that remains will answer to the points of the three dice as they stand on the table.

Example. Suppose the points of the three dice thrown on the table to be 4, 6, and 2,

Then the double of the first die will be - - - - - 8
To which add - - - - - 5

13

5

That sum multiplied by 5 will be - - - - - 65
To which add the number of the middle die - - - - - 6

71

10

To that product add the number of the third die - - - - - 2

710

2

And from the total subtracting - - - - - 250

712

250

The three remaining figures - - - - - 264
will answer to the numbers on the dice, and shew the order in which they stand.

ANECDOTE of the late General Gansel's Promotion.

MANY years ago the late King had a violent pain in his thumb, which, after many ineffectual experiments made by the State Physicians, was consigned over to Dr. Ward, who was at that time in great vogue with the public. Previous to Ward's admission to the Royal Presence, he had minutely acquainted himself with the disorder, and had prepared himself with a particular nostrum, which he had concealed in the hollow of

of his hand. When he was introduced, he begged his Majesty would permit him to look at his hand; which the King complying with, Ward gave him such a sudden wrench, that the King, naturally passionate, d—d him for a rascal, and at the same time gave him a kick on the shins. Ward bore all this patiently; till finding him a little cool, he desired him to stir his thumb, which the other did (to his very great surprize) without the least pain whatsoever.—The King was so transported with this sudden relief, that he called him his *Æsculapius*, made him sit down in his presence, and insisted upon knowing how he could serve him. Ward replied, that he thought the honour and pleasure he received in giving him ease was sufficient; but that since his Majesty was so obliging, he told him he had a nephew (meaning the late General Gansel) who was unprovided for, and any favours granted him, he should consider as bestowed on himself.—The King, after first insisting on himself accepting a State Coach, immediately sent his nephew a pair of colours in the Guards, and by degrees made him a Lieutenant-General.

To the P R I N T E R.

The under-written lines are copied from the original will of the late Nathaniel Lloyd, Esq; who died a few weeks ago at his seat at Twickenham in Middlesex.

WHAT I am going to bequeath,
 When this frail part submits to death;
 But still I hope the spark divine,
 With its congenial stars shall shine:
 My good executors fulfil,
 I pray ye, fairly my last will, }
 With first and second codicil ! }

And first, I give to dear Lord Hinton,
 At Twyford school now, not at Winton,
 One hundred guineas for a ring,
 Or some such memorandum thing;
 And truly much I should have blunder'd,
 Had I not given another hundred
 To Vere, Earl Poulet's second son,
 Who dearly loves a little fun.

Unto my nephew Robert Longdon,
 Of whom none says he e'er has wrong done;
 Though civil law he loves to hash,
 I give two hundred pounds in cash.

One hundred pounds to my niece Tudor,
 (With loving eyes one Matthew view'd her)

And

And to her children just among 'em,
 A hundred more, and not to wrong 'em,
 In equal shares I freely give it,
 Not doubting but they will receive it.

To Sally Crouch, and Mary Lee,
 If they with Lady Poulet be ;
 Because they round the year did dwell
 In Twick'nam house, and served full well,
 When Lord and Lady both did stray
 Over the hills and far away ;
 The first ten pounds, the other twenty,
 And, girls, I hope that will content ye.

In seventeen hundred sixty-nine,
 This with my hand I write and sign ;
 The sixteenth day of fair October,
 In merry mood, but sound and sober,
 Past my threescore and fifteenth year,
 With spirits gay, and conscience clear ;
 Joyous and frolicksome, though old,
 And like this day serene, but cold.
 To foes well wishing, and to friends most kind,
 In perfect charity with all mankind.

An O D E.

LIFE's like a flower the gard'ner plants,
 That's rear'd with cost and care ;
 When gain'd, unless supply'd its wants,
 It withers in the air.

Our infant years, like budding flow'rs,
 Require a skilful hand ;
 Short and uncertain are the hours
 We have at our command.

As nipping frosts, and blighting winds,
 The tender flow'r destroys ;
 So pale-ey'd sickness life decays,
 And blasts our promis'd joys.

Some infants blossom into youth,
 Some drop into the grave ;
 So some buds die before they bloom,
 And some the sun-shine save.

So fades the flow'r, so drop the leaves,
 When winter's cold appears ;
 As man decays, decrepid man,
 Borne down with many years.

Exper-

Experiments concerning the different Efficacy of pointed and blunted Rods, in securing Buildings against the Stroke of Lightning, with a necessary Caution to those who may be overtaken in a Thunder Storm.

[From the Philosophical Transactions, Vol. LXIV. lately published.]

FROM the experiments here related, it appears beyond doubt that pointed conductors are the most proper for the security of buildings. A sharp point, the author observes, will draw off a charge of electricity silently, at a much greater distance than a knob, yet a knob will be struck with a full explosion, or shock, the charge being the same in both cases, at a greater distance than a sharp point. In this article, we meet with a caution to those who may be overtaken with a thunder storm in an open plain, which is, 'to retire within some small distance, as from thirty to forty, to ten or fifteen feet, of an high tree; (perhaps about fifteen or twenty feet from the outermost branches may be as proper a distance as any) or rather two such, if at hand, and there wait the event, but by no means to go under them.'

Extract from Dr. Falconer's Observations on the Poison of Copper.

DR. Falconer relates several experiments which he made with the view of ascertaining the impregnation of copper in various articles of diet, when boiled in vessels of that metal; and from the whole he clearly evinces the expediency of using the strictest caution in such a practice. We shall subjoin his remarks on common salt as being an article universally used.

'Nor is less caution necessary with respect to common salt, which it is well known will corrode copper very powerfully. Several instances of the coppers, used in the navy, being greatly corroded; by boiling the salt provisions in them, and of the bad consequences thence accruing; are related in the second volume of the Medical Observations and Enquiries. Indeed, copper vessels are extremely improper for such uses, as being easily corroded by the muriatic acid; and as the attraction between copper and all the mineral acids is greatly increased by heat, iron will answer all the purposes of copper for such uses, and if corroded, will not be of any ill consequence to the health of those who take it in.

'Brass or copper scales are, in my opinion, very improperly used for the weighing of salt; as is frequently done by those who retail this commodity. Most of our common salt is prepared with too great a degree of heat, which makes it apt to deliquesce; or grow moist in the air. In this case, it will infallibly corrode the copper, and many pieces of this poisonous combination will

probably be often rubbed off by the rough angular particles of the salt, and mixed with our food.

‘The use of copper is extremely hazardous, in my opinion, in places where the water is saline, or brackish, as is frequently the case in places lying near the sea; and as this water must, I imagine, be often used by supplying ships, it is an additional reason why iron is preferable to copper for making the boilers and other vessels for dressing meat in the navy.

‘Common salt will likewise affect the copper alloy in silver. I have seen silver salt-sellers, in which the salt has been incautiously left, turned blue on their inside, and in several parts blue saline efflorescences projecting from the surface of the metal. On this account therefore the use of glasses, made to fit the inside of the silver salt-sellers, are very proper, and probably prevent many accidents which might happen from the copper being in this way mixed with our victuals.

‘From the great facility with which copper is dissolved in various menstruums, and from the effects it produces when taken into the body, great caution ought certainly to be observed in using copper vessels for culinary purposes.’

The Doctor condemns the practice of given children halfpence to play with, or any toys of copper, as they are apt to put them to their mouths, and thereby injure themselves.

Extracts from Mr. Pennant's Tour in Scotland.

MR. Pennant, among other customs used in Scotland and the Hebrides, gives an account of the custom of *Handfasting*, which was used some years back in the upper part of Eskdale, where used to be held an annual fair, to which multitudes of each sex repaired. The unmarried looked out for mates, made their engagements by joining hands, or by handfasting, went off in pairs, cohabited till the next annual return of the fair, appeared there again, and then were at liberty to declare their approbation or dislike of each other. If each party continued constant, the handfasting was renewed for life: but if either party dissented, the engagement was void, and both were at liberty to make a new choice; but with this proviso, that the inconstant was to take the charge of the offspring of the year of probation.

Mr. Pennant also gives the following account of the place where amorous couples from England resort to be married. The little village of Gratna is the resort of all amorous couples whose union the prudence of parents or guardians prohibits: here the young pair may be instantly united by a fisherman, a joiner, or a blacksmith, who marry from two guineas a job, to a dram of whisky;

whisky ; but the price is generally adjusted by the information of the postilions from Carlisle, who are in pay of one or other of the above worthies ; but even the drivers, in case of necessity, have been known to undertake the sacerdotal office. If the pursuit of friends proves very hot ; and there is not time for the ceremony, the frightened pair are advised to slip in bed ; are shewn to the pursuers, who imagining that they are irrecoverably united, retire, and leave them to

Consummate their unfinished loves.

The place is distinguished from afar by a small plantation of firs, the Cyprian grove of the place ; a sort of land-mark for fugitive lovers. As I had a great desire to see the high-priest, by stratagem I succeeded : he appeared in form of a fisherman, a stout fellow, in a blue coat, rolling round his solemn chops a quid of tobacco of no common size. One of our party was supposed to come to explore the coast ; we questioned him about his price ; which, after eyeing us attentively, he left to our honour. The church of Scotland do what they can to prevent these clandestine matches, but in vain.

From the VIZIRS ; or, The ENCHANTED LABYRINTH, an ORIENTAL TALE. By Madame FAUQUES DE VAUCLUSE. Three Vols. 12mo. just published.

WE are informed in the preface to this performance, that it is the Author's first production in the English language. The heroes of the piece are two young Princes, one of whom has a good, the other a bad Vizir. Our readers will be better able to form an idea of the Author's abilities by the following extract, shewing the baneful tendency of a young Monarch's placing an implicit confidence in a bad Minister.

“ EVERY blade of grass that glistened in the dew of the morning, every flower that opened its glowing cup in the garden of diligence, the silver rice, and the golden saffron, even the ductile rivulets, which art has taught to water these precious plants and promote their vegetation ; in short, not only the superfluities, but even the conveniencies and necessary supports of life, were taxed to more than two thirds of their value, and the remaining pittance was scarce sufficient to procure the industrious gardener a slight defence from the blast of the winter, and the cold damps of the night.

“ New penal laws were devised and registered in a private volume ; there were they deposited like nets and deceitful implements in the armory of a hunter, as engines to destroy the subjects ; and whoever offended against these unpromulgated decrees,

was condemned without being apprised of his crime : the fatal judgment was signed, and the possessions of the guiltless criminal were confiscated, to enrich the treasure of the Vizir.

“ Nor was this enough : every father of a family, who, by a long course of perils by sea, and labours by land, had secured to himself a dignified retreat, and adorned his mansion either with the rich tapestry of Ghilan, or the porcelain of Pekin, was marked out by the emissaries of Glamash, as the bounding roe or timorous hare are discovered by the scent of the sagacious hound.

* * * * *

“ From these merciless instruments of power no innocence was secure ; the most sacred apartments of each mansion were violated on pretence of their concealing illegal furniture ; the domes of the wealthy, and the cottages of the poor were alike infested by the unfeeling Ministers of arbitrary violence.

“ Nor were the oppressed nations even permitted to avoid this rigour by deserting their labours, and submitting to exile ; they were brought back by force to the field and to the loom ; where they toiled for a scanty subsistence, and were in fact the slaves of the Vizir and the army, who had thus in reality possessed themselves of all the cultivated lands in that extensive empire.

“ The decrees for a total change of religious-worship, were soon extended to all the province of Iran ; and heralds were dispatched with proclamations to every chief who filled the seat of government, from the regions which skirt the spacious Caspian, to the mountains washed by the branching Indus.

“ Such, adds the Author, are the complicated miseries of a people, whose monarch listens only to the whispers of his own inclinations, and abandons the rudder of dominion to the hand of another. Though his heart be incircled with a smiling train of virtues, yet his best qualities, by the managment of artful ministers, become more pestilential to the subjects than the opposite vices ; and the pure fountain, being envenomed, shed on all sides its baneful influence.”

Of the Means to PRESERVE HEALTH.

IN youth all our business consists in finding new diversions and pleasures ; and in old age our only study is to contrive means to mitigate our pains, and to preserve the little remains of health that's left us. It is with a view to spare that useless application that I would drop some remarks ; the observance of which will infallibly lead to a less infirm old age than mine.

The

The first rule I would lay down, is to avoid those situations where a thick, moist, or foggy air, is endernical, and is subject to storms ; to keep always the head, stomach, and feet, warm ; and to guard, as much as possible, from night damps, than which nothing is more hurtful to the constitution.

The second consists in not eating but when hungry, and never drinking but when thirsty, and not to be guilty of excess either in the one or the other ; to avoid eating of too many sorts of dishes, and always to rise from table with an appetite ; never to make suppers, at least a very slight repast ; to fast every tenth day, in order to give a little respite to nature, and never to drink between meals, nor after midnight.

The third rule is to be in bed early, and up betimes ; for seven hours sleep is sufficient for man's repose ; long sleep is very hurtful to health : never sleep after dinner ; but, if it can't be avoided, let it be in an easy chair, and not exceed half an hour : never use exercise of mind or body immediately after meals, for then it is as hurtful as it is salutary at other times : and though exercise, according to Hippocrates, is the most sure means to preserve health, yet it should never be carried so far as to render it fatiguing.

The fourth is, to allow nature a free course, when any necessary evacuation is required, and never endeavour to retain any when she prompts to a discharge, and as soon as any fullness of the stomach is perceived, to abstain from all sorts of nourishment.

The fifth is, to let your pleasures be ever used with such moderation, so as to prevent their becoming tiresome ; to give a relish, but not a surfeit ; and, in one word, to enjoy them, but never to suffer them to be your master.

The sixth is, never to suffer yourself to be too much depressed with grief ; for the strict connection betwixt the soul and body renders it impossible for the one to be affected without hurting the œconomy of the other.

If people would carefully observe these rules, one would seldom see persons labouring under disorders before the expiration of their term of life ; but, unluckily, men are so constituted, that they do not know the value of health before it is lost, and never think of consulting the Disciples of Esculapius, before Bacchus and Venus has made irreparable breaches in their constitutions : it is then they acknowledge that he alone is rich who enjoys *health*.

The LADY and the CATERPILLAR.

“ **T**HOU Caterpillar that devours

“ The trees, the fruits, the shrubs, the flowers,

“ Be gone ; no more invest this grove,

“ Sacred

"Sacred to pleasure, and to love."

This Celia said with angry frown,
And shook the reptile from her gown;
Who calmly said, Insulting dame,
Thy glorious pride from insects came.
I'm in my disabille, 'tis true,
But soon shall take a nobler hue.
When I commence a butterfly,
My colour'd plumes with thine shall vie.
Then cease us insects to perplex,
The perfect emblems of your sex;
You're caterpillars when you rise;
And when you're dress'd, you're butterflies.

THE FREEHOLDERS MEMORIAL,
Addressed to the Gentlemen, Clergy, and Freeholders of England,
by T. S.

To the Tune of, 'Who's e'er been at Paris, &c.'

'*Ad Decus et Libertatem nati sumus.*' TULLY.

'Remember, O my friends, the laws, the rights, &c.'

ADDISON'S CATO.

YE Muses who never your favours confine
To learning, or birth, now assist my design,
Inspire a poor Bard, who ne'er ask'd ye before,
Let me sing like a Poet, or never sing more.

Derry down, down, down, derry down,

Ye voters for county, or borough, or city,
Now prick up your ears, and attend to my ditty;
Insist on your freedom of voice, if ye dare,
Let the vote of a Briton be free as the air.

Derry down, &c.

Remember those heroes, who struggl'd (in story)
T' obtain Magna Charta, th' Englishman's glory;
By that Will of the Barons, it plainly appears,
They freedom bequeath'd to you and your heirs.

Then ne'er let it in future annals be told,
That meanly your birth-rights, like Esau, you've sold
For a present advantage, but stand to your trust,
When your honour's attack'd, then parry the thrust.

If a time-serving creature shou'd seek your support,
(Some pitiful Placemen retain'd by the Court)

By test of seduction, that trick of the tribe,
Then spurn with contempt both him and his bribe.

No

No man in commission, or Thing upon pension,
 Or tool of a favourite, I need not mention ;
 Pray where is the freedom of voice in such case ?
 If he speaks from his conscience, he loses his place.
 Tho' he smites on his breast, and turns up his eyes,
 Parades it away in his solemn disguise ;
 Profess what he will—be certain of this,
 Whene'er he salutes ye—'tis Judas's kiss.

And then to be sure he will fawn and cajole,
 Again, and again, pawn his honour and soul,
 As pledges of promise ; tho' God knows the while
 They're forfeited both ; but pray mark his style.

I'll bring in a bill, get a place for your son,
 Do but give me your vote, and the business is done ;
 With canting enough—but when serv'd—in the end,
 You'll find him short-sighted ; he don't know a friend.

Tho' a Member the Lord of a Borough shou'd be,
 When he takes in another by means of a fee ;
 Without mincing the matter, the maxim says brief,
 The receiver is always as bad as the thief.

If they stand on your necks to saddle your backs,
 Then voters are foot-stools, and boroughs are hacks ;
 And the proverb's fulfill'd, which hints at the evil,
 Set a beggar on horseback, he rides to the D—l.

Drive each vile engrosser of corn from your door,
 With forestallers of cattle, who starve up the poor ;
 And those agents of hell, those monsters of men,
 Who lett in one farm, where of late there was ten.

If these traitors to God, to man the worst foes,
 Shou'd dare once as members themselves to propose,
 May he always be hungry, and never be fed,
 Who gives such a vote, as won't sell us bread.

Choose the man who has merit to manage your cause,
 The staunch friend of freedom, religion, and laws :
 If ye ask where to find him ! why go and enquire,
 And lay out a groat with your bellman or cryer.

Derry down, down, down derry down.

*Answer, by T. T. of Lydeard St. Lawrence, to the Rebus
 inserted July 23.*

THE half of a fish that is delicate food,
 STUR-geon take half of, for it's very good ;
 MIN-um take three fifths, that's in music so sweet ;
 ST-orm take two fifths too, it will help to complete ;

ER

ER is the half of a good forest deer,
 When rous'd in the morning doth hunters hearts cheer,
 Then join the large letters, 'twill give you a name for
 A town in Dorset call'd STURMINSTER.

* * We have receiv'd the like Answer from J. C. of Taunton.

*Answer, by E. Boucher, to T. H's Question, of Cripplegate,
 London, inserted July 16.*

A must cut 12,633 inches on the diameter; B 7789 inches,
 and C 9577 inches.

† For the method of solution, see the Monthly Entertain-
 ments for the year 1711.

*Answer, by W. King, of Bristol, to Mr. Clift's Enigma,
 inserted July 30.*

E Is in Heaven, and in Hell,
 And in the Hermit's dreary cell;
 In flowers too, the violet;
 In amonies and roses sweet;
 In Museum you will there see;
 In every page, the letter E.

† We have received the like Answer from J. C. of Taun-
 ton; from T. Mullett; and from J. Cross, of Handycross.

A QUESTION, by T. Whiteley, of Topsham.

SUPPOSE 14lb. of lead be put at the end of a nice balance;
 and 14lb. of cork at the other end, are in equilibrio in the
 air; and, thus placed under the receiver of an air-pump, as soon
 as the air is taken away the cork will descend, and shew itself
 heavier than the lead: Why?

An ENIGMA, by W. H. of Hatherleigh.

YE mysttick sons, come now explore
 A name not known in days of yore;
 Tho' now of general use I'm found
 An art that with success am crown'd.
 'Tis I that to posterity hand down
 Transactions of the ancient and renown'd.
 Obscene and dull sometimes my works appear;
 At others elegant, chaste, and sincere;
 Nay, sacred truth by me so clear is seen,
 Who'er can read will hold me in esteem.
 Few people can my first inventor name;
 Whoe'er he was, deserves the greatest fame.

THE WEEKLY MUSEUM.

September 3 1774

[Number 25.]

Every one capable of excelling in something.

✻✻✻✻✻ T is a remark made by a celebrated French author, that *no man ever pushed his capacity as far as it was able to extend.* I shall not enquire whether this assertion be strictly true: it may suffice to say, that ✻✻✻✻✻ men of the greatest application and acquirements can look back upon many vacant spaces, and neglected parts of time, which have slipped away from them unemployed; and there is hardly any one considering person in the world, but is apt to fancy with himself, at some time or other, that if his life were to begin again, he could fill it up better.

The mind is most provoked to cast on itself this ingenuous reproach, when the examples of such men are presented to it, as have far outshot the generality of their species in learning, arts, or any valuable improvements.

One of the most extensive and improved genius's we have had any instance of in our own nation, or in any other, was that of Sir Francis Bacon, Lord Verulam. This great man, by an extraordinary force of nature, compass of thought, and indefatigable study, had amassed to himself such stores of knowledge, as we cannot look upon without amazement. His capacity seems to have grasped all that was revealed in books before his time; and not satisfied with that, he began to strike out new tracks of science, too many to be travelled over by any one man in the compass of the longest life. These, therefore, he could only mark down, like imperfect coastings in maps, or supposed points of land, to be further discovered and ascertained by the industry of after ages, who should proceed upon his notices or conjectures.

The excellent Mr. Boyle was the person who seems to have been designed by nature to succeed to the labours and enquiries of that extraordinary genius I have just mentioned. By innumerable experiments, he, in a great measure, filled up those plans and out-lines of science which his predecessor had sketched out.

His life was spent in the pursuit of nature, through a great variety of forms and changes, and in the most rational as well as devout adoration of its Divine Author.—It would be impossible to name many persons who have extended their capacities as far as these two, in the studies they pursued.

I cannot help mentioning here one character more, of a different kind indeed from these, yet such a one as may serve to shew the wonderful force of nature, and of application, and is the most singular instance of an universal genius I have ever met with. The person I mean is Leonardo da Vinci, an Italian painter, descended from a noble family in Tuscany, about the beginning of the sixteenth century. In his profession of history-painting he was so great a master, that some affirmed he excelled all who went before him. It is certain that he raised the envy of Michael Angelo, who was his contemporary, and that from the study of his works Raphael himself learned his best manner of designing. He was a master too in sculpture and architecture, and skilful in anatomy, mathematics, and mechanics. The aqueduct from the river Adda to Milan is mentioned as a work of his contrivance. He had learned several languages, and was acquainted with the studies of history, philosophy, poetry, and music. Though it is not necessary to my present purpose, I cannot but take notice, that all who have writ of him mention likewise his perfection of body. The instances of his strength are almost incredible. He is described to have been of a well-formed person, and a master of all genteel exercises. And lastly, we are told that his moral qualities were agreeable to his natural and intellectual endowments, and that he was of an honest and generous mind, adorned with great sweetness of manners. The fame of his works having gained him an universal esteem, he was invited to the Court of France, where, after some time, he fell sick; and Francis the First coming to see him, he raised himself in his bed to acknowledge the honour which was done him by that visit. The King embraced him, and Leonardo fainting at the same instant, expired in the arms of that great Monarch.

It is impossible to attend to such instances as these, without being raised into a contemplation on the wonderful nature of an human mind, which is capable of such progressions in knowledge, and can contain such a variety of ideas without perplexity or confusion. How reasonable is it from hence to infer its divine original? And whilst we find unthinking matter endued with a natural power to last for ever, unless annihilated by Omnipotence, how absurd would it be to imagine that a Being, so much superior to it, should not have the same privilege?

At the same time it is very surprizing, when we remove our thoughts from such instances as I have mentioned, to consider
those

those we so frequently meet with in the accounts of barbarous nations among the Indians ; where we find numbers of people who scarce shew the first glimmerings of reason, and seem to have few ideas above those of sense and appetite. These, methinks, appear like large wilds, or vast uncultivated tracts of human nature : when we compare them with men of the most exalted characters in arts and learning, we find it difficult to believe that they are creatures of the same species.

Some are of opinion that the souls of men are all naturally equal, and that the great disparity we so often observe arises from the different organization or structure of the bodies to which they are united. But whatever constitutes this first disparity, the next great difference which we find between men in their several acquirements, is owing to accidental differences in their education, fortunes, or course of life. The soul is a kind of rough diamond, which requires art, labour, and time, to polish it : for want of which, many a good natural genius is lost, or lies unfashioned, like a jewel in the mine.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion which the mind of man has for glory ; which, tho' it may be faulty in the excess of it, ought by no means to be discouraged. Perhaps some moralists are too severe in beating down this principle, which seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is always observed to exert itself with the greatest force in the most generous dispositions. The men whose characters have shone the brightest among the antient Romans, appear to have been strongly animated by this passion.

Though all are not capable of shining in learning, or the politer arts, yet *every one is capable of excelling in something*. The soul has in this respect a certain vegetative power, which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful garden, it will of itself shoot up in weeds or flowers of a wilder growth.

An EXCURSION to the LAKES in WESTMORELAND and CUMBERLAND, in August, 1773. Octavo, pp. 193.

THIS writer has given a topographical description of the country between Bowes-Castle, in Yorkshire, and the extremity of Cumberland.—The following is our Author's account of Kewick Lake in Cumberland :

“ AFTER passing Bank Park, a rocky and barren promontory, on which a few scattered trees looked deplorably aged and
4 D 2
torn,

torn, we entered a fine bay, where the mountains rise immediately out of the Lake; here standing perpendicular, there falling back in ruinous and rude confusion, as being piled heap on heap from the convulsions of chaos in the beginning; and in other parts shelving and hanging over the Lake, as if they threatened an immediate fall; the whole forming a stupendous circus.

To describe this view is difficult, as no expression can convey an idea of the subject, where the wild variety consists only of various features of the same objects; rocks and mountains forming and constituting the parts of this massive theatre. In the front of this romantic scene a small mount presents itself, covered with herbage; small from the mighty stature and gigantic members of the other parts of the prospect. Overlooking this mount stands a round rock, pushing his mountainous brow into the clouds. On the summit of the mount, sweetly contrasted by the grey rocks behind, there grows, with peculiar picturesque beauties, a single antient oak. The Lake beneath was a perfect mirror,

“ O’er which the giant oak, himself a grove,
 “ Flings his romantic branches, and beholds
 “ His rev’rend image in the expanse below*.

On each hand the cliffs and mountains are strewed over with bushes and shrubs, down whose sides small streams of water trill, like so many threads of silver, giving a delicate mixture to the greynefs of the rocks over which they passed, and which in many places arise perpendicular, and are rent into a thousand rude columns, as if they had been torn by thunder-bolts: in other places they are of a tamer aspect, and compacted in one solid mass, stand with firmness as the pillars of the Antediluvian world. Where the hills were separated, little vales filled with wood, or narrow winding dells of grass ground, twist around their feet, and give a happy variegation to the view. In some places clefts in the rocks afforded a prospect into a valley behind; in others, the overhanging cliffs formed rude arches and apertures, through which distant mountains were discovered. Behind all were mountains piled on mountains, where the clouds rolled in heavy volumes, giving a gloominess to those regions of confusion and barrenness which rendered the lustre of the shining Lake, and the streams of light which fell upon the rocks, waterfalls, and shrubs, brighter and more pleasing. Here—

“ E’en in the dull, unseen, unseeing dell,
 “ ————— shall contemplation imp
 “ Her eagle plumes; the Poet here shall hold
 “ Sweet converse with his muse; the curious sage,
 “ Who comments on great Nature’s ample tome,
 “ Shall

* Mafon’s Garden.

- “ Shall find that volume here.—For here are caves
 “ Where rise those gurgling rills, that sing the song
 “ Which contemplation loves ; here shadowy glades,
 “ Where through the tremulous foliage darts the ray
 “ That gilds the Poet’s day-dream †.”——

In the cliffs in this part of the Lake eagles build their nests, far removed above the reach of gun-shot, and undisturbed by men ; for no adventurous foot ever dared to assail their lofty habitation. In the sight of the cottager hither they bring the spoils of the fold, or the field, to feed their young, superior to the wrath of the injured.—On these shores a salt spring of very salubrious quality is found ; but, like the sulphur spring of Hull’s-water, is neglected.

We next visited a very extraordinary phenomenon, an island about forty yards in length, and thirty in breadth, grown over with rushes, reeds, grass, and some willows. We would have landed upon it ; but as the water was said to be forty fathom deep in that place, and the attempt rather hazardous, we desisted, and had not the means of enquiring particularly into its nature. This island arose about four perpendicular feet above the surface of the water on which it floated : from its magnitude we were not able with one boat to try whether it would move from the perpendicular line of its then station, or whether it was bound to and connected with the bottom of the Lake by the roots of any aquatic parts which appeared upon its surface. The boatmen told us that it had **not** floated for two years before ; and that it is seen at many seasons, by reason of the clearness of the water, a great way from the surface in its action of its rising or subsiding, as it frequently descends to and rests upon the bottom of the Lake ; but it never shifts its station. This change of floating or sinking cannot be effected by any greater or less quantity of water in the Lake, at any one season ; for on enquiry we found in the rainy seasons the Lake is very little increased in height, its out-lets receiving the additional water as fast as it flows in.

We now pushed up the river which feeds the Lake, and anchored near a little, but pleasant habitation, called Lochdoor, or Lodore ; a place perfectly adapted for the abode of a recluse, and much preferable to St. Herbert’s Island, lying open to the southern sun, sheltered from the north by mighty mountains, which almost overhang it ; and fronting to the widest part of the basin, it commands a view of the several islands, Manisty meadows, and Brandelow parks, with their oaken groves hanging from the ascent of the mountains, shade above shade ; Catbell’s, and the adjoining crags, surmounting all.

We

† Mason’s Garden.

We were landed on a plain of meadow ground which descended to the edge of the water, over which we passed to an adjoining wood at the foot of the rocks, behind the Lodore house. After winding through several passes in these groves and thickets, we gained a situation where we were delighted with the noble objects which presented themselves to our view.

Around us was spread a grove, formed of tall young oaks, ash, and birch trees, which gave an agreeable coolness and shade; above the trees, with up-listed looks, to the right we viewed a mountain of rock, called Shepherds Crag, forming a rude circular mass, shelving from the foot towards its crown in a spiral form; on every plane of which, and every step that hung upon its sides, herbage and shrubs grew fantastically, whilst the very summit wore a verdant cap of grass. To the left there arose a perpendicular grey cliff, said to be a thousand feet in height from the Lake, rent into innumerable fissures, and standing like massive columns in rude arrangement, to support the seeming ruins of a shattered tower, grown white with storms, and overlooking Shepherds Crag some hundred feet. In the opening between these stupendous rocks, the river pours its whole stream, forming a grand cascade near two hundred perpendicular feet high: as the channel is rugged, the water makes a sheet of foam, and roars amongst the caverns and the cliffs, so that you are deprived of hearing any thing besides its tumult. Reaching the wood, where the descent is less precipitate, it winds amongst the trees, sometimes shewing itself, and at others totally concealed, whilst it serpentine towards the Lake. The spray which is dashed around the rocks, and carried upon the breeze, wherever it meets the rays of the sun, through the openings of the cliffs, takes the colours of the rainbow.

On turning from this grand spectacle, the greatest beauties of this Lake are thrown into one prospect: the ground whereon we stood was rugged and rocky, shadowed with trees. Looking over a rich basin of wood, below us lay the Lodore meadows, where groups of cattle were dispersed; and by the shore some carpenters were repairing their boats, a circumstance which enlivened the scene: the shining Lake laid in one smooth plane, reflecting the azure sky chequered with clouds: over which the Vicar's Island, yellow with corn, and the woody islands, were fortunately arranged. The mountains, whose feet were trimmed with wood, lay in long perspective to the left. Castlehead, with its embowered cone, and Lord's Island, arising from the opposite shore, intervened between us and the vale of Keswick, which laid on the back ground, coloured with all the beautiful tinctures of summer: over which the awful Skiddow, with his inferior race of mountains, frowned in azure Majesty, and closed the scene."

Dr. WILSON'S

Dr. WILSON's *Observations on the SOLAR SPOTS. Inserted in the 64th Volume of the Philosophical Transactions, lately published.*

WHEN we consider (says the Doctor) that the Solar Spots are so many vast excavations in the luminous substance of the sun, and that, wherever such excavations are found, we always discern dark and obscure parts situated below, is it not reasonable to think that the great and stupendous body of the sun is made up of two kinds of matter, very different in their qualities; that by far the greater part is solid and dark; and that this immense and dark globe is encompassed with a thin covering of that resplendent substance, from which the sun would seem to derive the whole of his vivifying heat and energy? And will not this hypothesis help to account for many phenomena of the spots in a satisfactory manner? For if a portion of this luminous covering were by any means displaced, so as to expose to our view a part of the internal dark globe, would not this give the appearance of a spot? In this case, would not that part of the dark globe, which is now laid bare, correspond to the nucleus, and the sloping sides of the luminous matter to the umbra? And is not this consonant to that property of a spot mentioned in the first article? For would it not hence follow, that every spot, having a nucleus, should also have an umbra surrounding that nucleus, a natural account being at that time suggested for the boundary betwixt the nucleus and umbra being always distinctly defined, as mentioned in the second article?

Although we may never have a competent notion of the nature and qualities of this shining and resplendant substance, or of the means by which the excavations in it are formed; we however discover, in their production, the agency of some mighty, though unknown cause, which is there often exerting itself. Although we manifestly behold its effects, yet the mode of its operations may perhaps remain unsearchable. But if we were here to venture a conjecture, might we not suppose that the luminous matter is so disturbed, and the excavations in it occasioned by the working of some sort of elastic vapour, which is generated within the dark globe? And might not this elastic principle, by its expansion, swell into such a volume as to reach up to the surface of the luminous matter, which would thereby be separated and laid aside in all directions? And for as much as there is no regularity in the time of a spot's enlarging, compared to the time of its decreasing, some enlarging quickly, and decreasing slowly, and vice versa, may we not imagine that this is owing to the duration and quantity of the elastic principle now mentioned? And, in general, may we not form from hence some idea of the production
and

and subsequent enlargement of a spot, as mentioned in the third article?

But to proceed.—As we know, from experience, that the spots are of a transient nature, not lasting upon the sun for a long space of time, does it not seem reasonable to think that their gradual decrease, as mentioned in article 4th, is occasioned by the luminous matter encroaching again upon that part of the dark globe which had been uncovered? And from this may we not infer, that the luminous matter gravitates, and is in some degree fluid; for thereby would it not have a tendency to flow down in all directions, and encroach so as at last to cover the nucleus? And do not these things appear further probable, when we reflect upon that uniform inclination which the sides of the umbra, or excavation, have to the external surface of the sun's body? For does not this indicate a fluid sort of matter gradually yielding to the force of gravity? And again, is not this notion further supported, when we consider the property mentioned in the 5th article, namely, that the exterior boundary of the umbra never consists of sharp angles or turnings, but is always curvilinear, and, most frequently, of a round form: for we know that this boundary is nothing else but the lip of the excavation; which, on supposition that the luminous matter possesses some degree of fluidity, will not be disposed, either in enlarging or contracting, to become irregular by sudden or sharp turnings?

Upon supposition that the surface of the dark globe of the sun is smooth and level, it may be urged that the nucleus of a spot, whilst upon the decrease, should, according to the present view of things, always acquire a figure, at least nearly, circular; and that the luminous matter, continuing to flow down on all sides by an equal gravity, should so encroach upon the nucleus, as to make it retain that figure, till at last it be entirely overflowed. But this not being the case, and because it most frequently happens that the encroachments of the umbra upon the nucleus are extremely variable, as mentioned in the 6th article, may we not from this infer that the surface of the internal dark globe of the sun is by no means smooth and level, but on the contrary very irregular; for, upon this supposition, if for example the area of the nucleus of a great spot were so diversified by mountains and vallies, would not the encroachments of the luminous matter be consequently irregular? And, according as it was more or less retarded or accelerated at different places, by being contiguous to prominencies or hollows, would not all the alterations in the figure of the decreasing nucleus, how variable soever, be thus plainly accounted for? And because it often happens that the nucleus of a spot, whilst on the decrease, is gradually cut in pieces by a luminous zone or zones, which wander
across

across it, as mentioned in the 7th article, does not this look like the gradual flowing in of the luminous matter, as it were, into deep channels, which would thus appear to abound in the surface of the sun's dark body? If we reflect upon the irregularities which are upon the surface of this earth, and upon the enormous mountains and cavities which are in the moon, may we not, from such analogy, imagine that there may be the like, or much greater irregularities, in the surface of the sun?

EXTRACTS from Dr. HOOPER'S RATIONAL
RECREATIONS:

[Continued from Page 550.]

R E C R E A T I O N VIII.

The metamorphosed Cards.

PROVIDE thirty-two cards that are differently coloured; on which several different words are wrote, and different objects painted. These cards are to be dealt two and two, to four persons, and at three different times, shuffling them each time. After the first deal, every one's cards are to be of the same colour; after the second deal, they are all to have objects that are similar; and, after the third, words that convey a sentiment.

Dispose of the cards in the following order :

Order of the cards.	Colours.	Objects.	Words.
1	Yellow	Bird	I find
2	Yellow	Bird	In you
3	Green	Flower	Charming
4	Green	Flower	Flowers
5	White	Bird	To hear
6	White	Orange	Beauty
7	Red	Butterfly	My
8	Red	Flower	Notes
9	Red	Flower	In
10	Red	Butterfly	Shepherdes
11	Green	Butterfly	Lover
12	Green	Butterfly	Your
13	White	Flower	Of
14	White	Flower	an inconstant
15	Yellow	Orange	Image
16	Yellow	Flower	Enchanting
17	White	Orange	Ardour
No: 25		4 E	18 Yellow

Order of the cards.	Colours.	Objects.	Words.
18	Yellow	Butterfly	My
19	Yellow	Butterfly	Phyllis
20	White	Bird	Birds
21	Red	Orange	Sing
22	Red	Orange	Dear
23	Green	Orange	and sweetness
24	Green	Orange	The
25	Green	Bird	Of
26	Green	Bird	Present
27	Yellow	Flower	As
28	Red	Bird	Changes
29	Red	Bird	Bosom
30	Yellow	Orange	Me
31	White	Butterfly	Your
32	White	Butterfly	I long

The cards thus coloured, figured, and transcribed, are to be put in a case, in the order they here stand.

When you would perform this Recreation, you take the cards out of the case, and show, without changing the order in which they were put, that the colours, objects, and words, are all placed promiscuously. You then shuffle them in the same manner as before, and deal them, two and two, to four persons, observing that they do not take up their cards till all are dealt, nor mix them together; and the eight cards dealt to each person will be found all of one colour. You then take each person's cards, and put those of the second person under those of the first, and those of the fourth person under those of the third. After which you shuffle them a second time; and, having dealt them in the same manner, on the first person's cards will be painted all the birds; on the second person's cards, all the butterflies; on those of the third, the oranges; and, on those of the fourth, the flowers. You take the cards a second time; and, observing the same precautions, shuffle and deal them as before; and then the first person, who had the last time the birds in his hand, will have the words that compose this sentence:

Sing dear birds, I long to hear your enchanting notes.

The second person, who the last deal had the butterflies, will now have these words:

Of an inconstant lover your changes present me the image.

The third, who had the oranges, will have this sentence:

As in my Phyllis, I find in you, beauty and sweetness.

The fourth, who had the flowers, will have these words:

Charming flowers, adorn the bosom of my shepherdess.

RECREATION

R E C R E A T I O N IX.

Optical Augmentation.

TAKE a large drinking glass, of a conical figure, *that is* small at bottom and wide at top; in which put a shilling, and fill the glass about half full with water: then place a plate on the top of it, and turn it quickly over, that the water may not get out. You will then see on the plate a piece of the size of a half crown; and, somewhat higher up, another piece of the size of a shilling.

This phenomenon arises from seeing the piece through the conical surface of the water at the side of the glass, and through the flat surface at the top of the water, at the same time; for the conical surface dilates the rays, and makes the piece appear larger; but, by the flat surface, the rays are only refracted, by which the piece is seen higher up in the glass, but still of its natural size. That this is the cause, will be further evident by filling the glass with water; for as the shilling cannot be then seen from the top, the large piece only will be visible.

After you have amused yourself with this remarkable phenomenon, you may give the glass to a servant, telling him to throw out the water, and take care of the two pieces of money; and if he has no suspicion of the deception, he will be not a little surprized to find one piece only.

R E C R E A T I O N X.

Alternate Illusion.

WITH a convex lens, of about an inch focus, look attentively at a silver seal, on which a cypher is engraved. It will at first appear cut in, as to the naked eye; but, if you continue to observe it some time, without changing your situation, it will seem to be in relief, and the lights and shades will appear the same as they did before. If you regard it with the same attention still longer, it will again appear to be engraved: and so on alternately.

If you look off the seal for a few moments, when you view it again, instead of seeing it, as at first, engraved, it will appear in relief.

If, while you are turned towards the light, you suddenly incline the seal, while you continue to regard it, those parts that seemed to be engraved will immediately appear in relief: and if, when you are regarding these seeming prominent parts, you turn yourself so that the light may fall on the right hand, you will see the shadows on the same side from whence the light comes, which will appear not a little extraordinary. In like manner the

shadows will appear on the left, if the light falls on that side. If, instead of a seal, you look at a piece of money, these alterations will not be visible, in whatever situation you place yourself.

[To be continued.]

The LIGHT GUINEA.

A MORAL TALE.

DURING the numerous disputes originating last year from the accurate examination of our gold coin, an affair happened in the capital, which is sufficient to prove that public grievances may sometimes give birth to private advantages.

In a very considerable trading town in the West of England, a Mr. D——, the most considerable trader there, gained as much reputation by his exemplary conduct, as he did respect by his riches, which every body who knew him thought he deserved. By giving himself no unbecoming airs, in consequence of his superior wealth, he was generally esteemed; and by those also who envied him for his fortune. Some enemies indeed he had, (where is the man, especially the rich man, without them?) and they, on his being elected Mayor, pleased themselves with thinking that he would lose his popularity by his attachment to the Ministry; but he disappointed them: “he bore his faculties so meek,” and “was so clear in his great office,” that he closed his Mayoralty with honour, and received the thanks of the most eminent among his fellow-citizens, for the prudence and impartiality of his conduct.

Happy in the satisfaction which he gave by his public conduct, he was still more happy in his domestic character. Blest with a very useful help-mate in a worthy wife, and with two very promising children, a son and a daughter, he flattered himself that his domestic felicity would be permanent; but he was mistaken, as most men indeed are, who reckon upon durable happiness in this fluctuating state: his felicity was considerably lessened by the receipt of the following letter from one of his most intimate acquaintance in London.

“DEAR SIR,

—————Street.

“I am going to write to you about an affair which I am sure will give you a great deal of concern; but I cannot conceal it from you, without acting a very exceptionable part. Your son is become so fine a gentleman, that he no longer pays any regard to his business; and he is worse than a more idle man, because he suffers himself to be drawn, by his dangerous companions, into sensations which may prove injurious to his constitution, as well

as to his pocket. He is, at present, I am afraid, deeply in debt ; and I have many reasons to believe that he has impaired his health by his licentious connections. I have taken a great deal of pains to make him sensible of his errors, but to no purpose ; and must, therefore, beg the favour of you to remove him from my house, as the peace of it is not a little disturbed by the irregularity of his proceedings. Being a father myself, I can feel the sensations which you will experience while you are reading this letter : I am certain that I write it with sensations which I cannot describe.

I am your's, &c.

G—— M——."

The perusal of this letter threw Mr. D—— into an agitation which he had never known till then ; and he could not help, from the poignancy of his parental anguish, shedding tears while he held it in his hands.—In that affecting condition Mrs. D——, entering the room with her usual cheerfulness, found him.

A sudden turn was immediately given to her features, and surprise was strongly painted in her looks. Accustomed to be alarmed upon the slightest occasion, from her natural apprehensions with regard to the uncertainty of commercial affairs, she asked him with a celerity which plainly discovered her fears, if his ships were all safe ?

" I have no reason to believe they are not so, my dear," replied her distressed husband, " but I think not of them now ; my thoughts are engaged in a very different way. Read this letter, (continued he, presenting it to her with a heavy sigh,) and you will not wonder at the effect it has upon me."

Mrs. D——, soon after she began to read Mr. M——'s letter relating to her son, found her eyes bedimmed ; and could not, without the use of her handkerchief, get to the conclusion of it. When she had finished it, she faintly said, " Poor Ned ! " And sinking into the chair, sat for some time, too much oppressed by her sorrow to articulate another word.—Ye parents, who have been in similar situations, feel for this afflicted pair ! Parents only can feel for them.

As soon as Mr. D—— had recovered himself, he considered in what manner he should act, in consequence of the very unwelcome information he had received. After a short soliloquy, he resolved to set out for the capital, to bring his son back with him, and to keep him strictly under his own eye, till a proper change in his behaviour induced him to suppose that he was again deserving of Mr. M——'s attention and esteem.

Fanny D*****, who was not long ignorant of her brother's indiscretions, was keenly pained on his account, and sincerely hoped that when out of the reach of his *false friends*, he would
return

return to those paths of honour and prudence, from which he had wandered more, she really believed, from the ductility of his disposition, than the corruptness of his heart.

Mr. D***** travelled with so much expedition to London, that he greatly surprized Mr. M—— by his arrival, who received him with his usual cordiality.

Mr. D*****'s first words were, "I am sorry you have had so much trouble with my son, Mr. M——, but you shall have no more with him: I am come to take him home with me."

"I am myself truly sorry, both on your account and your son's, my good friend," replied Mr. M——, with a most friendly pressure of his hand; "still more to inform you, that I have not heard of your son since yesterday morning: he never, indeed, staid out all night before; I am afraid, therefore, that he has been hurried into a disagreeable scrape by some of his mad-headed acquaintance."

Mr. D***** was additionally distressed by this speech; but before he could reply to it, the following note was given to him by one of his servants:

"The unfortunate Edward D***** most earnestly begs the favour of Mr. M—— to come to him immediately with the bearer, as he stands in great need of his assistance."

Mr. D***** was so much alarmed by this laconic note, that he would have gone instantly with the messenger who brought it, had not Mr. M—— requested him to stay a few moments: they then set out together.

When they came to the house in which the unhappy Ned was confined by the proceedings of one of his creditors, they found him in a very melancholy state. Shocked at the entrance of his father, he could not at first utter a syllable: he could only throw himself upon his knees, and with supplicating looks implore his forgiveness. When he was able to speak, his carriage was so penitential, and his confessions so ingenuous, that his father was both moved and satisfied with them: he was also strongly prompted to hope that his amendment would be produced by his contrition.

In the course of young D*****'s free confessions, it appeared that the insolent behaviour of an extravagant girl to him, on his giving her by mistake a *light guinea*, had made him (repenting of his ill-directed generosity) determine never to see her again; and that a warrant against him soon afterwards, at the suit of one of his *intimate friends*, had inspired him with a resolution to disengage himself from all his dangerous connections.

When Mr. D***** had again sealed his repentant son's pardon, he discharged the sum for which he had been arrested, paid off all his other debts, and carried him down to ———. From that

that time Ned's behaviour has been unexceptionable ; and if *he keeps it up* in the BEST, not the BUCKISH sense of those words, *he will prove a blessing to his parents.*

DRESS OF THE MONTH,

As established at ST. JAMES's, and in TAVISTOCK-STREET.

THE Ladies have made little variation in their dress from that given last, but continue to wear chintz, or Irish worked muslin negligees, lined with coloured silk, trimmed with mignonet, or gauze, ornamented with tassels and flowers to match the linings.—Silks, as given in the dress for June.—The hair dressed far back at the top, with drop curls at the sides, and not so low behind as for some time past. Lappets in fancy with pearl pins and flowers.—Small drop ear-rings, and a necklace of pearls.—Coloured shoes, with white heels and straps, and small rose buckles.—Chip hats, or calashes.

A RUSSIAN ANECDOTE.

BORISE GODOUNOVE, Grand Duke of Muscovy, in an agonizing fit of the gout, invited to his Court, by the greatest promises, every person who might know a remedy for it. During this crisis, the wife of a Boiare, in order to be revenged upon her husband, for the cruel treatment she had received from him, adopted the following singular stratagem :

She industriously gave out, that her husband was possessed of an excellent specific for the gout ; but that he had so little love for his Majesty, he would not give it to him. This intelligence having reached the ears of the Grand Duke, he gave orders to find the Boiare. In vain did he protest his ignorance : he was whipped till the blood came, and thrown into prison. The complaints he made against his wife only served to heighten the cruelties and hardships he was made to undergo. At length he was plainly told, that he must either communicate his medicine, or prepare to die. The wretch, finding his ruin was unavoidable, made a pretended confession that he knew some remedies, but had been afraid to employ them for his Majesty ; and that, if they would allow him fifteen days, he would get them in readiness. Having obtained his request, he sent to Czirback, upon the river Occa, (being two days journey from Moscow) whence he procured a quantity of herbs, bad as well as good ; of which having prepared a bath, the Grand Duke had recourse to it, and recovered his health.

The

The supposition that the Boiare's obstinate refusal had proceeded merely from malice, was now confirmed into a certainty ; and for this reason they whipped him still more severely than the two former times. The Grand Duke afterwards made him a present of four hundred crowns, and of eighteen peasants, as his own property, with a strict charge that he should bear no further animosity or resentment to his wife :—a charge to which he implicitly submitted ; for, as the story is told, they lived together many years after in the strictest friendship and harmony.

ON C O N T E N T.

YE Shepherds, who idly lament
That Fortune is harsh and unkind,
Who seek for the virgin Content,
I'll tell you a piece of my mind.
Should you find her, ye'll get no relief,
She'll still interfere with your love !
She's a vixen, a witch, and a thief,
And what I advance, I can prove.
Whenever my Delia I meet,
That instant the damsel is there,
And e're we can fix on a seat,
She squats herself down in a chair.
That she deals in magical art,
Sure none will pretend to deny,
Else how could she compass the part,
To be always officiously by ?
She's a thief,—and I know it by this,
Nay, Delia will sometimes complain ;
For oft, when I borrow a kiss,
Content steals it from me again.
She's a vixen, I boldly aver,
And blinded with folly and pride,
Thinks none can be blest without her,
And all are unhappy beside.
T'other day to my Delia's I went,
With anger and spleen in my hand,
When, soon as I enter'd, Content
Made 'em fly at the word of command.
Delighted with frolicks like these,
For trust me, you'll have no redress,
Ye swains take her home if you please,
I'm content with the share I possess.

THE HAPPY RETURN.

MR. Fairchild, a merchant of the city of Bristol, was as eminent for his literary acquisitions, as the extensiveness of his trade. He was universally respected by all who were honoured with his acquaintance; and in commercial, as well as classical topics, his opinion was adhered to with an implicit faith. His wife, whose person was agreeable, was not less extraordinary for the cultivation of her mind, than the politeness of her accomplishments. Two persons thus polished, could not but render the connubial state a state of happiness. Their marriage was soon crowned with a daughter, who in her infancy discovered an ingenuity worthy of her father, and a form superior to that of her mother. The first years of her life were dedicated to those studies which would enable her to figure in the circle, and to take the management of those domestic charges which were too numerous for her mother to discharge without an assistant. At an assembly she appeared with all the gaiety of one who had passed her whole life among those of the *Bon Ton*: at home she appeared with all the modest reserve, and sedulous officiousness of one who had never been introduced to a public assembly. Thus qualified both for a wife and a companion, she was courted both by the gay and the prudent.

Her father having received a visit from one of his correspondents on the continent, introduced him to his daughter. He was struck with her personal charms as soon as he saw her; but when conversation had developed the treasures of her understanding, admiration was turned into astonishment.

Being a native of France, the center of politeness, he intimated to Mrs. Fairchild, that a year's residence at a convent abroad would finish her education, and file away that rust which a tuition entirely English leaves upon a female mind. Mrs. Fairchild gave him no answer, unless referring him to her husband might be reckoned one. Mr. De la Fosse, after paying her some polite compliments on account of her obsequiousness, applied to Mr. Fairchild himself.

The father, with all the presages of paternal fondness, set forth the probable inconveniencies which attend the system he was advised to; but at last was so overcome by the plausibleness of Mr. De la Fosse's rhetoric, that he gave his consent, on condition his daughter Ethelinda should have no objection to it.

Ethelinda, who had paid an implicit obedience to every wish of her father, yielded herself without reserve to his disposal. The voyage, therefore, was agreed upon, and Mr. De la Fosse was trusted with the precious deposit.

On their arrival at Paris, Ethelinda was placed in a convent, where she met with several ladies of her own country, who had been *transported* on the same motives. The fondness she had to her country-folks soon made her contract an alliance with those whose tempers seemed to be similar to her own. One of them, who was the daughter of an English Earl, ingratiated herself with her more than the rest. This young lady, whose name was Clarissa, had more the semblance than the substance of virtue. Naturally gay, she had so far suppressed her native vivacity, that she seemed the most reserved of any one in the convent; yet, when alone, or in company with those of her real disposition, she indulged in every freedom which a female could indulge in without violating the laws of honour.

It was permitted this lady, on account of her rank, to visit a cousin, whose residence was very near the convent. Her house was the resort of the gay world, and the scenes she was accustomed to were in the highest degree dangerous to virtue; for when vice is rendered familiar to the eye, it too frequently steals into the heart.

On her return she would frequently entertain Ethelinda with the *bon mots* she had heard at her cousin's; but at the same time reserved those scenes which she knew would shock a person of her extreme delicacy.

These frequent effusions of friendship at last made Ethelinda long to participate with her in the pleasures she enjoyed in her excursions. She dropped large hints of her wishes; but Clarissa would take no notice of them, intending by her ignorance to set a keener edge upon her curiosity, and to compel her to an explicit avowal of her desires. This behaviour had its effects. Ethelinda plainly told her she should be glad to make one of the party. Clarissa heard her with raptures, and added, that she would concert measures to procure her a pleasure she seemed to wish for so ardently. On her next excursion she informed her cousin of the proposal which Ethelinda had made to her. Her cousin, who gloried in making proselytes to the *Bon Ton*, after pausing a few minutes, wrote a card to the Abbess, intreating her to favour her with Ethelinda's company the next time Clarissa was indulged with the freedom of a visit.

The Abbess hesitated some time after reading so singular a request: at first she half resolved to refuse her compliance; but considering she was under great obligations to the Comtesse, and that her interest depended on obliging her, she consented to let Ethelinda accompany Clarissa in her next visit to her cousin.

The notice of acquiescence filled the two ladies with inexpressible pleasure; and the minutes that revolved between the consent and the completion of it seemed extraordinarily tedious.

At

At the day appointed the two ladies left their confinement to breathe the free air of an open situation. The Comtesse was not a little pleased with her new visitant. The Marquis d'Orbelette was more so. He was a young man, who made the seduction of beauty his study, and had met with too much success among the fair. Clarissa was engaged to take an airing with him that evening in the *environs*; and Ethelinda consented, with some difficulty, to make one of the party. When they were seated in the carriage, the Marquis played off all his artillery of adulation, but more to the displeasure than approbation of Ethelinda. Her education made her look on flattery and the flatterer as objects of contempt; and rendered the Marquis an object of disgust.

Clarissa having occasion to stop in their way at a *Merchande de Gans*, she stepped out of the carriage and left Ethelinda alone with the Marquis. As the assortment which was shown Clarissa did not please her, a second was exhibited, and the Marquis took the opportunity to bid his coachman drive on without waiting for her. This unexpected measure alarmed Ethelinda; she expostulated with the Marquis, and insisted to be set down immediately, threatening him with making an out-cry if he did not stop the carriage immediately. With a smile of hypocrisy, he replied, that he would; but putting his head out of the coach window, ordered the man on the box to hasten his pace as fast as ever the horses could gallop.

In a moment the carriage was out of the city, and stopped at a lonely castle, which was set apart by the Marquis as a place for his illicit pleasures. Ethelinda at first refused to quit the coach, but seeing by the number of domestics which flocked round the Marquis, that all resistance would be vain, she at last consented. On her entrance she was introduced, through a suite of magnificent apartments, to one more magnificent than those she had passed through, where she was left by her female conductor to reflect on the horror of her situation, and lament her indiscretion.

Some moments she sat bathed in tears, lifting up her streaming eyes towards Heaven, and begging a rescue from her distressful condition. Heaven sometimes interposes in the behalf of suffering Virtue, to enable those whose trials are great, to display uncommon fortitude, and merit the escape which is wrought for them.

While Ethelinda was thus immersed in woe, the Marquis was informing a young Gentleman of rank, of the same nation as herself, of the prize he had made. The English Nobleman still retaining some sparks of his native honesty, amidst the dissipation of the continent, could not help biting his lips at the detail of the Marquis. The latter, by way of ostentation, invited him to see

see his fair captive, which he readily consented to. On his entrance into the saloon, the charms of Ethelinda were so heightened by her distress, as the sun beams which are reflected by falling rain, that he was determined to become her champion. After they had both endeavoured to alleviate her sorrow, they retired; and Lord D——, the English Nobleman, calling the Marquis aside, assured him that he should not injure such unparalleled beauty: and that he was determined to be her protector at the hazard of his own life. The Marquis smiled at his interposition; and having dropped his men, as well as seduced his women, paid no regard to his menace.

“If we must cut one another’s throats for the sake of a fine woman, I am ready,” said the Marquis—“Draw—for nothing but my death shall prevent my accomplishing my wishes.”

Lord D—— drew; the onset was vigorous, but fortune at last declared in his favour. The Marquis having received a dangerous wound, was conveyed to his bed, and a messenger was dispatched for a surgeon to dress him.

In the interim Lord D—— visited Ethelinda, informed her of the affair between him and the Marquis, convinced her of the danger she was in where she was, and proffered to conduct her to a place of safety.

Ethelinda consented to accompany him, and the carriage being ready, they drove back again to Paris, to a house which was kept by an aged lady, who was related to him.

During this, Clarissa missing the coach, had returned to her cousin, where she thought to have met with it, but being disappointed, she related to her the accident which had happened during her absence. The time of her return to the convent was elapsed, and their perplexity was so great that they could not concert any measures to inform the Abbess of Ethelinda’s catastrophe, without running the hazard of being thought accomplices with the Marquis. Obligated, at last, to give her all the information they could, they went to the Abbess, and, when they informed her of what had happened, the detail for a time deprived her of her senses, and involved the whole convent in grief.

To exculpate herself, the Abbess immediately wrote an account of the transaction to Mr. Fairchild. The receipt of this letter filled him and his wife with all the pangs of paternal distress, and they gave over their daughter, as worse than dead—as the victim to an unprincipled *Debauché*.

Lord D—— paid his addressee, the morning after he had left Ethelinda, to know, “whether she would be conveyed again to the convent, from whence she had been stolen, or would point out any other place she would choose for her residence.”

Ethelinda

Ethelinda could not bear to return to the convent, after what had happened; she was too well acquainted with the *penchante* which the illiterate part of the sex have for calumny and slander. She therefore determined to return to the place of her nativity, and the more so, as it would tend to shorten the sorrow of her parents, who, she imagined, would be inconsolable on hearing what she had suffered.

Lord D——, admiring this stroke of filial duty, procured her a passage in an English vessel. Her passage was remarkably fine; and as she landed at the Custom-house at Bristol, the first objects which she perceived were her father and mother, attended by a near relation. Without staying for the clearing of her chests, &c. she immediately approached them. At first, they could scarcely believe their eyes—but finding that they were not mistaken, they took her between them, devoured, each of them, her hands with kisses, and offered up the incense of gratitude to Heaven for preserving her life, and protecting her honour.

Lord D——, who had informed himself of Ethelinda's address, sent her an account that the Marquis had died of the wound he received in the duel, but prior to his death had left her the major part of his fortune as a compensation for the outrage and injury he had offered her.

WILLIAM AND NANCY.

L OUD and fair blew the north east wind,
When Auro did her anchors weigh;
Her unfurl'd canvass wav'd unkind,
And chid young William's fond delay.

Fair Nancy still, still loth to part,
Detain'd him on the pebbly shore;
Who blames the lad ne'er felt at heart,
Nor knew a pretty maiden's power.

Sweet Hebe flush'd her virgin cheeks,
Bedew'd with tears from either eye,
So, ting'd with red, the morning breaks,
So dew on blushing roses lie.

“ My darling,” said the youth, “ my fair,
Tho' forc'd, alas ! with thee to part,
I'll ne'er forsake thee, but shall bear
Thy image always in my heart.

As o'er the trackless deep we sail,
 When glasses ring with social glee,
 If love and beauty grace our tale,
 O then be sure we talk of thee.
 And when in eastern climes afar
 We trade beyond th' Arabian shore,
 Whate'er I gain, rich gifts and rare,
 I'll keep, my sweet, for thee in store.
 Howe'er to realms remote I go,
 Whatever Ladies there I see ;
 Whate'er betides me, weal or woe,
 Thee will I love, and none but thee.
 Cease grieving then, my Nancy dear,
 When next we meet we'll part no more."
 Thus said, he kiss'd the falling tear,
 And left her on the murm'ring shore.
 She sigh'd, but could not speak a word,
 No not to tell her love-sick tale.
 The youth, reluctant, row'd aboard,
 And gave his canvass to the gale.
 High on the stern above the crew,
 He with a handkerchief appears,
 And wav'd a long, a dear adieu,
 She shed a thousand thousand tears.
 Loud blows the wind, the bark swift flies,
 Regardless of the mourning fair ;
 'Till where yon billows kiss the skies,
 It melted into empty air.
 She gaz'd the shipless waves once more ;
 She call'd, but William could not hear ;
 Did oft her hapless fate deplore,
 And utter many a fruitless pray'r.
 O then along the winding bay,
 Forlorn with pensive steps and slow,
 Poor Nancy with declining day
 Went homeward and indulged her woe.

*Answer, by T. Mullett, of Mr. Applin's School, at Sturminster-
 Newton, to J. W's first Question, of Bideford, inserted July 30.*

THIS Question, as it now stands, is an improper one, as
 there is given the product of the distance and difference
 of

of latitude 24200 miles, and the product of the difference of latitude and departure 145200, which is an impossibility; for the product of the two legs of a triangle can never be more than the product of the hypotenuse (which is the distance sailed) and one of those legs.

But if (owing to an error in the press) there should be another cypher to the first number, the work will be as follows:

Put x = the difference of latitude, then $\frac{242000}{x}$ = the distance, and $\frac{145200}{x}$ = the departure, which, multiplied by each other, will produce $\frac{35138400000}{x^2} = 181500$; which equation reduced will give 440 for the difference of latitude; and if 145200 be divided by it, the quotient will be 330 = the departure: Next the difference of latitude being 440 miles, if it be taken from 51 degrees 20 minutes, the remainder will be 44 degrees North, the latitude came to, and the departure, 330 miles, divided by 43.16, the miles of a degree in that parallel of latitude, the quotient will be 7 deg. 38 min. the difference of longitude; which, added to 4 deg. 40 min. gives 12 deg. 18 min. West, the longitude the ship is in.

Answer, by the same, to the Enigma for the Ladies, inserted July 30.

THE letter O is found in dome;
And likewise has a place in home:
It shews itself in murmur'ing brooks,
And likewise in sweet Chloe's looks;
Which makes it clear, without a doubt,
That your Enigma I've found out.

Answer, by E. C. a Young Lady of Mrs. Whiteley's Boarding-School, Topsham, to the Rebus by Strephron, of Perranzebluo, Cornwall, inserted August 6.

MAnkind put on Disguise when they fear to be known;
Iols are forbid us to worship or bow down:
The Lark often ascends up on high for to sing;
The Lion's a beast always accounted the king:
Ivy often doth climb the country chimney's green;
Th' leviathan in the Sea is commonest seen:
Goliath the armies of Israel defy'd;
And Y in the middle of Egypt doth abide.

These initials joined, you will find without doubt,
That DILLISGY, in Cornwall, is famous for trout

Answer,

Answer, by J. Poole, of Mr. Crocker's School, Ilminster, to R. H's Question inserted August 6.

FIRST, Suppose Tom's father left him 30200l. from which subtract the sums spent, viz. 17200l. and the remainder will be 13000l. which should have been half the sum supposed, = 15100l. therefore 15100l. minus 13000l is = 2100, the first error too little. — Again, Suppose the sum left 19000l. from which subtract 14000l. the sums spent, and the remainder will be 5000l. which should have been 9500l. and from 9500l. take 5000l. the remainder will be 4500l. too little, the second error. Now as the errors are of the same kind, the difference of the products will be 96000000, which, divide by 2400, the difference of the errors, and the quotient, will be 40000l. the sum left him.

Proof, 40000 less 12000 is equal to 28000; less 2 7ths of 28000, is equal to 20000l. the half sum left him.

* * * We have received the like Answer from T. Mullett, of Mr. Applin's School, Sturminster; and T. W. of Topsham.

A QUESTION, by W. Wood, of Porlock.

Suppose a tangent be drawn to the periphery of an elipsis to touch the latus rectum, and to intersect the two diameters produced, Required, the prolongation of each, the transverse 20 inches, and conjugate 12 inches?

A REBUS, by Hercules, of Dean-Prior.

A Glorious light that shines on yonder plain;
 A city in Great Britain's strong domain;
 A place where Daniel once was cast;
 A foreign beast of a large compass;
 A stone in Scripture very fair;
 What swifter flies than birds of air.
 To close the theme, and say no more,
 A coin colour last explore.
 These initials join'd, will give the sound,
 What in a woman is much renown'd.

Erratum. In the Question by W. J. of Carhampton, inserted July 23, instead of SIX, read SEVEN men bought a cheese, &c.

THE WEEKLY MUSEUM.

[Number 26.]

REFLECTIONS ON PRIDE.


 O W different must be the motions of every man's heart, in regard to himself, who duly surveys his present weak and infirm state, and reflects upon that eternal scene of existence he must experience beyond the grave? In regard to the casual advantages of this world, that man, who prides himself in them, is undoubtedly both weak and thoughtless. Let us suppose a man blessed with every temporal advantage; that fortune has indulgently poured her favours in his lap; that he is great and popular, enjoys large possessions from a long race of noble and worthy ancestors: let us suppose him now in the very zenith of his glory, a fair flower in the meridian of its lustre, the object of every one's envy and applause: What are all these advantages? The temporary smiles of prosperity, the most inconstant, fickle, and treacherous mistress, that Syren, whose soothing softness, whose alluring and enchanting wiles, have betrayed thousands to their ruin.—How many, bewitched by her smiles, and encouraged by her gaiety, have profusely squandered away their possessions, and become beggars in their age! How many, attending to her pernicious insinuations, and intoxicated with the possession of what they imprudently thought an independency, have forgot, or disregarded that omnipotent Being, to whose bounty they are indebted for all they falsely call their own; and exchanged eternal happiness for the empty pleasure of a fleeting hour!

What then are riches, that they are so universally coveted? What are their charms that all admire? And what are their advantages, when acquired, that all men so strenuously endeavour to obtain them? Do they make men wiser or happier? Or rather, do they not, on the contrary, increase our cares, and destroy that which they are imagined to produce?—

The wants of our nature are cheaply supply'd,
 The rest are but folly and care.——

Why then do men falsely imagine happiness the offspring of riches? They are deceived by appearances, and captivated by the external pomp and magnificence of the Great; forgetting that such scenes banish peace for ever from their habitations. There are in grandeur charms so powerfully attractive, as to engage our admiration, and too often our endeavours to obtain it; yet look into thyself, O thou ambitious man! and consider what thou art; and why so ambitious of being distinguished from the rest of mankind? Thy meanest slave, in the eye of impartial justice, is thy equal, and perhaps thy superior: Why then dost thou despise him? The same hand formed both him and thee, implanted in both the same affections and desires, the same relish for happiness, and intended both for the same noble purposes. Consider how small and trivial are the advantages thou boastest of! How empty and fleeting thy enjoyments! Thy pomp, thy splendour of magnificence, will not exempt thee from the frailties, the casualties, and infirmities of thy nature: thy riches will neither avert the stroke of death, nor procure thee any advantage at the awful tribunal of thy tremendous Judge. There, undistinguished from the servile herd, the objects of thy contempt, and marks of thy tyrannic power, wilt thou stand deprived of every title, every pre-eminence and distinction, and receive thy just and impartial sentence in common with the lowest part of mankind: there wilt thou be called to give a strict account of thy many talents; and be fatally convinced, that, *Where much is given, much is required.*

Therefore in grandeur, or the external pomp of the world, there is no just reason or excuse for being *proud*, as there is nothing in it that gives one man a real superiority over another.

Turn then thy desires, O my soul! to that which is permanent and durable, and be ambitious to be good; nor pride thyself with the casual acquisitions of this world, considering ever how far short they are of perfection, and in how small a space a period will be put to their existence.

Pride, which would ill become a Newton, a Boyle, or a Locke, is certainly more disagreeable in those who are even strangers to their names. But Folly is the parent of Pride. We ever observe a man of erudition, a man of humility; his conduct ever declaring that true knowledge is the surest guard against Pride. Our wisdom is but folly; and all our knowledge, that we are ignorant. How distant is the utmost extent of a Newton's knowledge from the wisdom of that Being who made the Heavens, and planted the powers of the mind! Newton, by a long chain of reasoning, sometimes obtained an imperfect glimpse of those truths which the Divine Mind comprehends by intuition. We behold, with an excess of admiration, his great learning and
powerful

powerful genius ; and praise the man, who, possessed of his powers of mind, devotes them to the service of his fellow-creatures, and the glory of his Almighty Maker ; yet it is possible that his whole system is built on a wrong foundation, and that error, heaped on error, pass here for undoubted truths.--View then thyself, and reflect upon the distance between the weak efforts of thy mind, and the admired extent of his ; and let that stifle every principle, every secret spark of Pride within thy swelling bosom. View thyself, and study thy own weakness ; reflect upon the vanity and uncertainty of all sublunary enjoyments ; of the weakness to which thou art by nature subject ; of death, a final state of dissolution, thy inevitable doom ; that this body thou now so pamperest, will become the food of worms, the most despicable reptile beneath thy feet ; that thy athletic strength will be laid in the grave, and thy beauty become loathsome and offensive to the sight, be shunned by thy very admirers, who will forget every obligation, and flee from thee with horror and amazement.

Shocking and mortifying as these considerations are, they are just ; and, if duly weighed, must extinguish every portion of Pride ; destroy every inordinate desire, quell our ambitious hopes, and cast us prostrate on the earth, with the conviction of the unworthiness of every casual acquirement, and the folly of priding ourselves in them !

Fly, then, O my soul ! such disagreeable reflections ! Reflections so opposite to thy nature, and contradictory to thine inclination ; and indulge thyself with a view of the great and noble purposes for which thou art created : consider that thou art the best and most perfect part of this creation ; that thou art the creature of that Almighty Power who first formed thee ; that thou art continually under his immediate guidance and protection ; that thou bearest his image, and art made after his form ; that thou art endowed with faculties, to which every part of this creation, within the compass of our knowledge, are entire strangers ; that thou art Lord of all about thee ; that every part of the animal and vegetable kingdoms, though not created solely for thy use, are subservient to thy power.

Consider what thou art, and for what designed : learn to look upon thyself as an intelligence endowed with immortality, and that thou receivedst thy being on purpose for happiness eternal and inconceivable. And therefore, tho'

The stars shall fade away, the sun itself
Grow dim with age, and nature sink in years,
Yet thou shalt flourish in immortal youth
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds.

A Letter to Sir Charles Easy in Town, from the Parson of his Parish in the Country.

Dear Sir CHARLES,

YOU will forgive your old friend, who has troubled you now and then with something like advice, if he should do so once more, now there seems to be particular occasion for it. You say, in your last, that you are 2000*l.* the poorer this year for play : I am sorry to hear it, with all my heart ! for we people in the country look upon 2000*l.* as a very serious matter ; and, had I not known you so well, I should have been much surprized to find that you could write so gaily on losing such a vast sum as that is.

I know you gentlemen of the town look on gaming only as an idle and weak thing at the worst ; but I have long considered it as one of the greatest sins I know of. You will forgive an old Parson for using a word which they tell me is almost grown out of fashion.

Will you give me leave to tell you why I look on gaming as so very wicked a thing ? It is, because I think it may make a very bad man of a very good one.

I know your temper very well, and am sure that naturally you were much inclined to do good, and very desirous of having a good name in the world. You were of a sweet disposition from a boy ; and I have seen you give six-pence to a poor old man, when you had not two-pence more left in your pocket. How then can you go on to be so fond of a thing that may in time render you unwise, inglorious, ungenerous, unmerciful, and unjust ?

I know you will laugh, and say I am preaching to you. Well, that you know is my trade, and I hope I shall never be ashamed of it. But how does play do all the things I have been telling of ? Why, if you please, I will tell you, and that in a few words too, though I am so old a man.

Any one's manners must be tinged a good deal with the company he keeps. Now the Groom-Porter's itself, as I take it, is not a place to learn much wisdom in. The lowest sort of gamesters are as weak men, take them out of cards and dice, as ever I met with : and a man who games much, will be apt, sometimes, to fall in even with these, rather than stand out ; and consequently into conversations that are far enough from being improving.

As for reputation, the character of a gamester will certainly be allowed to be one of the worst in the world ; and though the world is so bad, there never yet was a man in it generally esteemed for being a gamester, that I know of : if there has, things are grown worse since I was last in town, which was at King George the First's coronation.

I beg

I beg you to recollect (for I know your good disposition) how often you have been willing to relieve some worthy person, whom you saw in distress; and could not do it, because the dice had a run against you a night or two before. In each of those instances, it was the dice that made you not generous, where you wanted to have been so with all your heart.

When an income is made too little for any gentleman by play, his poor tenants in the country must be driven the harder, to pay in their rents when wanted; and the rents, in general, must be racked up as high as possible, to supply the annual demands of the gaming-table: and both of these, I fear, often in a manner that may too fairly be called *unmerciful*.

Where gaming swallows up good part of an income, as gaming debts must be paid first, most other debts will be suffered to stand still too long. The true value of money in trade consists a good deal in the circulation of it; and if tradesmen's debts are of long continuance, there must be an injustice somewhere. Either they charge no more than they should to a quick payer, and then you are unjust to them in keeping them out of their money so long; or they will charge you more than the proper value of the goods, and then you are the occasion of injustice to yourself.

So that all the things that I said, I think, are true: but the point I own which grieves the most is, that so excellent a turn of mind, as I know to be in you, should be rendered of no effect by such pitiful means. I have just been computing what a vast deal of good you might have done the year last past; all which you have let slip out of your hands, without adding any thing either to your character, or your happiness. I will just transcribe the account I have been making, and then be your very humble servant.

An account of what might have been done by Sir Charles Easy, for the benefit and happiness of mankind, in the year 1763.

To 'prenticing out the two sons of a soldier, that fought bravely, and lost his life in the battle of Minden, - -	L. 40
To a poor Clergyman, that had bred up a large family on a Living of 15 ^l . a year, — — —	105
To portions for five young maids, on the day of their marriage with honest tradesmen, — — —	100
To cloathing and schooling of ten boys, — — —	100
To 'prenticing out fourteen boys, and six girls, — —	200
To setting up four young men, just out of their time, in their proper trades, — — — —	150

	L.
	695
Loan to poor tradesmen, without interest, for three years each, — — — — —	200
To Officers and children, left in distress, — — —	250
To a gentleman of birth and merit, that was fallen in the world, — — — — —	300
To a gentlewoman, whose father being a gamester, left her without any fortune, to buy her 30l. a year in annuities for her life, — — — — —	300
To occasional charities, to persons known to be in want, and to deserve help, — — — — —	255

Sum total 2000

Instead of this, as I apprehend, in your present account it must stand all under one article, thus :

	L.
<i>For the Year 1763.</i>	
To cards and dice, — — — — —	2000

Ah ! Sir Charles, let me intreat you to compare these two very different accounts together, and to weigh the one against the other !—Had you had the happiness to follow the former, what a pleasure must it have given you, every time you looked it over, to consider how far you had gone in *one year*, towards making so many worthy distressed persons happy for *their whole life* ? What have you in the stead of this, but the mortification——I will say no more, but leave you to fill it up yourself.——Think of it a little, if it is possible for you to sit down and think, good Sir Charles ! I have always loved you, as if you were my own son. You gave me my Living, and have been ever good to me ; and I could, methinks, give it all up again, to have the world speak well of you all round, as they do in most things already. When I hear any thing good of you, it is the comfort of my grey hairs : and when I hear any thing ill, I feel it here, at my heart ! If you should happen to send me word, this time twelvemonth, that you had disposed of only the half of the overplus of your income in doing good, instead of sacrificing it all in this wretched way, I verily believe it would comfort me so much, that it might add two or three years to the declining life of,

Dear Sir CHARLES,

Your most faithful,

and most obliged

humble servant to command,

CHARLES THOMPSON.

An

An Account of the House Martin, or Martlet, by the Rev. Mr. Gilbert White, inserted in the 64th Volume of the Philosophical Transactions.

A Few House-Martins begin to appear about the 16th of April, usually some few days later than the swallow. For some time after they appear, the hirundines in general pay no attention to the business of nidification; but play and sport about, either to recruit from the fatigue of their journey, if they do migrate at all; or else, that their blood may recover its true tone and texture, after it has been so long benumbed by the severities of winter. About the middle of May, if the weather be fine, the martin begins to think, in earnest, of providing a mansion for its family. The crust, or shell of this nest, seems to be formed of such dirt as comes most readily to hand, and is tempered and wrought together with little bits of broken straws, to render it tough and tenacious. As this bird often builds against a perpendicular wall, without any projecting ledge under, it requires its utmost efforts to get the first foundation firmly fixed, so that it may safely carry the superstructure. On this occasion the bird not only clings with its claws, but partly supports itself by strongly inclining its tail against the wall, making that a fulcrum; and thus steadied, it works and plaisters the materials into the face of the brick or stone. But then, that this work may not, while it is soft and green, pull itself down by its own weight, the provident architect has prudence and forbearance enough not to advance its works too fast; but by building only in the morning, and by dedicating the rest of the day to food and amusement, gives it sufficient time to dry and harden. About half an inch seems to be a sufficient layer for a day.—Thus careful workmen, when they build mud-walls, informed at first perhaps by this little bird, raise but a moderate layer at a time, and then desist, lest the work should become top-heavy, and so be ruined by its own weight.—By this method, in about ten or twelve days, is formed an hemispheric nest, with a small aperture towards the top, strong, compact, and warm, and perfectly fitted for all the purposes for which it was intended: but then nothing is more common than for the house-sparrow, as soon as the shell is finished, to seize on it as its own, to eject the owner, and line it after its own manner.

Though so much labour is bestowed in erecting a mansion, yet as nature seldom works in vain, martins will breed on, for several years together, in the same nest, where it happens to be well sheltered, and secure from the injuries of the weather. The shell, or crust, is a sort of rustic work, full of knobs and protuberances on the outside: nor is the inside, of those that I have examined,

examined, smoothed with any exactness at all; but is rendered soft and warm, and fit for incubation, by a lining of small straws, grasses, and feathers, and sometimes by a bed of moss, interwoven with wool. In this nest they tread or engender frequently, during the time of building, and the hen lays from three to five eggs. At first, when the young are hatched, and are in a naked and helpless condition, the parent birds, with tender assiduity, carry out what comes from their young. Was it not for this affectionate cleanliness, the nestlings would soon be burnt up, and destroyed, in their own caustic excrement. In the quadruped creation the same neat precaution is made use of; particularly among dogs and cats, where the dams lick away what proceeds from their young. But, in birds, there seems to be a particular provision, as the dung of nestlings is enveloped in a tough kind of jelly, and therefore is the easier conveyed off without soiling or daubing; yet, as nature is cleanly in all her ways, the young perform this office for themselves in a little time, by thrusting their tails out at the aperture of the nest. As the young of small birds presently arrive at their full growth, they soon become impatient of confinement, and sit all day with their heads out at the orifice, where the dams, by clinging to the nest, supply them with food from morning to night.

For a time the young are fed, on the wing, by their parents; but the feat is done by so quick, and almost imperceptible a flight, that a person must have attended very exactly to their motions before he would be able to perceive it. As soon as the young are able to shift for themselves, the dams immediately turn their thoughts to the business of a second brood; while the first flight, shaken off and rejected by their nurses, congregate in great flocks, and are the birds that are seen clustering and hovering, on sunny mornings and evenings, round towers and steeples, and on the roofs of churches and houses. These congregations usually take place first about the first week in August; and therefore we may conclude that, by that time, the first flight is pretty well over.

EXTRACTS from Dr. HOOPER'S RATIONAL
RECREATIONS.

[Continued from Page 572.]

R E C R E A T I O N XI.

The Camera Obscura, or Dark Chamber.

WE shall here give a short description of this optical invention; for though it is very common, it is also very pleasing;

ing ; and though almost every one has seen it, every one knows not how to construct it.

MAKE a circular hole in the shutter of a window, from whence there is a prospect of the fields, or any other object not too near ; and in this hole place a convex glass, either double or single, whose focus is at the distance of five or six feet. Take care that no light enter the room but by this glass. At a distance from it, equal to that of its focus, place a paste-board, covered with the whitest paper : let it be two feet and a half long, and eighteen or twenty inches high : bend the length of it inwards, to the form of part of a circle, whose diameter is equal to double the focal distance of the glass. Then fix it on a frame of the same figure, and put it on a moveable foot, that it may be easily fixed at that exact distance from the glass where the objects paint themselves to the greatest perfection. When it is thus placed, all the objects that are in the front of the window will be painted on the paper, in an inverted position, with the greatest regularity, and in the most natural colours.

If you place a moveable mirror without the window, by turning it more or less, you will have on the paper all the objects that are on each side of the window.

If, instead of placing the mirror without the window, you place it in the room, and above the hole, (which must then be made near the top of the shutter,) you may receive the representation on a paper placed horizontally on a table ; and draw, at your leisure, all the objects that are there painted.

Nothing can be more pleasing than this Recreation, especially when the objects are strongly enlightened by the sun : and not only land prospects, but a sea-port, when the water is somewhat agitated, or at the setting of the sun, presents a very delightful appearance.

This representation affords the most perfect model for painters, as well for the tone of colours, as that degradation of shades, occasioned by the interposition of the air, which has been so justly expressed by some modern painters.

It is necessary that the paper have a circular form ; for otherwise, when the center of it was in the focus of the glass, the two sides would be beyond it, and consequently the images would be confused. If the frame were contrived of a spherical figure, and the glass were in its center, the representation would be still more accurate. If the object without be at the distance of twice the focal length of the glass, the image in the room will be of the same magnitude with the object.

The lights, shades, and colours, in the Camera Obscura, appear not only just, but, by the images being reduced to a smaller

compass, much stronger than in nature. Add to this, that these pictures exceed all others, by representing the motion of the several objects. Thus we see the animals walk, run, or fly, the clouds float in the air, the leaves quiver, the waves roll, &c. and all in strict conformity to the laws of nature.—The best situation for a dark chamber is directly north, and the best time of the day is noon.

R E C R E A T I O N XII.

To set Fire to a combustible Body, by the Reflection of two concave Mirrors.

THE rays of a luminous body placed in the focus of a concave mirror being reflected in parallel lines, if a second mirror be placed diametrically opposite the first, it will, by collecting those rays in its focus, set fire to a combustible body.

Place two concave mirrors at about twelve or fifteen feet distance from each other, and let the axis of each of them be in the same line. In the focus of one of them place a live coal, and in the focus of the other some gunpowder. With a pair of double bellows, which make a continual blast, keep constantly blowing the coal; and, notwithstanding the distance between them, the powder will presently take fire.

It is not necessary that these mirrors be of metal or glass: those made of wood or paste-board, gilded, will produce the explosion, which has sometimes taken effect at the distance of fifty feet, when mirrors of eighteen inches or two feet diameter have been used.

This experiment succeeds with more difficulty at great distances, which may proceed from the moisture in a large quantity of air. It would doubtless take effect more readily, if a tin tube, of an equal diameter with the mirrors, were to be placed between them.

R E C R E A T I O N XIII.

The artificial Rainbow.

OPPOSITE a window into which the sun shines direct, suspend a glass globe filled with water, by a string that runs over a pulley, so that the sun's rays may fall on it. Then drawing the globe gradually up, when it comes to the height of about forty degrees, you will see, by placing yourself in a proper situation, a purple colour in the glass; and, by drawing it gradually up higher, the other prismatic colours, blue, green, yellow, and red, will successively appear: after which the colours will disappear, till the globe is raised to about fifty degrees, when they will again be seen, but in an inverted order, the red appearing first,
and

and the blue or violet last ; and when the globe comes up to little more than fifty-four degrees, they will totally vanish.

These appearances serve to explain the phenomena of natural rainbows, of which there are frequently two ; the one being about eight degrees above the other, and the order of their colours is inverted, as in this experiment, red being the uppermost colour in the lower bow, and violet in the other.

The rainbow is not in the clouds, but in the falling rain, and always opposite the sun. The different order of the colours in the bows arises from their different reflections ; those of the under bow being caused by two refractions and one reflection, and those of the upper by two refractions and two reflections ; and therefore the colours of this are less bright than the other, their strength being diminished by every reflection.

Now, it has been proved by repeated experiments, that forty degrees forms the greatest angle by which the most refrangible rays can, after one reflection, be refracted to the eye ; and that something more than forty-two degrees forms the greatest angle, under which the least refrangible rays can come to the eye after one reflection : therefore all the colours of the lower bow must lie in the space of less than two degrees. In like manner it has been proved, that fifty degrees make the least angle under which the least refrangible rays can be visible to the eye after two reflections ; and that about fifty-four degrees will be the least angle under which the most refrangible rays can come to the eye after two reflections : therefore all the colours of the upper bow must be in less than four degrees.

It follows from what is here said, that all rainbows are of a circular form, and equal magnitude ; and as they are always opposite the sun, the parts we see of them must be in proportion to its height above the horizon : when his altitude is forty degrees, only the upper rainbow can be visible ; and, when it is fifty-four degrees, there can be no rainbow : but as the sun's height, during the winter half year, is never equal to forty degrees, there may then be always two bows visible.

From Thoughts on EDUCATION. *By* S. W. HYTE.

BY what principle of philosophy ? by what rule of argument ? by what maxim of common sense, shall we reconcile our utter neglect of the Fair Sex, that other estimable half of the species, in this particular ? The imperious Lords of the creation arrogate a superiority of intellect, and pride themselves above measure on the supposed mental distinctions derived to

them from nature ; yet what care ! what pains ! what assiduity ! and what a length of years ! are necessary to mould them into form, and break the restless savage into man ! After all, how often are the most consummate abilities that way found unequal to the task ! how often our labours frustrated, and thrown away upon a sterile and ungrateful soil ! Yet we persevere, and by perseverance, if nothing more, a habit of attention and application is acquired, productive of infinite advantages. If the female mind be, indeed, less happily endowed by nature, stands it not in need the more of assistance ? If inferior in intrinsic perfection, does it not the more require cultivation ? If constitutionally we are feeble and infirm, is there not the greater occasion for support ? But women are not to act on the great theatre of the world like men—they move in a sphere more domestic and confined.—All this is admitted.—They are not to wield the huge machine of Government ; they are neither to be Privy Counsellors, Senators, Bishops, Judges, Aldermen, Lawyers, nor Common-Councilmen ; they are as little adapted to brave the seas as Admirals, Captains, or Mariners ; nor are they formed to lead thousands of their fellow-creatures into fields of blood and slaughter, to abet the flagitious schemes of ambition, or pamper the detestable purposes of tyranny. But does it thence follow they stand precluded from the privilege of being rational creatures ? Is there no desirable intermedium between a Book-worm and an Ignoramus ? All ranks and stations of men, one time or other, associate with them ; they are the delightful asylum, the bosom friends, and ordained meet-helpers to all. The very end of their creation was for our happiness, to sweeten our labours, to alleviate our cares, to mitigate our anxieties and pains, and to smooth, by the delicacy of their manners, and charms of their conversation, the rugged paths of life. Our hours of leisure are their natural property ; and the conduct of our infant years, united with our domestic concerns, their indisputable prerogative. Let Cynics bury themselves in the gloom of their own importance ; and Asiatics, in their brain-sick zeal, pervert the benevolent purposes of creation, the Author of Nature was wise, and knew it was not good for man to be alone. But how is this amiable creature informed, how fitted to shine, nay, to appear with common propriety in such interested situations ? Our earliest attempts seem altogether calculated to vitiate their minds, and to implant a predilection to every kind of folly, vanity, and trifling. Nature, left wholly to herself, would be a much better guide than what we erroneously substitute in her place. We avowedly breed them up in ignorance, and then unjustly and ungenerously accuse and reproach them for want of understanding ; yet, the pains
many

many of them afterwards take to acquire knowledge, and supply the defects of education, is a proof both of their inclination and capacity ; when, to the shame of our sex ! send a man into the world illiterate and ignorant, he sinks under the load, and never emerges. Allured by the superior beauty of their persons, we view them with desire, we pay our court to them : this is Nature ; in our addresses we make them Angels, Goddesses, and supreme disposers of life and death ; we swear, and are believed. But a picture can but please as a picture : their faces grow familiar ; their charms inanimate ; their conversation the same ; it dwindles into mere common place chit-chat ; it wants sense and variety, and soon becomes insipid and tiresome ; they are laughed at, avoided, forsaken : such is the modern style of sentiment and intercourse between the two sexes.—Thus women, in every respect, are sufferers, though, in fact, without blame. Reflect a moment, ye hasty superficial censurers. How came you possessed of your superiority ? From Nature ? Oh, no ! You enjoyed every opportunity of assistance and improvement in its full latitude, which they were studiously denied. Afford them like opportunity, and then pass your sentence.—What new objections now arise !—O Lord ! A *learned Lady* ! so impertinent ! so conceited ! so full of herself ! no body else can put in a word ! she is dreadful ! intolerable !—And what, great Sirs, are you *learned Gentlemen* ? Infinitely worse. Ferocious ! overbearing ! assuming ! ostentatious ! self-opiniated ! and every way insufferably disagreeable !—A similar character in both sexes : a pedant is a pedant, be it male or female ; nor, confined to books only ; there are pedants in music, in painting, in dancing ; there are pedants in politics, in the stables, and in the field ; there are even pedants in politeness. It is the affection of appearance, not learning or knowledge, that makes us disagreeable ; no matter which the sex, or what the profession.—But, to return : This dread of a *learned Lady*, be it real or affected, is, in truth, a symptom of weakness ; it proceeds from low, contracted prejudices ; and the consequential reasoning grounded upon assumed and partial principles, is neither just nor rational.

By *learning* and *learned*, these high advocates for scientific monopoly always tacitly understand, and confine themselves to the knowledge of languages ; and, thence confounding the means with the end, illogically conclude that women should not be in any respect taught, or permitted to reason or judge for themselves. Your *Literati* might be attacked in their fastness, and the nakedness of the land discovered. Dreadful would it be ! to find concealed under that name, the *Phaetism* of erudition, nothing but a chaos of ill-formed, indigested notions, rude distempered passions,
and

and unimportant and barren theory, the goodly fruits of a ten years flagellation, in the pursuit of two dead languages no where spoken, and by few (and those esteemed adepts too) more than half understood.—This is not enforced contemptuously, or to depreciate the knowledge of Latin or Greek ; but, by representing truth as it really is, to check the petulance and ostentation of vain scholists, who shelter themselves under those venerable names, devoid of other merit. Men of liberal professions cannot dispense with those languages ; and introduced, as they always should be, and considered only as in a degree subservient to nobler pursuits, they are a fine part of accomplishments in a gentleman's education.—It is the custom of smattering we here complain of ; that is the absurdity, that is the grievance ; the grand obstruction to real learning and useful knowledge, both in man and woman.

Yielding to the men, therefore, entire possession of the languages, and, admitting they would be as useless to the ladies, as they now are to many of themselves, yet the fair sex, it is still affirmed, are injuriously treated as they are usually brought up. Experience proves, they are capable of very extensive instruction, perfectly compatible with the character of the sex, and ought, if we have regard to our own happiness, over which they have such influence, to have their reasoning faculties attended to, and diligently cultivated from the first dawn of reason.—Thus Knowledge, accompanied with Virtue, and every other amiable quality consequent to it, will become a habit, not a constraint ; and being always disposed and accustomed to think and act correctly, their conduct through life will be uniform and proper : their understanding will seem, as it were, an impulse of nature ; and nothing but what is just, pleasing, and desirable, can possibly result from it.

The present style of educating daughters is altogether mechanical ; and either from misconduct, or utter neglect in early days, rendered ten times more imperfect, troublesome, and expensive, than it might be. Without idea, without sentiment, just at the moment they are introduced into the circle of dissipation, all at once the French master, the music master, the drawing master, the dancing master, the writing master, &c. &c. are poured in upon them. The accumulated expence appears a serious object ; the first rudiments of every thing are unpleasing ; their amusements possess their minds ; they are hurried from master to master, comprehend little, retain less, and are disgusted with all ; so contract whimsical, desultory habits, and can settle to nothing as they ought. This is the true cause, and not want of capacity either in the teacher or pupil, that we see so few make any proficiency,
and

and why good masters are so frequently changed, railed against, and dishonoured. And happy would it be for the other sex, if the same observation was not equally applicable on their part also.—Hence, with other evils, we may deduce the low and imperfect state of the arts among us.

O D E T O A U G U S T.

AUGUST array'd in yellow vest,
 With wheaten garlands crown'd,
 Matures the bounteous golden crops
 So plenteous pour'd 'round.
 See wand'ring summer now begins
 To quit the yellow plains,
 And jolly autumn mounts his car,
 And seizes on the reins.
 Aloft his golden chariot rolls,
 O'er hills and vallies borne,
 O'er fertile fields and stretching plains,
 Thick set with waving corn.—
 Yon reapers, with sonorous sounds,
 Make hills and vallies ring,
 (Of hills and vallies may now be said,
 They all rejoice and sing.)
 With brawny arm and well-ply'd steel,
 Each strives to lead the van;
 The farmer's hope with plenty crown'd,
 He briskly cheers them on.
 Some he with home-brew'd ale attends,
 Others for cyder call,
 (As best their various fancy suits)
 He briskly fills to all.
 This done, with hasty steps again
 They to their labour run;
 See how they sweat at ev'ry pore
 Beneath the dog-day sun.
 The weighty sheaves lie thick around
 O'er all the stubble land;
 Anon, behold with heads erect,
 In firm array they stand—
 This prospect cheers the drooping heart,
 The indigent rejoice;
 Their grateful thanks to Heaven they send
 With one accord and voice.
 O thou! who rulest above the skies,
 Great Providence divine;
 Who makes the sun upon the just
 And the unjust to shine.

From

From men of avaritious minds,
 Up, Lord, and set us free ;
 For long we've been by them consign'd
 To wretched penury.—
 We thank thee for thy bounteous gifts,
 So plenteous pour'd 'round ;
 Our hearts for this shall evermore
 With gratitude abound.

ANTONY.

R. B——R.

On the Shortness of HUMAN LIFE.

LIKE as a damask rose you see,
 Or like the blossom on the tree ;
 Or like the dainty flower in May,
 Or like the morning to the day,
 Or like the sun, or like the shade,
 Or like the gourd which Jonas had ;
 E'en such the man, whose thread is spun,
 Drawn out and cut, and so is done,
 Withers the rose, the blossom blasts,
 The flower fades, the morning hastes,
 The sun doth set, the shadows fly,
 The gourd consumes, and mortals die !
 Like to the grass that's newly sprung,
 Or like a tale that's new begun ;
 Or like a bird that's here to day,
 Or like the pearled dew of May ;
 Or like an hour, or like a span,
 Or like the singing of a swan ;
 E'en such is man, who lives by breath,
 Is here, now there, in life and death.
 The grass decays, the tale doth end,
 The bird is flown, the dews ascend,
 The hour is short, the span not long,
 The swan's near death ; man's life is done.
 Like to the bubble in the brook,
 Or in a glass much like a look,
 Or like the shuttle in weaver's hand,
 Or like the writing in the sand.
 Or like a thought, or like a dream,
 Or like the gliding of the stream :
 E'en such is man, who lives by breath,
 Is here, now there, in life and death.
 The bubble's burst, the look's forgot,
 The shuttle's flung, the writing's blot,
 The thought is past, the dream is gone,
 The water glides, man's life is done.

ANEC-

ANECDOTE of an EASTERN EMPEROR.

AURUNGZEBE, who died Emperor of Indostan in 1707, upon his recovery from a long illness, employed more of his time and attention upon the affairs of Government than his weakness would permit. One of his Ministers took occasion to represent to him the danger of this excessive fatigue, and the consequences which might result from it. Aurungzebe darted a look full of contempt and indignation at him ; and, turning round to the other Courtiers present, he thus magnanimously addressed himself to them : “ Are there not (said he) circumstances “ in which a King ought to hazard his life, nay to perish sword “ in hand, if it is necessary, for the defence of his country ? “ There are ; and yet this worthless flatterer would not have me “ to sacrifice my repose to the welfare of my subjects. Can he “ suppose me ignorant that the Divinity seated me upon the “ throne, purposely for the felicity of the many millions of my “ fellow-creatures, who were to be subjected to my authority ? “ No, no ; Aurungzebe will never forget the saying of Sadi, “ *Kings, resign your Royalty, or reign by yourselves.* Alas ! grandeur and prosperity already spread so many snares for us : unhappy that we are ! every thing sinks us into effeminacy ; woman by her caresses, pleasure by its attractions. And shall “ Ministers at the same time exalt their perfidious voice, in order to combat the already feeble, tottering virtue of Kings, “ and to ruin them by fatal counsels ? ”

Such were the God like sentiments of a Sovereign, who ruled over a people we are accustomed to spurn at as *slaves* — Where shall we find a parallel to them in the annals of England — that happy country, where *liberty*, they tell us, and all her *heaven-born attendants*, have fixed their abode ?

The striking Fate of GUILT. An EASTERN TALE.

[Translated from the *French* of the celebrated Author of *Les Saisons*, Poeme.]

THREE inhabitants of Balck travelled together. They found a treasure, and they divided it equally amongst them. They continued their journey, and entertained each other with their different schemes of employing the riches which they had thus suddenly acquired. The provisions which they had along with them were consumed : they therefore agreed that one of them should go to a town and buy some, and that the youngest should execute that commission. He accordingly went.

As he was upon the road, he said to himself, “ Now indeed I “ am rich ; but I should have been much richer, if I had been “ alone

“ alone when the treasure was found.—These two men have
 “ carried off two thirds of my riches.—Cannot I fall upon a
 “ way of recovering them?—*That* I think may be very easy.—I
 “ have only to poison the provision which I am going to buy,
 “ and on my return to say that I have dined in the town. My
 “ companions will eat without suspicion, and die. I have at
 “ present but the third of the treasure; I shall thus have the
 “ whole of it.”

In the mean time, the two other travellers conferred together in these terms: “ We had little occasion for this young fellow’s
 “ company at such a juncture. We have been obliged to give
 “ him a share of the treasure. His part of it would have in-
 “ creased our’s, and we should have been truly rich.—He will
 “ be back to us soon.—We have good poignards.”

The young man returned with the poisoned provisions. His companions assassinated him: they then eat and died, and none of the three enjoyed the treasure.

A T A L E. *No WOMAN without her VALUE.*

EVERY nation in the least acquainted with civilization hath uniformly beheld the female sex with respect; a respect which, by inspiring individuals with a greater esteem for themselves, hath often excited them to the practice of the sublimest virtues.—In a late publication of a German fabulist is the following *jeu d’esprit* of the lively author; who, in order to prove that there is no woman wholly useless in this world, and perhaps to expose the sordid principles of those who make a traffic of wedlock, and barter every generous sentiment for gain, thus expresses himself:—A poor peasant, of seven children born to him in marriage, had but one daughter left; and she was of a form so truly hideous, that it might be said, as Shakespeare expresses it, *The curs barked at her as she hulked along.*—There are other allurements to enter into the wedded state, however, than those of figure.—A showman, in his way through the village in which she lived, saw her, and asked her in marriage. “ Sir,
 “ (said the honest rustic to the suitor of his daughter, unwilling
 “ to take an advantage of any man,) have you observed the un-
 “ seemly form of my daughter? Are you aware that I have no-
 “ thing to give with her?” “ These (replied the other) are
 “ objects of no weight with me.” “ But she is both hunch-
 “ backed and hunch-breasted.” “ O! that is precisely what I
 “ want.” “ Her skin is like shagreen.” “ I am rejoiced at it.”
 “ You cannot perceive that she has a nose.” “ Good.” “ She
 “ is hardly three feet high.” “ Better still.” “ Her legs are
 “ like drum-sticks, and her nails like claws.” “ Best of all.”
 “ To

" To cut the matter short, believe me, she is almost dumb, and
 " altogether deaf." " Is it possible ! (exclaimed the lover)
 " You transport me ! Long have I searched for a wife nearly
 " formed like your daughter ; but, afraid to flatter myself with
 " the hopes of finding such an one, I am now happy beyond my
 " hopes : she fully corresponds with my idea of perfection.
 " How rare it is in these days to meet with so accomplished a
 " figure !" " But, my good friend, (interrupted the father) I
 " cannot conceive what you propose to do with a wife who is so
 " ugly, and so deformed, who is always sickly, and hath not a
 " penny." " Do with her ! why, I travel the country, and get
 " my bread by exhibiting monsters : I will put her in a box : I
 " will carry her about with me ; and, as for a fortune, let me
 " alone for the acquisition of that."

*On the Insincerity of Compliments and Protestations ; with a curious
 Anecdote of Lord B--r--g--n.*

FALSEHOOD and insincerity have so firmly established their
 throne, and reign so predominant in the breasts of mankind,
 that to attempt to dislodge them from their sovereignty, would be
 both vain and impossible. Those passions have been cherished in
 all times, but to a much greater degree in the present age, which
 is equally notorious for its unbounded as well as refined dissipation.
 From the throne to the humble peasant, deceit, fraud, and perfidy,
 are hourly practised : Sincerity, honour, and fidelity, are banished
 from the land ; they dare not shew their benign countenances
 amongst us. What an opinion must we entertain of the most ex-
 alted characters (by exalted characters we mean those who main-
 tain distinguished situations) when they pledge their faith and ho-
 nour for the performance of every application that is made to
 them ; and that too, without the least intention of rendering those
 deluded dupes, who implicitly confide in their declarations, any
 manner of service ? Why, truly, we must and ought to treat them
 with the utmost contempt.

How ridiculous, absurd, and fulsome are those compliments
 which are in general so prevalent amongst mankind ! They are
 calculated to injure, but never to serve. Have we not frequently
 seen men address one another with all the protestations of seem-
 ing friendship and respect, professing that it would be the means
 of producing eternal happiness, could they have it in their power
 to render each other services, and praying and soliciting for per-
 mission to introduce substantial proofs of unremitting gratitude
 and esteem, at a time when they retained the most cordial enmity
 for each other, even to such a degree that to remove it would be
 an impossibility ?

This *genteel* and *fashionable* mode of complimenting and insincerity must not be entirely confined to the men ; on the contrary, the ladies must partake. They are sometimes admitted to be most experienced adepts in the art of dissimulation ; but then, upon the other hand, it must be allowed that all their pretty little foibles convey with them their peculiar graces ; therefore we shall be told, that the discussion of love affairs, tea-table-scandal, and tittle-tattle, can have no evil tendency. This, however, I deny, and much condemn every position which maintains such tenets.

Courtiers have always rendered themselves infamous by their repeated breaches of protestations ; it is even become proverbial to declare, when you doubt the veracity of a promise, that the declaration does not merit any other confidence of faith than that of Lord B--r---g--n ; or, indeed, of any other Court character equally notorious in the hackneyed road of duplicity and finesse. We might, perhaps, incur the displeasure as well as censure of the public, if reasons were not assigned for thus particularizing this *noble* Lord ; therefore, as a proof that we neither intend nor wish to vilify or depreciate his Lordship's *character*, we present the reader with the following Anecdote, which conveys the subject of a matter of fact ; and as its recital may, in some measure, be of real advantage to the gentlemen of the army in their future applications, we shall introduce it without farther ceremony.

ANECDOTE of LORD B--R--G--N.

THE difficulty of obtaining promotion in the army without money or interest, is too obviously known to render it necessary for us either to animadvert or comment upon that subject. Let it suffice to say, that a very worthy veteran officer, born on the north side of the Tweed, and whose manly locks were already silvered in the service of his king and country, was in this predicament. He had served in the rank of subaltern upwards of twenty years, during which period many were preferred over his head ; some through the interest of their friends, and others by the purchase of their promotion. Our gallant North-Briton had no merit which could entitle him to claim promotion, except that of his intrepid courage, and long and faithful services. He was on the plains of Minden, and in several other engagements during the late war ; in all which he greatly distinguished himself. About the beginning of the year 1761, he obtained his Colonel's leave to return to England, who, at the same time, procured him very ample recommendations to Lord B--r--g--n, then Secretary at War, for the first vacant company. His Lordship received our hero with open arms, promising to provide for him speedily. He accordingly attended his Lordship's levee for
many

many months, without any greater probability of succeeding in his wishes than there was on his first arrival in England ; he, therefore, was determined to adopt a new plan of procedure, which was put in execution, with success, in the following manner :

Our hardy veteran was of opinion, that his Lordship must be more at leisure, as well as enjoy more relaxation from the fatigues of office, in the mornings at his own house. Having imbibed this opinion, he accordingly, about nine o'clock in the morning, repaired thither ; when he was informed by a footman, that his Lord was gone abroad. He continued these visits unremittingly for about ten days, and always experienced the same reply. He had now, however, discontinued his visits for four or five days, when he began to renew them ; and, on his approaching the house, perceived his Lordship precipitately retreat from the window ; upon which our soldier knocked at the door, and received the usual information. He would now, perceiving how much his credulity had been abused, have chastised the party-coloured Gentleman upon the spot, if he had not higher game in view ; he therefore, without farther ceremony, flew up stairs, burst in upon his Lordship, and addressed him as follows : “ Be not surprised, my Lord, at this intrusion. My wrongs demand reparation ; they shall, and must be gratified. Your Lordship’s treating me with the grossest duplicity, it seems, is not sufficient ; the rascals, your footmen, are taught the very same principles.”

To this language his Lordship very coolly replied, that he really could not consider this unexpected visit in any other light than that of an intrusion ; and that his servants were guilty of no crime, except obeying their master’s orders could be construed into one.

The Officer proceeded : “ My Lord, as I intend to make this but a short visit, and as I have matters of both moment and consequence which require immediate discussion, I shall wave touching upon the point relative to the propriety or impropriety of instructing servants in the arts of falsehood and deception. Your Lordship knows my errand ; I am determined not to be duped any longer. Should you attempt any further experiment of that nature, perhaps you may find it rather too late to repent of your reprehensible conduct.”

Upon this the Officer pulled a loaded pistol out of his coat-pocket, which he put into his Lordship’s hands, recommending him to be particular in examining the exquisite taste of the artist in its construction, while he pulled its fellow from his other pocket. He then appealed, if such an instrument was not very proper

proper to have recourse to, when a gentleman supposed his honour to be injured. His Lordship, well understanding the meaning of this appeal, returned the pistol; and being very much agitated by a sudden tremor, which very visibly appeared to be exerted throughout his whole frame, with a faltering voice desired the Officer to give himself no farther uneasiness nor trouble relative to his promotion, as he then pledged his honour that he (the Officer) should be presented with the first vacant company; upon which the Officer very politely took leave of his Lordship, after having apologized for the mode of procedure which he had been under the disagreeable necessity of adopting, with a view of gratifying his honour, and removing his grievances. His Lordship, for once, and, perhaps, the first time, was faithful; in short, he fulfilled his promise; and the Officer thereby experienced the *ultimatum* of his wishes.

A D R E A M.

ONE night when Sol had purpled o'er the west
 With scatter'd beams, and I retir'd to rest,
 On calm reflection's steady wings I flew,
 And took of life a retrospective view:
 Look'd where I'd walk'd in folly's flow'ry way,
 The banks of pleasure! where the wicked stray;
 The primrose paths of dalliance where I trod,
 Forgetful of my Saviour and my God!
 Saw where I wander'd from the paths of truth,
 And mourn'd the follies of unthinking youth;
 When, lo! the hand of that almighty pow'r,
 Who still preserv'd me from my natal hour,
 More pleasing ideas to my mind convey'd,
 And the blest power of love divine display'd;
 Shew'd me the beauties of a life well spent,
 Made my heart easy, and my mind content:
 Bade heav'nly prospects round about me rise,
 And pleasing objects bless my closing eyes;
 Assur'd of bliss, if I no more beheld
 The pleasing landscape, and the verdant field;
 If I no more in human form thou'd tread
 The penive wilderness, or smiling mead.
 Thus while I roiv'd in bliss without controul,
 ("Replete with humble thankfulness of soul,")
 Secure I slept; while active fancy stray'd,
 And to my view the following dream convey'd:
 Methought th' almighty power who rules the skies,
 The fiat spoke, Ye nations all arise!—

Before

Before my throne, exactly as you are,
 Ye virtuous!—and ye profligate, appear!
 All nature shudder'd at the dread command!
 And earth and seas in wild disorder stand!
 Before the throne unnumber'd millions meet,
 The grand tribunal of the good and great!
 On the right hand, selected from the rest,
 The pious stood, in spotless virtue drest;
 With these methinks I touch'd th' tuneful strings,
 "While Angels bore us on their purple wings;"
 While on the left, conspicuous to mine eyes,
 In sable vestments stood the sons of vice:
 'Midst them there were who made of faith a trade,
 And wore the garb of truth in masquerade;
 An out-side fair they wore! devoid of sin;
 But all was foul deformity within:
 Conscious of guilt, they sought the gloomy shade,
 (Who can th' all-searching eye of Heav'n evade!)
 While fiends infernal seiz'd their poor remains,
 And bound them fast in adamant chains:
 For these my soul with holy ardour strove,
 And thus I pray'd: "Thou God of peace and love,
 O power supreme! O ev'lasting King!
 Before whose throne enraptur'd Seraphs sing,
 To thee I kneel, to thee my voice I raise!
 Thou Alpha and Omega of our days!
 That when the spacious earth from pole to pole
 Shall be contracted like a shrivel'd scroll,
 When all the elements with fervent heat
 Shall melt, and mountains nod beneath thy feet;
 When sun and moon shall rest in endless night,
 And the bright lamps of Heav'n withdraw their light,
 Think on thine image! thy all-gracious plan!
 "And 'midst the wreck of worlds, remember man."

Near SHASTON, August 9, 1774.

R.

Answer, by J. Weatherdon, of Newton-Abbott, to R. H's Question, inserted August 13.

PUT x for the required age, half of which, multiplied by 7, is $\frac{7x}{2}$ which, doubled, is $\frac{14x}{2}$ and per question, $\frac{14x}{2} - 43 = 5x$. The solution of which gives $x = 21.5$ for the years of R. H's age.

*** We have received the like Answer from a Shipwright, and from R. Baker.

Answer,

*Answer, by T. T. of Lydeard St. Lawrence, to the last Enigma
inserted August 13.*

WHAT ! my friend PAM expos'd in riddle wise ;
I can't mistake thee, though in this disguise.

Dear Pam ! the joy and grief of *Lantrelu*,

Of all the pack the very trimmest Beau ;

And like those pretty maids, thou fly'st us when we woo : }

For on thy own perfections doating mainly,

Happy who can, but hard it is to gain thee :

Now here, now there, divided in the throng,

Thou dost (by turns) to all the sex belong.

Answer, by a Shipwright, to D. C's Question, inserted April 16:

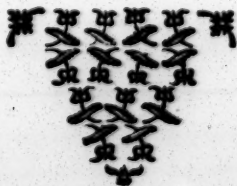
THE perpendicular length of the whole cone is found (per similar triangles) to be 80 feet, and solidity 83.776 feet; the content of the given frustum is 48.433 feet; consequently the solidity of each person's share is 12.108 feet. Therefore, if from the solidity of the whole cone be subducted, the solidity of one person's share, by a well known proportion, the perpendicular length of his part may be found as follows :

As 83.776, the content of the whole cone, is to 512000, the cube of the altitude ; so is 71.668, the solidity of the remaining cone after the first person's share is subducted, to 438000, the cube of its altitude, whose cube root, 75 93, taken from the altitude of the whole cone ; the remainder 4.07 is the perpendicular length of the first person's share, measured from the great end. By proceeding in the same manner, I find the length of each person's share to be,

		Feet.	Parts,
First person's length from the but,	—	4	07
Second,	—	4	53
Third,	—	5	21
Fourth,	—	6	19

Sum equal to the length of the given frustum, — 20 00

END OF THE FIRST VOLUME.



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